THE NEW TESTAMENT OF OVR LORD Iesus Christ, translated out of Greeke by THEOD. BEZA.

Whereunto are adioyned briefe Summaries of doctrine vpon the Euangelistes and Actes of the Apostles, together with the methode of the Epistles of the Apostles, by the said Theod. Beza.

And also short expositions on the phrases and hard places, taken out of the large annotations of the foresaid Authour, and Ioach. Camerarius, by P. Loiselet. Villerius.

Englished by L. TOMSON.

Whereunto is adioyned a Concordance or Table made after the order of the Alphabet, containing the principall words and matters, which are comprehended in the Newe Testament.

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UMI

TO THE RIGHT HONORABLE SIR FRANCIS WALSINGHAM KNIGHT, PRINcipall Secretarie to her excellent Maieſtie, & one of her Highneſſe priuie Counſel: And to the right worſhipfull M. Francis Haſtings Eſquire, L.T. wiſheth proſperitie in this life, and life euerlaſting in Chriſt our Sauiour.

IF I had to render a reaſon of this my trauaile in tranſlating into our mother tõgue, that, that hath bin fruitfully laboured and put foorth in the Latine to the great commoditie, and profite of ſuch to whom our God hath giuen vnderſtanding therein, I might truely and iuſtly ſay, it was for my poore brethrens ſake, which want the bleſſing before ſaid, for the vnderſtanding of the Latine, and yet haue great riches of the Lorde, in that he hath giuen them the benefite to vnderſtand and reade their owne. For as the ſunne, which ſhineth vpon the iuſt and vniuſt, was not made for the benefite of our Country only, but of all the World, nor the ſonne of God ſent into the World for the Iewes onely, but alſo for the Gentiles, parte of whome we are, (for he ſhut vs all vnder vnbeliefe, that he might haue

haue mercie vpon all:) So neither were the Scriptures left for the Grecian onely, but for the Barbarian also, both for the wise and vnwise, both for the learned and vnlearned of what Nation and tongue soeuer they were, that we altogether through patience & comfort of the holy Scripture myght haue hope: For so farre haue the Scriptures of duetie to goe, as the Apostles had commaundement to preache, and in so manye tongues shoulde the Apostles preache, as by their gift from aboue they might. And as they them selues are in this sort to be applied to our vse, through the gift of tongues, which God doeth still powre vpon his Church, (though not after the same sort as at the first,) euen so, whatsoeuer holy men haue written vpon them through his vnspeakeable mercies, and by the working of his holy Spirit in our tongue, ought likewise, by the same gift be deuided to the profit of the brethren elsewhere, which differ in tongue, but agree in vnitie of fayth: For so it commeth to passe that we communicate one with anothers benefits, and become to haue a felowship in those things, which otherwise seemed to be seuerall to some one of vs. This benefite of God for his parte, and consideration of euery one of our dueties for our partes, brought the Scriptures them selues first out of Iudea, and the Hebrew tongue, into Grecia, and the language of that Countrie, though not so happily as might be wished, from thence, to the Romanes, and into the Latine tongue, and so through the louing visitation of our God, into Dutch, French, English, Italian, and so forth, which no man repineth at (that Antichrist of Rome onely except, who hateth the light, because he is not of the light, but of darkenesse, as his father the Prince of darkenesse, the Deuill is) but all that loue God, and feare God, most humbly thanke him for, as obedient and duetifull children, shewing their obedience towarde him in studying in his Lawe both day and night.

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And as our brethren and Sainctes of God haue done for our behoofe in this point touching the Scriptures, ſo haue they done for the workes of good Fathers and Prophetes, cauſing them to ſpeake familiarly to vs, as home borne children with vs, which otherwiſe were plantes of Paleſtina, *and grafies of* Grecia, *and citizens of the* Latins. *All this I ſay for our profit, that we might taſte and feele howe louing and mercifull our God is, and what in parte that Communion of Saintes is, which we ſo oft recite, and ſo conſtantly beleeue at this preſent, and ſhal, I truſt, to the end, when beliefe ſhal ceaſe, and God ſhal be al in all. For this we confeſſe & beleeue al, that whereſoeuer we are, and into howe many countries of the world ſoeuer we are ſcattered, we are but one Church, we make but one bodie, we haue but one head, and but one Spirit. If God raiſe vp a Prophet in our Countrey, as he did at the firſt in* Iudea, *his minde is, that the words of this his owne Prophet, ſhall be profitable to the whole bodie, as well the foote which is the furtheſt parte, as the heart that is the neerer, ſhall receiue nouriſhment and increaſe of ſtrength by it. And for this end and purpoſe he deuideth diuers gifies vnto this body, that the nouriſhment which ſeemeth to be ſo farre off, may be brought neerer, yea, and ſo neere, that ech member may liue thereby. So that the gift receiued, layeth a burden vpon him, that hath receiued it, and it is no more in his power, to doe or not doe, but he muſt of neceſſitie doe for the profit of Gods Churche, according to the meaſure of that gift which God hath giuen him, remembring alwaies with himſelfe, that our God is a warie and heedie giuer, and looketh for an account, becauſe he tendreth his children. He made vs not for our ſelues, but for our brethren, and ſo long ſhall we be here, as he hath appointed our brethren to reape commoditie by vs. If wee will ſeeme to make a propertie of that which ought to bee common, & keepe it to our ſelues as our own, which is not*

ours, but our brethrens, the Lord is faithful, who wil not be ſlacke to puniſh our vnfaithfulneſſe, and to render vs the recompence of our faithles dealing both towards him and them. This was one reaſon no doubt, and not the leaſt, which moued the Fathers in olde time, & our good fathers of this our bleſſed age, yet liuing amongſt vs, to doe as they did, and doe ſtill, by publiſhing thoſe things which they haue receiued of God for vs, & not for them ſelues: and hereupon was this our godly brother and father, whome we thinke worthy all reuerence in the Lord, not onely ſatisfied to put theſe his notes forth in the Latine tongue, but deſired alſo ſome of our godly brethren to cõmunicate them with his Countrie men in their owne language, which as it hath bene godly intended, ſo I am ſure it will be perfourmed, as the Lorde will. Which thing was no ſmall mouing to me, conſidering as great want in mine owne Countrie men, & as great profit, which may I truſt riſe vnto them by it, if they can be as content to take paines to reade, as I haue taken the labour to write, onely for conſcience ſake, and in the feare of God, to make them partakers of that commoditie, which I my ſelfe and many mo of my learned brethren haue felt by this ſo ſingular a bleſſing of our mercifull father and Lorde God, through the tender care that this moſt reuerend Father, and louing brother Theodore Beza had of vs. This I thought my ſelfe of duetie bounde vnto, being no otherwiſe ſo preſently able to helpe them, not minding to preuent any other mens doing, for I heard not of any that was or would goe about it, but tendring only the profit of the more ſimple & vnlearned which are as deſirous of inſtruction, as I would inſtruction were readie for them, and reſpecting that, that I muſt be called to an account for, in the day of our Lord Ieſus. This reaſon of my doing, I ſay, I haue to giue and teſtifie to all the world, if it be not ſo much as I might haue done, as happly ſome will ſay: I ſtay my ſelfe vpon the teſtimonie of a good conſcience before

before God, being assured that herein I haue not done amisse, craving pardon at the Lords hands for all my wants, aswell of duetie, as of other things in what other respectes and parts of my life soeuer. What profite shall come of it, I leaue that to the Lord, for neither the planter nor the watrer is any thing, but God that giueth the increase, & yet I doubt not but it shall doe that good which the Lord hath appointed it for. The enemies will take occasion to stumble at it, and that is one profit, for Christ was made for the fall of many: other I trust shall receiue comfort by it, for the same is a Sauiour to his. As all men haue not faith, so all men shall not receiue it, and therein as no man can marualle, so I can not be grieued, for they that are such, are prepared to destruction. Onely my purpose was, and mine earnest prayer to God is, that if not all, yet many may receiue comfort of it to their immortalitie: as for the rest, if the Lorde hath so appointed it, that I should be a sauour of death vnto death to them, and this my paines taken should be a furtherance to their hardening, as I goe not about to seeke out his vnspeakeable councels, so all laude and praise be to his Name for it. Howbeit, I determine of none, but vnto them that haue this signe of reprobation, this I say, & I call heauen and earth to witnesse against them this daye, that if they go on forward in this striuing against God, they shall vndoubtedly perish, and this my labour shalbe a witnes against them in that day. For he that refuseth to heare the word preached, and will not reade it, if God haue giuen him that gift that he may reade it, pronounceth sentence against him self, that he is none of the children of God, that he is none of the sheepe of Christ, that he hath no part of inheritance in that Kingdome, which was prepared for vs before the beginning of the world. For doth not Christ saye, My sheepe heare my voyce? and doth not Paul say, Faith is by hearing, and hearing by the word of God? we are not Christs then, if we wil not heare, and we can not haue faith,

if the worde doe not ſound vnto vs: and looke where faith is not, there is no Chriſtianitie, there is no life, there is no ſaluation: & if no life, if no ſaluation, then no Chriſt, no God, for God is not the God of the dead, but of the liuing: and liue without faith wee can not, and to haue fayth without the worde it is impoſſible, as the Apoſtle ſpeaketh of the ordinarie way of our ſaluation: if it otherwiſe fall out by way of reuelation, it is rather by way of miracle, and of a ſpecial grace, which may not cauſe vs to tempt the Lord in forſaking his appointed way. Dauid ſpeaking of the bleſſedneſſe of the happie man, (and there is no happie man but the childe of God,) ſetteth downe this (we knowe) as a chiefeſt point of his happineſſe, that he ſtudieth vpon the Lawe of the Lorde both day and night: And this is not left vnto vs as a poynt to be ordered at our diſcretion, as who would ſay, We may be happie with it, & we may be bleſſed without it: no not ſo, it is a thing verie requiſite and neceſſarie for them which haue the gift, as without which, they ſhall not be bleſſed: For how can we receiue a gift of the Lord, & not giue an account for it? And what is he ſo voide of the Spirit of God, that knoweth not, how he muſt repent him of his ſlacknes in vſing any good bleſſing of God, and call for pardon & mercie, that his negligence may not be imputed to him? And is there any repentance without a ſinne? Can I craue pardon at Gods hands for that wherein I haue not offended? Thy very calling for mercie (O man) whatſoeuer thou art, argueth and telleth thy conſcience thou haſt ſinned therein, and if thou ſee it muſt be ſo at thy latter end, if God giue thee ſpace and grace to repent, conſider it betime with thy ſelfe, make thy reckening now, that if thou wilt be bleſſed, thou muſt meditate and ſtudie in the Scriptures of thy Lord and God both day and night: If thou remember the recreation of thy body with ſome lawfull pleaſures, forget not the refreſhing of thy ſoule with this heauenly foode: Let not Gods goodneſſe towardes thee in giuing thee

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ſome libertie, cauſe thee to become vnmindful & vngrate to him, & deadly enemie to thy ſelfe. Our dutifulnes herein, and how much God requireth at our hands, is ſet forth herein, that in the lawe written by Moſes, all fathers are commanded to teache it their children, to ſpeake of it, ſitting at home, and going abroad, to write it vpon the poſtes of their houſes, to make them frontlets of it, and hemmes of their garments: And ſhall we thinke that this lawe periſhed with them? becauſe we are not Iewes, are we not therfore Gods people? No doubt it is written for our inſtruction: for all things that are written, ſaith the Apoſtle, are written for our learning: And what then ſhall we learne hereby, yea, what thing muſt we learne hereby: but as we haue heard and read in Dauid, that if we will be bleſſed, we muſt meditate in it both day and night, both for our ſelues, and for our children: for our brethren, for our families? Hereupon alſo the Apoſtle renueth the commandement, and refreſheth the charge to all Chriſtians of what eſtate, order, calling, condition ſoeuer they be, ſaying, Let the word of God dwel in you plenteouſly in all wiſedom. Hearken you lothſome hearts, and giue eare, you that will needes beare about with you this open marke of reprobation: thinke you that this is ſpoken to you? For if you be not within the compaſſe of this ſaying of the Apoſtle, you are not within the compaſſe of euerlaſting life. Are you, or doe you take your ſelues to be of the number of thē, in whom the word of God muſt dwel plenteouſly? Howe ſhall it come to dwell in you? How ſhal it take poſſeſſion of you? Can you tel what dwelling meaneth? It is to haue full poſſeſſion, & a manſion houſe in you, to ſit & reſt there, to rule and gouerne there, as you do in your houſes, & places of your owne abode. And how ſhal this be, but by that ordinarie meanes which God hath appointed you? which is by reading and hearing. It commeth not by Idleneſſe & wordly vanities, it cōmeth not by dicing & carding, dancing & daliance, it commeth not by chābe-

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ring & want onnes, this is not the way to haue the worde of God to dwel in you. You muſt ſearch the Scriptures. Do you thinke to haue eternal life? You muſt looke into thē: Search the Scriptures, ſayeth Chriſt, for they beare witneſſe of me. But you paße not for him: If you did, you would neuer be ſo careleſſe of your ſelues, and carefull to ſerue the Deuil. I ſay you are careful to ſerue the Deuil, when you ryſe vp earely, & go late to bed, when you leaue no labour nor paines, to ſeeke after the pleaſures of the fleſh, and can not abide to heare of the word, you can not abide, I ſay, once to looke vpon it, it is death to you, to heare a preacher once in a twelue moneth. And yet you will be called Abrahams children: He that ſhould ſay otherwiſe of you, ſhould haue the defiance giuen him: But the trueth is, you are not his children, vnleſſe you folow his ſteppes: And what ſaith the Scripture of him? I know that he wil command his ſonnes and his houſholde after him, that they keepe the way of the Lord. Which of you hath a care to that? Or howe can you haue a care to it, if you know them not? and howe can you know them without reading or Preaching? Cornelius was a true child of Abraham, he feared God and all his houſhold: So was Eunice, Timothies mother, and Lois his Grandmother, & ſee what her practiſe was being but a woman, ſhe nouriſhed vp her ſonne in the words of faith, and of good doctrine. Which of you can bring vp his childe in doctrine, & knoweth none him ſelfe? or how wilt thou haue thy childe follow that which thou hateſt thy ſelfe? It cannot be, ſuch grapes cannot be gathered of ſuch thornes, nor ſuch figs of theſe thiſtles. They of Berea were right childrē of Abraham, & famous fellowes: ſo ſaith the Scripture: & why ſo? For they receiued the word with al readines, & ſearched the Scriptures daily, whether thoſe things were ſo. Why then, you are but baſtards, & no childrē: Shameful is your name, and hatefull to all the world: For where is your readines in receiuing the word? where is your daily ſearching the Scriptures? Giue attendance to reading ſaith Paul to Timothie,

Gen. 18. 19.

Act. 17. 1.

Timothie, and againe, Continue in learning, for in doing this thou ſhalt both ſaue thy ſelf, & them that heare thee. 1. Tim. 4. 13, 16.

And this is not a precept for Miniſters onely, but generally for all men: For thou ſhalt ſaue thy ſelfe ſaith he: other I am ſure wil be partakers of ſaluation aſwel as they, it is not proper to them only to be ſaued, no more it is to them alſo to read the Scriptures: ſo then if it be a cõmandement to him, it is to vs all, becauſe we wil all be ſaued. Wilt thou be ſaued then? Then muſt thou reade and heare the Scriptures: Thou muſt haue it dwel plenteouſly in thee. By dwelling plenteouſly, the Apoſtle meaneth thou muſt be cõning and perfit in it, both for the knowledge of it to inſtruct thy ſelfe and other, and alſo for the framing of thy life after it. To you it is, to you, I ſay, which are not miniſters, whom the Apoſtle ſpeaketh vnto, to you that are troubled with worldly affaires, you eſpecially, muſt read the Scriptures, & read them with great diligence. The more enemies a man hath, the better he ought to be armed: None haue more enemies, then the worldly men: Which of you goeth forth to battel, and putteth not on his armour? The armed commonly ouercome, and are ſaued, & not the vnarmed. And who needeth the Phiſician more, then he that is moſt wounded? I wil not enter into compariſon, whether of you is in moſt danger, the Miniſter, I meane, or the other that is no Miniſter. I would rather wiſh you to conſider it your ſelues, that ſo by entring into your ſelues, you might feele what neede of armour you haue, what neede of a Phyſician. But this I will ſay, becauſe you feele it to your ſmarte, where it pleaſeth God to viſite you. When any temptation falleth vpon you, as if it pleaſe the Lorde to ſtrike you with ſickeneſſe, with lameneſſe, to take away your children, your goods, & thoſe things which ye loue beſt, inſtead of cõforting your ſelues, and humbly ſubmiting your ſelues to the mightie hand of God, you fall to murmuring againſt him, you fall to deſperation, you remaine comfortleſſe, you cannot raiſe vp your

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owne hearts, nor the hearts of your brethrē, which are proued with the like tentation. What a lamentable caſe is it to ſee one of you haters and deſpiſers of the word of God, to come to a ſicke man to comfort him, yea, to your own wiues, and children, to your friends and acquaintance? miſerable is the comfort (God wot) that you giue him: you ſtand like blockes and Stockes, not knowing howe to direct him, thus ſhewing foorth your condemnation, being neerer to Hell, then he is to the Graue, and to euerlaſting death, then he is to this bodily death. You can pretende no excuſe, but onely that you are not learned, and why are you not learned, (I ſpeake to you that can reade) ſeeing you haue the Scriptures in your owne tongue? Your common pretence in former times hath bin, becauſe they were hard: Though that excuſe be none, for ſome of you that can reade, haue traueyled in harder, I am ſure: and for the reſt, this I ſay, that the harder it is, the more paines you ought to haue beſtowed in it. For if you be reſolued as you ought to be, that you are bound to knowe your fathers wil, the hardneſſe of it may not cauſe you to forſake your duetie. I will referre you but to your owne iudgements: What is he amongſt you, that if, in his fathers laſt Wil and Teſtament, by the benefite whereof, he looketh to enioye his fathers landes, there were ſome one clauſe harde, would not you be diligent in ſearching it out, by reading and reading againe, by conferring with other more learned then him ſelfe, by hauing the iudgement of the beſt Lawyers? So that in our cauſes or earthly matters, hardneſſe can not cauſe vs to ſlacke our dueties, but rather cauſe vs to vſe more diligence. So ſhould it be, yea, ſo would it be in this Will and Teſtament, whereby our hope is to come to the inheritance of euerlaſting life: if any one clauſe of it ſhoulde be hard, that ſhould not cauſe an hardneſſe of heart to caſt off the care of the whole, and vtterly to ſurceaſe from looking vpon it. But this ſheweth, as I ſaide, what we are. For if

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we were Children and not baſtards, we would haue as great a care to it for all the hardneſſe, as we haue to an earthly wyll. Wel, it hath pleaſed God in this our latter age, to remoue this cloke, the Scriptures are made plaine vnto vs, and this newe Teſtament, by theſe notes of Beza. ſo plaine both for the meaning it ſelfe of euery ſentence, and for the plaine light of euery worde, and kinde of ſpeache, that no man can pretende that former excuſe. I dare auouche it, and who ſo readeth it, ſhal ſo finde it, that there is not one harde ſentence, nor darke ſpeache, nor doubtfull worde, but is ſo opened, and hath ſuch light giuen it, that children may goe through with it, and the ſimpleſt that are may walke without any guide, without wandring and going aſtray. So that if thou wilt not ſtil harden thine owne heart, and purchaſe wrath vnto thy ſelfe againſt the day of wrath, thou muſt nowe come, and take better wayes, and ſhewe foorth better fruites then thou haſt done. But happly, thou wilt pretende corruption, and ſaye that the Scriptures are falſified with theſe corrections, and marred with theſe gloſes: Thus in deede Antichriſt ſayeth: but thou haſt to followe the counſell of the holy Ghoſt by the mouth of the Apoſtles, Trie the Spirits, whether they be of God or no. Thou muſt examine them, and conferre them firſt with the Scriptures, before thou condemne them, for ſo did they of Berea, and ſo did the Samaritans, as we reade in Iohn. For vnleſſe thou heare Chriſt him ſelfe ſpeake in his worde, and conferre thoſe thinges that are layde before thee, with the Scripture, thou ſhalt be deceiued. Thou knoweſt euen in worldly affaires, for a man to condemne another before he haue heard him, is a great point of raſhneſſe, and diſalowed of all men: and he that will giue his iudgement vpon a matter before he haue well weighed it, caryeth about him the name of a foole. But if according to the hardneſſe of thine heart which cannot repent, thou wilt not come to

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better wayes, and meanest to remaine still in like lothing of the Scriptures, and for slacking thy duetie therein, as thou hast done in former times: I pronounce the wrath and vengeance of God against thee, and tell thee from the Lordes mouth, thou shalt haue no part in the inheritance of the righteous. And as for you, my poore brethren, which haue tasted and felt the louing mercies of our good and gracious Lorde and Father, and haue entred into a league with him, to take him to be your God, as he hath taken you to be his people, receiue you this benefite of the Lorde, as my truste is you will, with ioyfull heartes: be mindefull to giue thankes to the Lorde, for this worthy brother of ours, and pray for his continuance amongest vs in his Church, that we may be further enriched by his meanes, and receiue greater comfortes of the Lorde by the handes of his seruaunt. I will not stande to commend this worke vnto you, both for the faithfulnesse of the translation, and for the singular profite of the notes: the commoditie, which I know vndoubtedly, you shall reape thereby, wil commende it sufficiently to your godly heartes. The thankefulnesse that you can shewe both to GOD for him, and to him for his paines, is the diligent and paynefull reading of that which he hath diligently and painefully written. If otherwise it shoulde fall out, which I hope will not, you shoulde fall into the condemnation of the wicked, and turne this blessing of the Lorde to your hurte and destruction. And as you shall thinke your selues bounde to him, for thus opening the Scriptures of God vnto you, so be you mindefull to pray for them, by vvhose godly meanes they come to your handes. This doore hath bene shut vp a great vvhile, you knovvt, be thankefull therefore to God, and pray for the long lyfe and happy reigne of our most dreadfull Soueragine, Elizabeth, by Gods gratious and louing mercies, towardes this his Church of Englande, our most lawfull and onely Prince,

ly Prince, our true anoynted of the Lorde, and Mother of this Israel. As the Lorde hath preserued her Maiestie mightily these yeeres passed, from the traiterous treasons of traiterous and blood thirstie dissembling hypocrites heartes, so it may please him to continue his Fatherly protection towardes her, and discouer all counterfeites, and plucke away all visardes from their faces, that her Maiestie may see in deede who are her enemies, and hee through his mightie power confounde and bring them to shame, that either with heart or hande, intende or meane any thing against her. And let all such as feare the Lorde, say with Dauid touching Gods enemies and her Maiesties: Powre out thy wrath, O Lorde, vpon the people that haue not knowen thee, and vpon the Kingdomes that haue not called vpon thy Name. Be thankefull also and pray for the Honourable Counsell, by whose good meanes vnder her Maiestie, you enioye this benefite, and shall doe greater, if with thankefull heartes you turne vnfeinedly to the Lorde, and pray for the increasing of his graces in them, whome he hath placed as vndershepheardes ouer this his house of Israel. And for mine owne part, as I shall I trust remaine mindefull all the dayes of my life with earnest and heartie prayer first for her Maiestie, and her long and blessed Reigne ouer vs, with all peace and quietnesse, to the destruction of all her enemies both open and dissembling, which seeke their owne wealth more then her Maiesties health: and next for her most Honourable Counsell, that as good fathers, they may rule ouer vs as children, and not as seruants: so to your Honour, as I am most bounde, I present this testimonie of mine heartie good will and meaning towardes you, being readie to performe all the dueti fulnesse to your Honour, which the Lorde shall giue me, both in prayer to him for your health, and increase of zeale to the maintenance of his kingdome,

kingdome, vvhich is the onely proiect of your Honour, and the marke you haue to ſhoote at. And as in duetie I haue and am bounde to your vvorſhippe, for the great courteſies I haue receiued of you not a fevve yeeres, and for the feare of God vvhich I ſee in you, vvhich the Lord increaſe to the honour of his Name, and to be a light to the brethren; ſo I ioyne you herein, in one poore and ſimple remembrance of my good vvill, being not able by ſeuerall giftes, to ſhevve hovve much I thinke my ſelfe in debt to you. The thing it ſelfe I knovve is great, but my labour but ſmall, for my chiefeſt reſpect vvas to further and helpe the more ſimple ſorte. God graunt it may be profitable to them, and that his children may reape that commoditie by it, vvhich my prayer is they ſhall: Then ſhall I thinke my ſelfe bleſſed of the Lorde, and thanke him heartily for his Fatherly goodneſſe tovvardes mee, vvith earneſt prayer to him for your Honour and Vvorſhippe, that his peace may remaine vpon you for euer, and vpon all the Iſrael of God.

TO THE MOST FAMOVS PRINCE, LEWYS OF BOVRBON PRINCE OF CONDE, &c. AND TO the reſt moſt famous and noble Dukes, Marquiſes, Earles, Barons, and Gentlemen, which haue embraced the true Goſpel of Chriſt, in the Kingdome of Fraunce.

Theodorus Beza of Vezele, Miniſter of the Church of *Geneua*, grace and peace from God the Father, and from our Lord Ieſus Chriſt.

I PRESENT vnto thee, moſt famous Prince, and to the reſt of you, whome the knowledge of Chriſt through the mercie of our moſt gracious, & heauenly Father, hath made noble, the bookes of that new couenant, which I turned into Latine a few yeeres ſince, and now haue ouerlooked againe with as great faythfulneſſe and diligence as I could, and beautified with ſhort ſummes of doctrine as is contained in them: God graunt my gift may be as profitable to the Church of God, whome the moſt Chriſtian King hath made you tutours and defenders of, as I truſt it will be grateſull and acceptable vnto you: for why ſhould I not ſo eſteeme of you, which haue ſhewed to the whole world, both with great valiancie, & conſtancie, that you are not aſhamed of Chriſt and his Goſpel? And to whome I beſeech you ſhould I dedicate theſe my ſmall labours, rather then to you, which are not onely profeſſours, but alſo defenders, and maintainers of the doctrine which is here taught? But what needed all this, will ſome man happly ſay? I will therefore ſet downe the grounds and cauſes of this my doing.

Intolerable no doubt are thoſe men, which vpon a fonde affection they haue to nouelties, condemne antiquitie, and no leſſe fault worthie are they alſo, which can away with nothing, but that, that is olde: for I pray you, the things that are nowe olde, were they not ſome time newe? Yea, and certaine it is to inch as liſt not to be contentious, that there was neuer any age yet wherein there were not ſome fonnd, which either of purpoſe, or of ignorance darkened not the trueth of God. And no leſſe euident alſo it is, that, though God did neuer reuenge and puniſh the trecherie of the world ſo ſeuerely, as to bereue his Church vtterly of the knowledge of his worde, yet notwithſtanding there hath not bene alwayes like meaſure of vnderſtanding, no not in thoſe things which are the principall pointes of our religion. And therefore ſome moſt falſe, and moſt hurtfull hereſies are very olde, in ſo much as *Paul* him ſelfe wrote a great while ago to the *Theſſalonians*, that the myſterie of iniquitie began to worke then: and *Iohn* alſo ſaith that there were then euen in thoſe dayes many Antichriſtes.

And no man is wel able to cure theſe diſeaſes, but he that knoweth the true cauſes of them: which are very manifolde no doubt, though they haue but one head and fountaine from whence they ſpring: euen from hence I meane, that men fall from the word of God, the word I ſay, which is conteined in the bookes of the Prophets and Apoſtles, to their owne deuiſes: for when that light was once taken away, which ought onely and alone to haue in the Church of God (for he that ſeeth not that, ſeeth nothing.) what could follow of it, but that we muſt needes as blind baſſardes wander vp and downe in darkeneſſe?

For they that thinke otherwiſe, are not worthie the hearing, for what ſay they? doe not hereſithes pretend the worde of God? And therefore we neede ſome rule, whereby we may knowe ye ſeuer falſe interpretations of the worde, which oft times is ambiguous and doubtfull, from true interpretations. But what rule may that be? Here ſome man thruſt vpon vs their moſt vaine terme, Catholike, which hath bene at all times, and in all places, of great accompt, but if we go on and aske them, whether there be any ſuch matters, or no, we ſhal finde them ſtraightwayes graueled in very many queſtions.

Other pretend Councils, and old Canons for them ſelues, giuing them high and

Iocrii Bylles as though they should strike vp the stroke, and appease all controuersies that arise in the Church, but to this day they could neuer attaine it and bring it to good passe, for I thinke there is no man at this day ignorant, I will not say howe darkely, but howe vnskilfull many Synodes iudged oftentimes euen in those pointes which perteine to doctrine, and this I say of those Councils which are not vtterly to be condemned. And by this meanes it came to passe, that generall Councils oftentimes controlled prouincials, but what will you say if prouincials were sometimes of better iudgement then the generall Councils? It is no hard matter to be seene if you will looke only into the Council holden at *Gangrena* & compare it with a nomber of other which they call generall Councils. I speake not of that which the chronicles of those dayes doe openly report, howe that euen in those better dayes (if we compare them with these our latter yeeres) the Bysshops were partly so ambitious, & partly so vaine and ignorant, yea, and many so openly and so desperately wicked, that euen very blinde men may easily see, the Deuil himselfe was chiefe ruler and prefident in those Councils. What a thing were it then, if we should make those Synodes, which were holden long time since, (as namely this Council of Trent) when the Church was oppressed with most open tyrannie, a rule and law to direct vs by? Yea, and the best of those Councils, doe not determine any point of religion, one or two onely except: moreouer and besides that, they haue through the malice of certaine false Epistles, counterfet decrees, and an infinite sort of forged Canons crept in. As for that deceitfull dealing of *Bonefacius* a Bysshop of *Rome* in *Augustines* dayes, about the *Affrican* Councill, it is knowen to all the world, though of late a most fonde and wicked backslyder, (whose wicked lewdenes thou knoweſt wel ynough) went about to excuse it before thee most famous prince. And what is it, that those wicked men left vnassayed and vnattempted in those Countreys, where they might doe what themselues lifted? But thus much of Councils.

So another sort flye to the writings as they terme them, of the olde Fathers. But whom shall we chuse, I pray you, in such a number? for we haue but a fewe of the most auncient, I meane of such as were before *Constantines* dayes: and the Latine writers are the best of them, and yet they are such, that euen they which make so great account of fathers, will make many exceptions against them, and not otherwise credite them. As for the age that followed euen to the decaye of the *Romane* Empire, which was euident in all mens eyes, first it was disquieted and troubled with *Arrius*, then with *Macedonius* that warryer against the holy Ghost, but much more with *Nestorius* and *Eutyches*, especially in the East, which Heretikes had great resisters, men of noble and excellent wittes, and so learned Bishops as no age since hath brought forth like store. And as for the West Church, that was as greatly troubled with *Pelagius* faction, the remnants whereof make great spoyle in the Church at this day. And here I crane leaue to say as the troeth is without offence, or breach of patience to any man: I aske then, what one is there among all these, or if they will haue moe, who are they, whome they would chuse to debate and decide these matters that are at this day in controuersie? for first (as meete is) they will all refuse this. For this is the voyce of them all, They bring that which the Lorde hath giuen, and therefore there must be as good credite giuen to those thinges which they teach, as if they were prooued by the written worde of God. What *Cyprian*, *Augustine*, and *Chrysostome* say in this case, it is wel knowne, who call vs backe to the holy Scriptures onely: Yea I will say more, (and that with their good patience I trust) which are conuersant in these Fathers writings. Satan had layde euen in those dayes in the Countrey of *Grecia*, the first foundation and ground worke of praying to the dead, against which some Bishops of good place and countenance, were so farre from opposing themselues, that some of them, being otherwise godly and learned, did notwithstanding past all measure, shew the vanitie of their eloquence, in writing mens prayses, and commendations: other that were lesse learned, gaue themselues to nothing so much, as I know not to what kind of vaine studies, as the *Grecians* were alwayes too much giuen that way, as either to building of sumptuous temples, or to honouring the memorie of Martyrs, and to heaping vp rites and ceremonies: other partly of ignorance, and partly of countenaunce and ambition, and to be short, euen of manifest wickednes, did not onely not represse open superstition when it was rising, but also fostered

and

and cherished it. But these two mischieses especially reigned in those dayes: The one, that they which had bene practised in the Philosophers writings, very little, or nothing mindefull of that most graue and Apostolike sentence in deede, Beware that no man spoyle you with Philosophie, did not only dote in many vaine speculations, as by applying those dreames of *Plato*, which he deuised of familiars, and spirits, vnto Angels, but also did manifestly wrest the worde of God, to the Philosophers fainings which they had bene nouseled vp in. From hence came those opinions of free will, which sauour of nothing but of *Aristotle*, and disquiet the Church of God in these dayes, as they had almost vtterly vndone it in these former ages, had not God stirred vp *Augustine* against *Pelagius*: & yet he himselfe was sometimes caried away as it were in an heate, and selvpon the rockes of mans wisedome. But I will let passe these and many moe, which with al mine heart I had rather should be couered as the olde Fathers nakednes, then brought to light.

The other mischiefe was farre worse, for as an vnanoydable disease, it had almost possessed all mens mindes, and it was this, a marueilous desire that men had to misshape the whole Scripture, and turne it into allegories, wherein euery man tooke so great pleasure without measure or compasse, that ech man thought he might doe what he would. And if you will haue the seedes man of both mischiefes, *Origenes* was he vndoubtedly, a man, to tel you what I thinke, of all that euer wrote vpon any pointes of diuinitie, the shamefullest that euer was, whome, though many could not abide (as in deede they had good cause) yet on the other side some made great accompt of, because he was better learned in tongues & artes, then other were. And other some spited him of malice rather then of grounded iudgement. But this disease rested not in the West. *Africa* was infected with it, so was *Italie*, *France* and *Spaine*, in so much as the whole Scripture was misshapen, and wholie changed into an allegorie. In the meane while sprong vp *Pelagius* and (*oelestinus*, for I will not speake of the schisme of the *Donatistes*, against whome God raysed vp *Augustine*, and by his meanes brought againe to light the knowledge of the chiefest pointes of Christian doctrine, as of Gods prouidence, of free will, of faith, and free iustification, which through the Philosophicall dreames of the Greeke Bishops, was almost cleane put out. and yet notwithstanding euen in those dayes (which is strange) the calling vpon the dead, and the foolish opinion of sole life tooke roote and crept in: which shamefal errour *Hierome* defendeth openly. In like sort increased the number of ceremonies, as *Augustine* complaineth, writing to *Ianuarius*, and a great number made as great accompt of Monkes, (especially in *Egypt* and *Syria*, the most superstitious nations of al ỹ euer were) as if they had bene Angels. Then also began praiers for the dead, to become very common, then sprang vp *Plato* his opinion of the fire of purgatorie, which notwithstanding, as may plainly be gathered by *Augustines* workes, was not receyued in all Churches: So then, to come to my purpose, whome of all these shal we take chiefly to be iudges? If we wil be ruled by that backslyder, whom I spake of, we must chuse them which liued about the dayes of *Theodosius* the great. And in deede I graunt, there were very learned Bishops in those dayes: But yet this I say (with protestation that I speake it not to slander any man) that there is scarce one of them to be found, that disagreeth not with him selfe, and with other in many things, and that of great moment. But if that backslyder of ours would happly denie it, let me be taken for a lyer, if I proue it not to be so. And here I know what exceptions he wil lay in against me, to wit, that yet at the least wise, we may gather by those writers, of what sort ỹ outward face of ỹ Church was at those dayes. As though that were our chiefest controuersie, & not about the doctrine it selfe rather. As though we were to receiue at all times without exception, what so euer rites the olde Church, yea be it (if you wil) the Apostles Church, vsed either as profitable or fit & necessarie for those times. To be short, As though they should not be foolishly occupied, which would busie themselues about the mending of the roofe of an house, when the ground worke & foundation is ready to fal. But what should I neede many words? Many of you remember, I thinke, most honorable & noble Lords, at what time we reasoned vpō this matter, more after a slight & toyish kind of skirmishing, then by any earnest disputation at the Citie of *Poissi*, How that in

fewe words we knit vp this matter, concerning the appeasing of strifes (which a sort of hot spurres, I wil not say froward men, a kinde of indifferent men, doe so highly commend) and sayd, that we had to dispute & determine first of the doctrine it selfe, and the beliefe out of the worde of God.

And if that were once established, then should we with farre greater ease dispatch ỹ matter of rites and ceremonies. For some of them would be layd aside as vaine things, serving to no purpose: other would be reiected, as either of them selues, or for some other respect, superstitious and naught: other condemned, as wicked & detestable: and other would be receyued, either because they be necessarie, or because they might profitably be vsed. Why, what then do these men seeke for more? surely most noble Prince, nothing but this, that they may bring the faithful ministers of God into hatred, as men ỹ seditiously & ambitiously bring in new things, & so make hauocke of the flocke of Christ without controlement, for they are in all partes like to thē of whom our Lord & Sauiour witnesseth, that they wil neither enter into the kingdome of heauen thēselues, nor suffer other to enter in, the worst kind of men no doubt that liueth this day vpon the earth, & a thousand times worse thē those, that are open enemies to the Gospel. And therfore such men, as you, whom the most Christian King hath made tutors, & nource fathers of the Churches of God, haue most of all to take heede of them, as you would beware of those, which especially lay waite against you, partly for their bellie, & gaines sake, & partly of that enuious and wicked & diuelish nature they are of, and partly to pleasure them, whom like flattering hypocrites they feede vpon.

But I see I am too long in refuting this opinion, therefore I come to my matter: And what shal we say to them, which are perswaded that we ought to take the cōmon errour of the people, for a rule for our Religion? which set the vaine titles of Fathers & Custome, against all the reasons, and witnesses that man can bring? and to be short, which rest onely vpon the Church, which both fondly and falsely they call the Catholike Church of Rome, being in deede but a particular, & no vniuersal Church, I thinke it good to let them alone, least in going about to deale with them by reason, which haue no reason, I seeme my selfe to be voyde of reason.

Nowe, if none of all these men which we haue spoken of, can sit as Iudges in this matter, but haue neede rather to be iudged of some other, in what court I pray you shall this so weightie a cause be handled and pleaded? surely in none but before the iudgement seate of God alone. Why then (say they) let him be called downe from heauen. Nay, why do not they fetch him out of those their cloysters? Because we must haue a God that speaketh plainely and openly, and not a silent, and dombe god, such an one as their caked god is. But where shal we finde such a God? surely no where, but in their writings, which (as Peter witnesseth) speake as men which are moued by the Spirit of God: In theirs I say, of whose doctrine the Apostle cryeth out and sayeth, that the Church is buylded as vpon a most sure foundation, to wit, in the bookes of the Prophets and Apostles, which are called the olde, and newe Testament.

But (say these men) all the strife & controuersie is about the interpretation of the Bible, & we say that you must seeke to the Church for it. Yea but first we must agree vpon this, which is the Church, because the glorious Church of Satan, doth also abuse the name of the Church. And how shal this be determined, but by the kinde of the doctrine? And howe will you seuer true doctrine from false, but onely by the holy Scriptures? For as for that succession which some men make their chiefe buckler, it is almost worne out, because we knowe there haue many very naughtie and ignorant men for the space of a great sort of yeres succeeded good and learned Bishops, and for that there hath not appeared so much as a shew or token of a lawfull calling in the Church of Rome a great while: againe it is not the succession of persons, but the succession of the doctrine, I say, the succession of the Prophets and Apostles doctrine, which we seeke for: so that we must of necessitie haue recourse againe to the Prophets and Apostles writings, if we wil proone a true succession.

As for the name of tradition which a number also pretend against vs, as if it were some matter of such force, as against ỹ which, no might of man whatsoeuer could

could in any wise preuaile: which shift they vse, because they feare nothing so much as to be tried by the touchestone of the holy Scripture, make the best of it they can, it is no better then a disguised maske. For if they speake of pointes of doctrine, what madnes is it, to seeke to vnwritten verities, when we haue a written worde? For that must needes be more vncerteine, then this, and who is so simple to seeke the proose of a certaintie, at the hands of an vncertaintie?

But here I see many things may be obiected against vs, for first they say, that by this worde Tradition, they meane not that which was neuer written by any man, and only deliuered from hand to hand, but that which is not comprehended in those holy bookes, which they call Canonicall, and is notwithstanding to be proued out of good writers: in so much that, that which at the first was not written, may now worthily be called written, & these are they which they call Traditions of the Apostles. Moreouer, they will alleadge this, that vnder this name they vnderstande certaine euident and plaine expositions of certaine pointes of Christian doctrine, which were receiued in the olde Church: As for example, The expositions of these pointes touching the *Ouenesse* of substance in the Father, and the Sonne, & of the ioyning of two natures in one in Christ, and such like: for commonly men chose these things which no man doubteth of, and are most welcome to the multitude.

But though to my thinking I haue sufficiently answered these thinges before, when I spake of Synodes, and writings of the Fathers, yet I haue further to answere therein. For first they them selues will not say, that all things are to be receiued indifferently, without any choise: If that be so, what rule shal we follow? If we hang vpon the writings and authoritie of men, yea and make the question of rites & ceremonies, if you will, howe many things shall we finde here not onely dissenting the one from the other, but euen contrary the one to the other? When in former dayes the controuersie about the feast of the Passeouer (wherein a number of Bishops of the whole world, shewed their vanitie, ambition, ignorance, & frowardnes, very openly,) rose in the Church, in so much that the whole world was in an hurly burly, as if the greatest point of our faith had bene in controuersie, and both partes fled to the Traditions of the Apostles, what other ende and issue had the matter but this, that eyther part sayde, they had the Apostles on their side, and so the contention became worse and worse? Reade *Ireneus* his Epistle who writeth, which was written to that most doltish & most ambitious, not vniuersall Pope, but *Romane* Bishop, and he shall easely perceiue, what liberty euery priuate Church had in olde time, vntil they were oppressed, by the tyrannie of a fewe. For I may not stand here to alleadge euery particular that I might, for so should I neede a whole volume for it. Why then, what shal we follow in this case? That say they, which shalbe found to haue bene vsed amongst all men, and in all places, as creme, marking with the signe of the crosse, & such like. So then let vs conclude, that particular traditions are excluded, that only general may be receiued, whereof we will speake afterward.

Nowe let vs come to those traditions which concerne pointes of doctrine, which are of three sortes, for either they expound points which are deliuered vs in the holy Scripture against heretikes, which cõmonly darken those things that are most cleare and lightsome, or they teach such things, which though they cannot word for word be found in the Scriptures, yet by diligent conferring of places together, are drawen out of them: or els they do either plainely, or couertly adde or diminish, or change somewhat either to or from the writings of the Prophetes and Apostles. And as for the two expositions of the beliefe (as they call them) which were made by those foure Synodes, wee are so farre from refusing them, that wee doe most willingly embrace them, and whatsoeuer is of like sort, we receiue it with all our heartes.

As for the third kinde, how should we thinke it receiuable? for if ought may be added to that written worde, then doth it follow, that all things were not conteined in the Lawe and the Gospell, which are necessary for our saluation, which neyther may nor can be said of the Law. For then should the Lord seeme to deale very vnindifferently, forbidding vs in flat termes to adde any thing to it. As for the *Cabalistes* and *Talmudistes*, and all that kinde of impudent per-

sons, I weigh them not. For what could the Lord haue spoken more flatly? And howe seuerely the Lord hath punished such kinde of rashnes, whensoeuer any thing was added to the ceremonies (and much more to the doctrine) so many cryings out of the Prophets (which are the expoundes of the Lawe) against such things, and the whole history of the Scripture, yea and Christ him selfe is a most sufficient witnes, & shall we thinke ỹ God had lesse care of his Church, when he sent his owne sonne into ỹ earth? or shall we thinke that the Apostles were not so diligent in that behalfe as the Prophets were? Paul protesteth vnto the Ephesians, that he had declared to them al the counsel of God, touching euerlasting saluation, and shrunke not one whit at it. Let them shewe vs then what Paul taught them, which he put not down in writing: or let them confesse vnto vs that his writings conteine the full doctrine of the Gospell, which he calleth the mighty power of God to saluation. But why am I so long? when we come to the point, what one piece can they alleadge, in ỹ doctrine of our faith and religion, which hath bene ouerslipped by the Euangelists & the Apostles? Peraduenture this, that ỹ blessed Virgine Marie was not conceiued in original sinne, that she remained alwaies a Virgine: That children are to be baptized, and that Baptisme is not done twise: that Lent ought to be kept fasting: that there is holy Creme, holy water, holy Altars, that the Crosse ought to be worshipped, & what not? For they confesse that none of all these things is comprehended in holy Scripture. As for transubstantiation, eare shrift, praying to Saintes, Purgatorie, they haue sought them with much a doe a long time in the Scriptures, but they laboured in vaine, they cannot finde them. And as touching any such conception of the Virgine Marie, there is neither Scripture, nor any of the olde writers that maketh any mention of it. As for her remaining a Virgine as long as she liued, though I reuerently & willingly beleeue it, yet (as once I answered a certaine importunate monke, in thy hearing most noble prince) it perteineth nothing to the mysterie of our saluation, for it is sufficient for vs to beleeue as the truth is in deed, & as ỹ Euangelists record, that Christ our Saniour was conceiued by the holy Ghost, & borne of the Virgine Marie. As for Baptizing of yong children, and that Baptisme is not to be done twise: Be it farre frō vs to say, that it is to be gathered only by tradition, and not out of the worde of God. As for the rest, howe coulde it be that the holy Scriptures shoulde set them downe, which as by most manifest reasons is to be proued, could in no wise be established, but ỹ authoritie ỹ Gods word ought to haue in ỹ Church, must needes be ouerthrowē? But inough of these matters, if not to much, for I tooke not vpōme to hādle euery seueral point of these in this place.

Nowe come I to those kindes of traditions, which plucke away some piece frō that doctrine which is cōprehended in ỹ written word: as where they take away one piece of ỹ Lords supper from the cōmon people: as where *Paul* calleth ỹ law of sole life & difference of meates, a doctrine of deuils, they adde and except a conceiued vowe, & that other rule which must needes hold vniuersally as some wil haue it, & it is this, VNLESS E it otherwise please our Lord ỹ Pope. And who can abide such execrable sacrilege as this is, if Gods glory be so precious to him, as it ought to be? for surely, if it be lawfull to take ought from ỹ written doctrine, it can not be otherwise, but as before they made this doctrine which the holy Ghost indited, halt & maimed, so they must say now, ỹ in other points it is ouer plenteous & too too lauish. & I thinke ỹ no godly eares can abide to heare either of these two blasphemies without great offēce. But say they, it is not to be denied, but ỹ the ceremonies of ỹ law are take away a good while since: yea but we speake not of rites, but of ỹ very substāce of Gods seruice, part whereof though we grant ỹ the ceremonies were in times past, yet what auaileth it to ỹ defēce of these mens sacrilegious boldnes? for what maruaile is it, for that Law which was made only to shadow those things were looked for to be exhibited in their time, to cease & passe away when ỹ light it selfe is come, & the things thē shewes are in sight before our eyes, euen as they are? But if they lay against vs, that the loue feasts, which were vsed in olde time, are taken away, & the decree of the Apostles touching meates offered to idoles, and strangled, are abolished by common consent, and the anointing which the Apostles vsed, that we haue nowe removed, I answere againe that these are outward things which I haue to entreate of afterward.

ward. So then this remaineth that the doctrine of saluation which is comprehended in the worde, must be kept safe and sound without breache, not onely generally, but in euery part and parcell, yea and euery least iote of it.

And what shall I neede to mention the third kind of those traditions which do either shake the foundations of Christian saluation, or being built vpon them, cleane ouerturne them? As for example, the supremacie of the Pope of Rome, prayers to saintes, prayers for the dead, making and worshipping of Images, and as they terme them, the masterlike determinations of free will, merites, pardons, and such like filth, which things, seeing they can neuer be established, but by lessening the authoritie of the doctrine of God, they are too impudent, that either vnder a masked name of the Church, or by alleaging prescription of many yeeres, thinke they might be strengthened and confirmed.

Well, let vs at length make an end of this place. They are very much deceiued, which thinke ỹ Catholike rites are of necessitie to be retained. For there are some Catholike errours as wel, which haue crept into ỹ Church, partly through ỹ ignorãce of certaine Bishops, partly through negligẽce, partly by stealth following ỹ steps of other, yea, & by ambitious couetousnes, & especially by ỹ most couetous ambition of ỹ Romish prelates. Moreouer where as in appointing rites, wise men haue alwayes had consideration both of ỹ time, & of the place, & of the persons, who seeth not ỹ they are in this point most foolish, which notwithstanding, that the circumstãces are altered, wil not only not change ought in them, but thinke ỹ euen those things which vpõ good occasion either by processe of time, or some other way haue bene abolished, ought notwithstanding be put in vre againe, only because they are olde & ancient? But what shalbe done with those things which swarued aside to manifest mad idole worshipping, which haue growẽ to an head in that vnhappie age, through the wrath of God against our sinnes, hauing but a fewe men to withstand them at the beginning, and that to no purpose? and to be short, which though as yet they be not come to nought, yet are of such sort, that scarcely can they be kept safe and sounde any longer?

And here I can not but remember the speaches of those men which are very wise in their owne opinion, & thinke that ỹ Church is to be reformed, but not to be transformed. By reformatiõ they meane a restoring of those rites which were vsed when the Church florished (for so they speake) a fewe things onely cut off, which through the naughtines of the time become somewhat rustie: and vnlesse we do admit this reformation, they make a do as though the Church were transformed, and spoyled of her naturall beautie. Their saying carieth a goodly shewe with it, & is very smooth, but it illeeth from the spirit of Satan, and bewrayeth it selfe when we come to the point. For there is nothing so beastly but they paint it with this false colour of auncientie, and thrust it vpon vs, as a faire and beautifull thing. Take for example *G. Cassander* & his schollers most vaine fragments which he wrot of these things, I say that vaine Bachsliders fragments, with whose name I would not vouchsafe to blur my paper. But as for me, I had rather follow ỹ example of king *Ezekias*, & such others which thinke it better to remoue a stumbling blocke ỹ is set vp in an hie way (though it did before time, & do presently serue to some purpose) then to set some to warne them ỹ trauaile that way, that they take heede they doe not vnwares stumble at it: for what if they that are warned, receiued not the warning, or they that should warne them, doe not their dueties?

Againe, as I do not only dissent frõ them, but also vtterly detest them in sondry of their seuerall sayings and propositions, so can I in no wise agree with them in their general, and that which is the head of the matter, for if we seeke for the most beautifull shape of the Church, and the very principal and chiefe portraiture of it, that is it as I suppose, which the Apostles themselues (the best artificers that euer ỹ Church either had or shal haue) did not only begin, as these men wil haue it, or barely made the first draught of it, but most exactly & most beautifully set it forth with most liuely colours: from which the further you depart, the further you shal find your self from ỹ rule of the worke. And why I should not seeke it in any other place sane in their writings, & in the Acts of the Apostles, which S. *Luke* put forth (whom in this case I take to be the best painter ỹ euer was) partly the iarres which I see betwixt those felowes them selues causeth me, & partly also (to speake as I thinke) their vanitie, which do

here and there in their writings make mention of the traditions of the Apostles as they call them, or otherwise haue compiled them: as those false reportes which are found to be *Clementis*, more worthy to be laughed at then otherwise, and some of the Canons of the Apostles, which were of olde time refused and cast away, as a number of other false bookes were. And if any man wil obiect, that the Apostles, or *Luke*, did not exactly write all things, what is there I pray you, that may mone him so to thinke? Is it because there are but a fewe things in them? I would to God that they which brag of themselues, that they are ỹ Apostles successours, couldе haue contented themselues with that scarcitie and fewnes. For it was not the Lordes minde in abrogating the ceremonies of *Moses*, to haue new appointed: and if it were not lawful to play the Iewes, much lesse ought we play the Gentiles. Which thing, if the olde Bishops had considered, Christian religion had neither so quickly, nor so beastly degenerated, first into vaine ceremonies, and toyish seruice, and at length into very atheisme. For *Paul* doth truely cal thē *Atheistes*, which doe not worship the onely true God aright. But what? did not the Apostles properly handle this argument? yea surely, it is a kind of impietie, to thinke that the holy Ghost was not so careful of the Church, as he ought to haue beene: and this I dare auouch, that who so will reade the historie of *Luke* and the Apostles epistles diligently, he shal not onely find those chiefest heads of the gouernment of the Church, but also shal perfectly know almost euery part of it by them: so that there shalbe no place left for those vnwritten traditions. But howsoeuer it be, seeing there needeth an exact distinction amongst those traditions, which are almost infinite, by what rule shal we examine them? for I haue shewed before, that neither the auncientie of them, neither ỹ authoritie of the writers, nor the great number of men, which haue allowed them, can be a sufficient proofe for them. And therefore wee must come to the onely worde of God, to the word I say, which is put downe in writing by the Prophets & Apostles, whereby we may distinguish holy from prophane, profitable from hurtful and vaine, necessary from vnnecessary traditions, & when we haue so severed them, establish them in best and most conuenient order. And if for the discerning of ceremonies, we neede the light of the written word to goe before vs, howe much more requisit is it for vs to haue the same light goe before vs for the knowing of the doctrines themselues, wherein men are marueilous blinde, and the errour is very perilous? For if in doctrine (as I said before) we ought to followe nothing but that, that is either in expresse wordes set downe in the word of God, or by comparing of places together doth necessarily followe, how shall a man take heede of false prophetes, vnlesse hee conferre the doctrine which they teache, with the worde of God it selfe?

But thou wilt say, What & if he alleage the word of God also? for so did *Arrius* vse ỹ place of Iohn, My father is greater then I: so disputed ỹ fathers with *Macedonius*, about ỹ person of ỹ holy Ghost: with *Nestor* & *Eutyches*, about the vnion of the two natures in Christ: with *Pelagius*, about grace, & nature. Euen so at this day there is contention about certaine speeches touching ỹ Sacramēt, while some gather out of these words of Christ, This is my body, & this is my blood, Transubstantiation: other, Consubstantiation: other a Sacramental coniunction only. To be short, when there ariseth any controuersie, say these good indifferent men & mediatours, not about words, but about the meaning of the words, whither should we haue recourse rather thē to ỹ Church, to ỹ writings of the old Fathers, & last of al to true & lawful Synodes? Surely as for me (as I said before) I do neither refuse the testimonie of the Church, nor of ỹ Fathers, nor of Synodes, but I am of this advice, ỹ there ought to be good heede taken.

For first if any thing be vouched wout the word of God, it is to no purpose for men to pretend ỹ vaine names of ỹ Church, of ỹ Fathers, & of the Synodes: for in ỹ case ỹ Angels thēselues are not to be heard, for ỹ saying of *Paul* is a sure saying, If an Angel frō heauen preach an other Gospel to you, let him be accursed: neither is it ỹ part of ỹ Church to speake, but to heare her husbād speake.

As for the old fathers they would not haue their writings to be otherwise read, then ỹ they should be tried by the rule of the written worde. And as for Synodes, it is not for them to make any new doctrine, but to confirme ỹ doctrine

which

which God hath made, out of his word. And those Synodes that do otherwise, are the chaires of wicked men, & benches of scorners, which we are commanded to flie, as we wil be blessed.

Moreouer if the strife be about the interpretation of the written worde, I doe not refuse their witnesses (as I said) but yet I thinke we ought with good aduisement discerne ỹ true Church frō the Synagogue of Satan: sound and well beleeuing fathers from mē that either are manifestly vnlearned, or heretikes, or otherwise suspect: true and sound Synodes, from tyrannous councils and assemblies gathered together against Christ, & his truth: and to be short, true bookes, from lewde and counterfeit.

These things being so agreed vpon, thē I say they are to be heard, as sworne men & witnesses called to testifie a trueth, but not as Iudges, for there is no Iudge but God alone out of his written word, so to be heard (I say) as wise Iudges vse to haue witnesses in cases which come before them, that they giue reasons of their witnes: & such reasons, as are taken out of the selfe same worde, the interpretation whereof is called into controuersie, & from no whence else. For rightly saith *Augustine*, refusing mēs reasons, It is more safe a great deale to walke by the Scriptures, for when we search them, if we find them shadowed with borrowed kinds of speeches, either that may be gathered out of the, which is out of controuersie, or if it be doubtfull, it may be determined by seeking out & vsing witnesses out of all parts which are take out of ỹ same Scripture. This saith he, and truely very well, for if our wisdome must be taken only out of the word of God, we may not borow any interpretation of the word in any place but there. For so (saith the same *Augustine*) hath the holy Ghost disposed the Scriptures, that that which is spoken somewhat darkly in one place, is declared more openly in another.

Against whom shall we follow rather then Christ himselfe and his Apostles? When Satan abused the Scripture, Christ resisted him by none other meanes then out of the same Scripture. The Apostles pronued their sayinges out of the Prophets, and the Iewes of *Berea* are commended, for ỹ when they heard *Pauls* doctrine, they conferred it with the writings of the Prophets, to see whether it were so or no. With the selfe same weapon did ỹ Councel of *Nice* kill *Arrius*: the Council of *Constantinople*, *Macedonius*: the Council of *Ephesus*, *Nestorius*: the Council of *Chalcedon*, *Eutyches*: & so did *Augustine*, *Pelagius* and *Donatus*. Therefore they that thinke that the Scripture is so doubtfull and darke, that it needeth a borowed light from other, are worthy to be spet at as blasphemours, and to be detested euen from the very heart of all the faithfull.

Neither do I therefore discommend the writings & the interpretations of learned mē, seeing that he who appointed pastours and teachers to the building vp of the body, ordained ỹ expounding of his word in ỹ Church, as well by word of mouth, as by writings: but only I shew how farre forth they ought to haue authority amōgst vs, to wit, no further, then when in giuing their mind & sentēce vpon any place of Scripture, they interprete the Scriptures by the Scriptures, according to the proportion of our beliefe & faith, without adding ought of their owne, which who so doth, whether he be new or old, either priuate or of any calling in ỹ Church, whether he be old mā or yong mā, whether alone or haue many fellowes, he ought to be heard. For though there be an order to be kept in ỹ Church of God, yet none are sooner deceiued then they, which bind the grace of the holy Ghost to certaine places & persons. For who murthered the Prophets? Who crucified Christ? euen they which should haue bene pillars, & borne vp true religion. And therefore the Prophet sendeth the people of God not to those prophane priests, but to the Lawe, and to the Prophets. And this was ỹ state of the Church, euen in those old dayes, when ỹ master builders refused ỹ corner stone. Antichrist sate in ỹ very Temple of God.

What followeth then, to wit, that Gods word must end all controuersies: & the false word must be discerned from the true, and the right Church from the adulterous, & those Synodes which are gouerned by the holy Ghost, from the, whom Satan ruleth: to be short, the trueth from a lie, by the worde of God: for as concerning those things which pertaine to our saluation, we may not thinke that the trueth of them is reuealed any where, saue in the Scripture.

Which

Which things being so, it followeth that that is most true, Most noble Prince, which I said before was the only cause from whence sprong all those mischeefs, wherewith the Church was almost oppressed in the memorie of our fathers. And therfore that this is the onely way and meanes, to raise it vp againe, to decide these controuersies by the plaine worde of God. For by this meanes many things would neuer be called in controuersie, for which a great sort notwithstanding now a dayes sight, tooth & nayle, partly of ignorance, and partly of a froward & malicious minde against the trueth. And such as shall seeme to haue some stay by some testimonies of Scripture, if they be not iudged by custome (which cauleth no title of right in matters of diuinitie when it swaueth from the worde) not by that bare authoritie of certaine men, whether they be newe or olde, but by conference of places together, & by interpretations being called backe to the proportion of our faith, to make them answerable to our beleefe, then shall there nothing be found so hard, that will not easely be vnderstoode, nothing so darke, but will be made light, nothing so intricate, but it will be made plaine and easie. But who shall appoint this hearing of the matter? Who shalbe president of this action? And who are they that with equall authoritie shall conferre of these thinges? To handle these thinges at large is not my purpose, though when I oft times and much haue vpon it, some things come into my minde, which happely I shall finde a more conuenient time to discourse of hereafter. But now I will go on with my purpose.

Therefore seeing all these controuersies are to be determined by the holy worde of God, this I thinke chiefly to be prouided for, that seeing al men (which were to be wished) can not vnderstande God when he speaketh to them in those peculiar tongues, the Hebrew and the Greeke, there may be some true and fit interpretation of both the testaments, which some haue gone about to bring to passe a good while since, but as yet no man hath happily ynough atchieued it, for the olde translation, whose soeuer it be, though it be not vtterly to be condemned, yet is it both darke and maimed, & ouerflowing in many points, beside the infinite varietie of the copies, which I haue to speake of. And therefore many learned & godly men, endeuoured to mend this parte, vpon very good reason, though not all of them with like successe. And yet notwithstanding there is no man but with griefe of heart, will confesse it to be necessarie, if he reade ouer the most learned writers of the Greekians that euer were, and compare their interpretations, for the most part very absurd, with the trueth of the Hebrewe text. As for the Latine, which were not onely as faultie in this behalfe, but also through the ignorance of the Greeke tongue, which they were vnskilfull in for the most parte, hang vpon the common translation, and by that meanes goe about seeking a knot in a bulrush, and fall into most filthie errours.

And this is the cause that moued me to compare diuers bookes together, as diligently as I could, and weigh the opinions of many learned men, especially of those which in these our dayes are better learned in the tongues, then euer they were before, if we recken from the Apostles times, euen to these our dayes, that by this meanes I might somewhat helpe them which sounde a want of a more pure interpretation. Which thing that I might more fruitfully bring to passe, I added moreouer little notes, wherein I both conferred diuers interpretations together, and as farre as I could, endeuoured to make plaine and easie the meaning of such places as seemed somewhat darke some and harde.

But when I sawe that huge and very painefull worke (I speake as I haue proued) comming to the presse againe, and to be imprinted anewe, growe to that bignesse that the most part could not conueniently vse it, I caused it to be printed apart without those annotations: in place of which notwithstanding, I thinke I haue placed that, which (if I could haue perfected) I would not doubt but commend it, both for the profite, and also for the necessitie of it.

For there are two sorts of interpretours: one of them doth not properly consider what is said, that is, the matter it selfe, but in what words it is vttered, & so by changing the speech only, haue taken in hand to declare it: which duetie of interpreting though it can hardly or not at al be performed of him, which vnderstandeth not the matters themselues, yet it consisteth but onely in the wordes.

The other expound the matters themselues in many words, & yelde many reasons,

sons, in which kinde of interpretation, (in my iudgement, and as I thinke in the iudgement of all learned men that haue read his bookes) that worthie man, and of blessed memorie, and my father in Christ, *Iohn Caluine* (without offence to any man be it spoken) wil be found to haue farre excelled all the old & new that euer were. And therefore, though some times, in some pointes, not as touching the doctrine it selfe, (which I haue alwayes found to be most pure, and most sound in his writings, if euer it were in any interpreters) I dissent from him in the interpretation of certaine places: yet I thinke of his commentaries as *Cicero* thought of *Iulius Cæsars*, though the kind of writing be farre vnlike, to wit, that he terrified other sound men from writing. And I would to God, that we which are Ministers in the Church of Christ through the grace of God (& I especially) might rather be occupied in learning and teaching, then in writing. But what shall I say? wee are driuen to it, partly by the importunitie of certaine aduersaries, against whose practises all that loue the trueth must of necessitie set them selues, by all meanes possible they can, that the simple be not deceiued at vnwares: And partly of charitie, which moueth vs to imploy whatsoeuer we haue receiued, to the benefite of our brethren.

And me thought alwayes, that ouer many (either because it is so, or rather because I am deceiued) erred in that, that in the particular narrations of the history of the Euangelists, and the Apostles, into which two partes it seemed to be artificiously deuided euen by God him selfe, they marke not, to what generall head of Christian doctrine euery part and parcel is to be referred: & much lesse, in those most graue and artificious disputatiõs which the Apostles haue in their Epistles, do they regard the state of them, & the course of the arguments, & the drift and purpose they shot at. Whereby it cõmeth to passe, that in some of their writings, and sayings, there appeareth oftentimes neither hand nor foote, and leauing the marke aside come confusedly, & disorderedly to certaine obseruations, & in many places of great waight, haue no consideration of the sentence it selfe & meaning. Hereupon especially in *Paul*, (which was a writer of the greatest iudgement that euer was) vnskilfull men in olde time dreamed of an infinite sorte of imperfect sentences and thwart placings of words, & very often also in their commentaries vpon him, with great shame to them selues do often repeate it. In so much that, that most excellent interpretour of all the secrets of God, was of vnknowen in the schooles, as if he had neuer written any thing. Yea and the greater number shonned him as a rocke: therefore to remedie this inconuenience, I laboured in this worke as much as I could, to note short summes of doctrine in the narrations of the histories, that is to say, in the Gospels & in the Actes, that who so shal saile, as it were in that sea, may haue an hauen before his eyes, whereunto to direct his course. And I laboured in the Epistles, that both the purpose and the course of the arguments, and lastly, the methode might be vnderstoode, and through an orderly distributing eche thing vnto his place, those meanings which are most naturall, might be knowen.

And if the Lord giue me leaue to adde two things more, which I now purpose, to wit, a short expolicion of certaine wordes in the text, and beside the common places, which are to be shewed in a worde in their seuerall places, I shall thinke my selfe to haue done a thing worthie the labour. And I trust, by the Lords helpe to finde some fit time for it. In the meane season what the Lord hath giuen me, I thought good to write it and dedicate it to you especially, Nobles and worthy Lordes: Which haue in the realme of Fraunce my country, imbraced the true Religion, both to shew some token of mine hearty good will towardes you (for what is it that we owe not to you, which haue not stocke to defende the poore sheepe against the rage of wolues, euen with the hasarding of your owne bodies) and also to confirme you more and more in this godly manhoode and perseuerance worthy your noble and valiant courages.

Behold then most noble Prince, those holy expounders of ỹ heauenly doctrine, in defence wherof thou hast not doubted so manifoldly & so oft to endaunger thy life. Behold you noble & honorable Lords, those holy mysteries of our lasting wisdome, which ỹ more you shal know, the lesse it shall repent you, if you be constrained so farre, to haste shed your blood in like case, for him, who redeemed you w̃ his most precious blood. Famous are those monuments of your faith and zeale,

yea,

yea, and Noble before the very Angels of heauē, but yet I would to God, I would to God I say, as your desire was, you might in erecting of them, onely haue vsed spirituall weapons. And now that the peace is made, you must vse a spirituall constancie, & an inuincible strength of faith, that you finish that worke which you haue begun, to your perpetual praise: which the Lorde shall minister vnto you through ỹ daily hearing and meditating vpon this word. For looke what nourishment our bodies receiue of meate, ỹ same doeth this heauenly foode minister to our soules, ỹ by their iuice we may not only liue, but also grow vp & increase to be perfected at the length in the latter day. And here againe I beseech your Honours, that you would heare me patiently, in a few things which especially cōcerne you: If you be perswaded, that we, whom you heard hitherunto, & who haue begotē you in the Lord, do teach you true & holy things, suffer not your selues, I beseech you, to be caryed away from them the least iote that may be, which thing I doe not without cause put you in mind of: For though I know what courage there is in you, yet I am not ignorant howe subtil some are which lye in wayte for your soules, & how impudent & how wicked they are, I speake not of those opē enemies of the trueth, but I meane those Simons, which forge, I can not tel what meane religion betwixt both, seeking occasion, partly euen of those vnhappy controuersies about the Lords Supper, to sowe occasion of discord betwixt you. For what say they? Is the transforming of the Church of God, & the reforming of it, al one? Were ỹ fathers vtterly blind? Are these, I know not what, to make only thē wise, & none but they? Are these they whom all the learnedst that are, cal Sacramentaries, & for that name detest thē? But as for vs, what we haue to answere to al these things, it is not vnknowen to your Honours: neither will we refuse at any time to giue an account before the whole world of this which they call our transformation. But what these men hunt for, I marualle if al the world see it not, seeing that some of thē do openly serue the wickedst enemies that Christ hath, & other of thē are very famous for their manifold backsliding, & other (such is their vainnesse & vncōstancie) haue by their life made manifest to al the world, how void of iudgemēt they are, not hauing learned in ỹ space of thirtie yere, not to be wauering in Religion. And therfore I tel you before hand, that you haue to take good eye to those men: And you shal beware of them well ynough, if you continue in ỹ faith which you haue receiued of your faithfull Pastours, which haue bene sealed with the blood of so many Martyrs, & haue bene plainly & openly confessed, and forthwith driue away these pestilent fellowes: Or if you purpose to heare them at any time, you call faithfull Pastours vnto you, whome you may heare detect their sleights, and conuince their lyes.

Neither is there any cause why these things should trouble you. For our Lord & Master him selfe forewarned vs diligently, that such should be the state of his Church, as we see by the experience of all ages. So there arose in our dayes ỹ Anabaptists, which are deuided into many sects: so euen at this day there are a nōber become so obstinate in defending manifest errours, that now they openly dissolue Christs natures, as Seruetus did, and confound his properties, as Eutyches did, as I dare vnooch vnto you, and forewarne you of it, that there are diuers of their pestilent bookes turned into the French tongue. Likewise in other places, as in Polonia, there are sprong vp wicked & cursed men, that would make vs Three gods, and haue almost spoyled the whole countrey with the infection of their heresie.

And Satan ceaseth not to coyne certaine other heresies subtilly & vnder hād, which you must needes make head against with the syncerities and simplicitie of Christian doctrine, which you haue receiued. Now seeing we can neither withstād stombling blockes whereby God is daily prouoked to anger, nor abolish heresies in time, which oppresse true doctrine, vnlesse the true and lawfull order of Ecclesiastical Discipline be established, therfore I desire this of you, euen for Gods sake, This I say, I beseech you, ỹ you reiect not this Discipline, as though it were some deuice of man, but earnestly and withal labour you can, cause it to be established as the Lordes ordinance, without which it is impossible but the whole building must fall downe, and when it is established, that you keepe it and waite heine it. For why? Is it not one part of the worde of God? surely who so denyeth it, the same man would say, that it is not the sunne light which lighteth at noone day. And what common wealth I pray you, what citie, what familie and house doeth

not straight come to nought, if it be not fastened with bondes of lawes? shal we suffer the Church of Christ, which is the mistresse of all godlines & honestie, to be transformed into a schole of al wickednes and libertie? But the Discipline I speake of, once taken away, & so every man be admitted indifferently to preach ȳ word, if the doctrine & maners of the Ministers be not examined, if all men may be receiued indifferently to the vse of the Sacraments, if it shall not be lawfull to reprone those men which cause offence through their sinne, nor correct them sharply which resist stubbornly, yea either at length (if neede so require) after the example of the Apostle, cast them out from amongst the flocke, that they infect not the rest with their contagion: and vnlesse there be consideration had of the poore, and almes be distributed, according to ȳ order which the holy Ghost hath appointed: to be short, vnlesse all thinges may be done orderly, and decently in the house of God, what wil the Church be by and by for the most part, but a route of desperate vagabondes, wholy bent to all kinde of wickednes? But will some men say, This is the Magistrates office: as though our mindes were, that either those things which perteine to this life, or worldly matters shoulde be handled in any Ecclesiastical assemblie, or that the Ministers themselues, or any other should be exempt from the iurisdiction and authoritie of the Magistrate, as they whom the world calleth Catholiques haue done, and doe.

Who made me a Iudge ouer you said Christ to them which were earnest with him, to haue him to deuide the inheritance? And yet the selfe same Christ saith, Whosoeuer heareth not the Church, let him be vnto you as an heathen and Publican. Therefore we must distinguish those things which the Lorde hath seuered, but not take away those things, which ȳ Lord hath established. Nay this discipline, if it be rightly framed as it ought to be, out of the worde of God, is so farre from lessening that office of the Magistrate, that contrarywise, it doth greatly stablish it: seeing there is nothing that can keepe men in so good quiet, & peaceable obedience, as this one thing, if all mens consciences be bridled, and kept in awe, in the feare of God. But it is to be feared, least that Popish tyrannie creepe into ȳ Church againe: so it is in deede; But it is the part of fooles (saith he) to shunne some faults in such wise, as to fall into the contrary. Therefore that we may auoide the tyrannie of men, we must receiue the yoke of Christ, and not shake it off, which is onely vnpleasant to the godlesse and wicked, but most acceptable to the good & godly.

As for the Magistrates, and you, whome the Lord hath by the Kings Edict made nourcefathers of his Church, we are so farre from counting you lay men, as other do whome it pleaseth so to terme you, and thinke you haue nothing to doe with this discipline, that contrarywise we thinke it the greatest part of your duetie, to punish seuerely the troublesome contemners of the Church, and procure by all meanes possible that you can, through the honour that God hath giuen you, that God may be purely worshipped. And seeing the Eldership slandeth not onely vpon Ministers, but also vpon them, which may correct the ministers themselues, if neede so require, who is so mad, that in chusing the Elders, will not haue chiefest consideration of them, which beside their godlinesse, wherefore they are highly commended, are also of great honour and authoritie in the Church?

But happly I am too long in this point, especially with you of whose singuler willingnes and readines I haue not the least occasion to doubt. Therefore I make an end, and humbly beseech our Lorde God & heauenly Father, to maintaine thee most noble Prince, and all you my worthy and honourable Lordes, that as he hath indued you with that his excellent Spirit, and with the true knowledge of his Sonne, so he would enrich you more and more with whatsoeuer excellent giftes, and strengthen you with his mighty power, that hee may most happily perfit that great worke which he hath begonne by you, to the full restoring of his heauenly kingdome, to your euerlasting praise, and perpetual renowme. At *Geneua*, the tenth of the Calendes of March. From the incarnation of Christ,

1565.

The Printer to the diligent Reader.

DEARE Chriſtian Reader, to the intent thou mighteſt the better enioy the benefite of theſe notes or expoſitions vpon the Newe Teſtament: I thought it not amiſſe to declare vnto thee the vſe of the ſame. And firſt for as much as the quotations or citing of places of the Scriptures in the margent which direct to other places, conteyning like phraſe or ſenſe, haue bene ſo placed that none without great labour, coulde finde out the textes alleaged, I haue made theſe ſixe ſeuerall figures or markes, ✣ ✢ ⁘ ⁂ * and haue ſet them aſwell in the margent as in the text, ſo that thou mayeſt eaſily finde that which thou deſireſt: For example, in the firſt word of the firſt Chapter of Matthewe is placed this firſt marke, ✣ looke out the like marke in the margent, & there thou ſhalt finde, Luke 3.23. which place agreeth to this of Matthew, and ſo likewiſe thou ſhalt finde in the reſidue. But if many quotations belong to one place, word or ſentence, the firſt is onely marked, and thoſe that followe vnmarked appertaine to the ſame. And if it fall out that there be more then ſixe directions in one page, then is the firſt repeated againe, and the reſidue following in order as at the beginning: as it appeareth in the firſt page of Matthewe, where both in the text and margent alſo, they are all ſet downe, and the foure firſt repeated.

The notes which are directed by figures of Arithmetike as 1.2.3. &c. throughout the Euangeliſtes and Actes, declare the effect or ſumme of the doctrine conteined betweene one of the ſaid figures, and the next that followeth, as for example, from

from the figure, 1. in the firſt line and firſt word of Matthew vnto the figure 2. in the 18. verſe of the ſame chapter, the doctrine there gathered is ſet downe in the Margent in this ſort.

1 Ieſus came of Abraham of the tribe of Iuda, and of the ſtocke of Dauid as God promiſed.

And in the Epiſtle in like ſort they declare the methode and arte which the Apoſtles vſe, and how euery argument or reaſon dependeth one vpon another: theſe figures are begonne againe at the beginning of euery chapter. Laſtly, the notes which go by order of the letters of the Alphabet placed in the text, with the like anſwering vnto them in the margent, ſerue to expound and lighten the darke wordes and phraſes immediatly following them. As in the firſt line and ſecond worde, the letter, a, being referred vnto, a, directly againſt him in the margent, ſheweth that this worde, Booke, ſignifieth A rehearſal as the Hebrewes vſe to ſpeake: as Gen. 5. 1. The booke of the generations. *Theſe letters beginne at the beginning of euery chapter, cõtinuing vnto, z. and ſo beginning againe with, a, if there be ſo many notes that they do exceede in number the letters of one Alphabet. This haue I faithfully done for thy commoditie, reape thou the fruite, and giue the praiſe to*

GOD.

Farewell.

The deſcription of the holy Lande, conteyning the places mentioned in the foure Euangeliſts, with other places about the ſea coaſtes, wherein may be ſeene the wayes and iourneyes of Chriſt and his Apoſtles in Iudea, Samaria, and Galile: for into theſe three partes this Land is deuided.

The places ſpecified in the Mappe, with their ſituation by the obſeruation of the degrees concerning their length and breadth.

Aſcalon	65,24:31,32.
Azot	65, 35: 32.
Bethlehem	65,55: 31,51.
Bethphage.	68, 31, 58.
Bethſaida	66,51:32,29.
Bethabara	66, 34: 32,1.
Bethania	66, 31, 58.
Cana of Galile	65,52: 32,48.
Capernaum	66,53: 32,29.
Carmel mount	66,31:32,59.
Ceſarea Straton.	66,16:32,25.
Ceſarea Philippi	67, 39: 33,5.
Coraſim	66,53:32,29.
Dan, one of the fountaines whence Iordan ſpringeth.	67,25:33, 8.
Ennon	66,40: 32,18.
Emmaus	65,54:31,59.
Ephen	66, 8,32.
Gadara or Garaza	66,48:32,29
Gaza	65,10:31,40.
Iericho	66, 10: 32,1.
Ieruſalem	66, 31, 55.
Ioppe	65, 40: 32,5.
Ior, the other foſtaine whence Iordan ſpringeth	67,31:33,7.
Magdalon, called alſo Dalmanutha	66,48:32,28.
Naim	66,35:32,33.
Nazareth	66.56:32,42.
Ptolemais	66,50: 32,58.
Samaria the citie	66,22:32,19.
Sidon	67,15:33,30.
Silo	66,27:32,19.
Tyrus	67, 31,20.
Tyberias	66.44:32,26.

UMI


NORTH
THE·MEDITERANE·SEA
SIDON
PHENICIA
TIR
GALILEA SVPERIOR
IORDAN
POLEM
CESAREA PHILIP
CARM
CANA
NAZARET
LAC·SMACHONIT
GALILEA
CESAREA
NAIM
CAPER
TIBERIAS
BETSAI
MAGDALA
SAMARIA
TIBER
MAGDALEON
CORAZIN
IOPPE
EFRON
IORDA·FL
AMONIT
IERICHO
AZOT
IERVSALEM
BETHANIA
MOABI
ASCALO
IVDA
GAZA
BETHLEHEM
ARABIA·DESERTA
PHILISTIN
IDVMEA
SOLITE
WEST
EAST

THE ORDER OF THE BOOKES OF the Newe Teſtament, the number of their Chapters, and the leafe in vvhich eche booke beginneth.

The Goſpel written by Matthew, Chapters	28	Leafe 2
By Marke	16	48
By Luke	24	75
By Iohn	21	123
The Actes of the Apoſtles	28	161

THE EPISTLES.

Paul to the Romanes	16	208
The firſt to the Corinthians	16	237
The ſecond to the Corinthians	13	266
To the Galatians	6	281
To the Epheſians	6	291
To the Philippians	4	300
To the Coloſsians	4	306
The firſt to the Theſſalonians	5	312
The ſecond to the Theſſalonians	3	317
The firſt to Timothie	6	320
The ſecond to Timothie	4	327
To Titus	3	331
To Philemon	one	334
The Epiſtle to the Hebrewes	13	335
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The firſt Epiſtle of Peter	5	359
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The firſt Epiſtle of Iohn	5	372
The ſecond of Iohn	one	379
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The Epiſtle of Iude	one	380
The Reuelation of Iohn	22	384

THE

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO S. MATTHEWE.

CHAP. I.

1 That, Iesus is that Messias, the Sauiour promised to the Fathers. 18 The natiuitie of Christ.

1 THE a booke of the b generation of IESVS CHRIST the sonne of Dauid, the c sonne of Abraham.

2 † Abraham begate Isaac. ∵ And Isaac begate Iacob. And * Iacob begate Iudas and his brethren.

3 * And Iudas begate Phares, and Zara of Thamar. And * Phares begate Esrom. And Esrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

5 And Salmon begate Booz of Rachab. And ✠ Booz begate Obed of Ruth. And Obed begate Iesse.

6 And † Iesse begate Dauid the King. And ∵ Dauid the King begate Solomon of her that was *the wife* of Vrias.

7 And * Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Hozias.

9 And Hozias begate Ioatham. And Ioatham begate Achaz. And Achaz begate Ezekias.

✠ Luke 3.23

1 Iesus Christ came of Abraham of the tribe of Iuda, and of the stocke of Dauid, as God promised.

a *Rehearsal: As the hebrewes vse to speake: as Genes. 5.1. The booke of the generations*

b *Of the auncestors of whome Christ came*

c *Which Christ is also the sonne of Abraham*

† *Gene. 21.2*

∵ *Gene. 25.24*

* *Gene. 29.35*

* *Gene. 38.29*

* *1. Chro. 2.5*

Ruth. 4.18, 19

✠ *Ruth. 4.21*

† *1. Sam. 16.1 and 17.12*

∵ *2. Sam. 12.24*

* *1. King. 11.43*

1. Chro. 3.10, 11

10 And ✣ Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11 And ✣ Iosias begate Iakim. And Iakim *d* begate Iechonias and his brethren about the time they were caried away to Babylon.

12 And after they were caried away into Babylon, ⁘ Iechonias begate Salathiel. ✻ And Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.

16 And Iacob begate Ioseph the husbande of Marie, of whom was borne IESVS, that is called Christ.

17 So *e* all the generations from Abraham to Dauid, *are* fourteene generations. And from Dauid vntill they were caried away into Babylon, fourteene generatiõs: and after they were caried away into Babylon vntill Christ, fourteene generations.

18 ¶ Nowe the birth of 2 IESVS Christ was thus, When as his mother Marie was ✻ betrothed to Ioseph, before they came together, shee was found with childe of the holy Ghost.

19 Then Ioseph her husband being a iust mã, and not willing to *make her a publike example, was minded to put her away secretly.

20 But whiles he thought these things, behold, the Angel of the Lorde appeared vnto him in a dreame, saying, Ioseph, the sonne of Dauid, feare not to *f* take Marie thy *g* wife: for that which is *b* conceiued in her, is of the holy Ghost.

21 And she shal bring 3 forth a sonne, and thou shalt ✣ call his name IESVS: for he shall ✣ *i* saue

✣ 2. *king*. 20. 21. *and* 21. 18. 1. *chr*. 3. 13, 14, 15
✣ 2. *king*. 23. 34. *and* 24. 1, 6
2. *Chr*. 36. 4. 9
d *That is, the captiuitie fell in the daies of Iakim and Iechonias: for Iechonias was borne before their caryng away into captiuitie*
⁘ 1. *Chr*. 3. 16
✻ 1. *Chr*. 3. 17 *Ezra*. 3. 2. *&* 5. 2
e *All these which are rockened vp in this pedegree of Dauids stocke, as they begate one an other orderly in their degrees.*
2 Christ the true Immanuel, and therefore, Iesus (that is Sauiour) is conceiued in the Virgine by the holy Ghost, as it was foretolde by the Prophets.
✻ *Luke* 1. 27
* *Deut*. 24. 1
f *Receiue her at her parents and kinsfolkes handes*
g *Which was promised and made sure to thee to be thy wife*
h *Of the mothers substance, by the holy Ghost.*
3 Christ is borne of the same virgine which neuer knew man: and is called Iesus of God himselfe, by the Angel. ✣ *Luke* 1. 31. ✣ *Acts* 4. 12. *i Deliuer, and this sheweth vs the meaning of the name Iesus.*

his

his people from their ſinnes.

22 And all this was done that it might be fulfilled, which is ſpoken of the Lord by the Prophet, ſaying,

23 ✣ Behold, a *k* virgin ſhalbe with child, & ſhal beare a ſonne, and they ſhal call his name Emmanuel, which is by interpretation, God with vs.

24 ¶ Then Ioſeph, being raiſed from ſleepe, did as the Angel of the Lord had inioyned him, and tooke his wife.

25 But he knewe her not, *l* til ſhe had brought forth her firſt borne ſonne, and he called his name IESVS.

✣ *Eſai.7.14.*

k There is in the Hebrewe and Greeke text, an article added, to point out the woman, and ſet her forth plainely: as you would ſay, That Virgine, or a certaine Virgine.

l This latle worde, Til, in the Hebrew tongue, giueth vs to vnderſtand alſo, that a thing ſhall not come to paſſe in time to come: as Michol had no children Till her deaths day, 2.Sam.6,23. And in the laſt Chapter of this Euangeliſt: Behulde, I am with you Till the ende of the world.

CHAP. II.

The wiſe men, who are ỹ firſt fruits of the Gētiles, worſhip Chriſt. 14 Ioſeph fleeth into Egypt w̄ Ieſus and his mother. 16 Herod ſlayeth the children.

1 WHen ✣ IESVS thē was borne at Bethleem in *a* Iudea, in the dayes of Herod the King, beholde, there came *b* Wiſemen from the Eaſt to Hieruſalem,

2 Saying, Where is that King of the Iewes that is borne? for we haue ſeene his ſtarre in the Eaſt, and are come to worſhip him.

3 When King Herod heard *this*, he was *c* troubled, and all Hieruſalem with him.

4 And gathering together all the *d* chief Prieſts and *e* Scribes of the people, he asked of thē, where Chriſt ſhould be borne.

5 And they ſayd vnto him, At Bethleem in Iudea: for ſo it is written by the Prophet,

✣ *Luke 2.6.*

1 Chriſt a poore childe, layde downe in a crib, and nothing ſet by of his owne people, receiueth notwithſtāding a noble witnes of his diuinitie from heauen, and of his kingly eſtate, of ſtrangers: which his owne alſo vnwittingly allowe of, al-

though they doe not acknowledge him. a For there was an other in the tribe of Zabulon. b Wiſe and learned men: It is a Perſian word which they vſe in good part. c Was much moued, for he was a ſtranger and came to the kingdome by force: and the Iewes were troubled: for wickednes is mad and raging. d The chiefe prieſts, that is, ſuch as were of Aarons familie, which were deuided into foure & twentie orders, 1.Chro.24.5 and 2.Chro.36.14. e They that expound the Lawe to the people, for the Hebrewes take this worde of an other which ſignifieth as much as to expound and declare.

✝ Mich.5.2. Iohn 7.42

f *Though thou be a ſmall towne, yet ſhalt thou be very famous and noble through the birth of the Meſsias, who ſhalbe born in thee.*

g *That ſhall rule and gouerne: for Kings are fitly called feeders and ſhepheards of the people.*

9 ✝ And thou Beth-leem in the lande of Iuda, art not the fleſt among the Princes of Iuda: For out of thee ſhall come the gouernour that g ſhall feede that my people Iſrael.

7 Then Herod priuily called the Wiſemen, and diligently inquired of them the time of the ſtarre that appeared,

8 And ſent them to Beth-leem, ſaying, Goe, and ſearch diligently for the babe: and when yee haue founde him, bring me worde againe, that I may come alſo, and worſhip him.

9 ¶ So when they had heard the King, they departed: and lo, the ſtarre which they had ſeene in the Eaſt, went before them, till it came and ſtoode ouer *the place* where the babe was.

10 And when they ſawe the ſtarre, they reioyced with an exceeding great ioy,

h *A kind of humble and lowly reuerence.*

i *The riche and coſtly preſents, which they brought him.*

11 And went into the houſe, & found the babe with Marie his mother, & h fell downe, and worſhipped him, and opened their i treaſures, and preſented vnto him gifts, *euen* gold, and frankincenſe, and myrrhe.

k *God warned and told them of it, when as they asked it not.*

12 And after they were k warned of God in a dreame, that they ſhould not goe againe to Herode, they returned into their countrey another way.

2 Chriſt being yet ſcarſe born, beginneth to be crucified for vs, both in himſelf, and alſo in his members.

13 ¶ 2 After their departure, beholde, the Angel of the Lord appeareth to Ioſeph in a dreame, ſaying, Ariſe, and take the babe and his mother, and flee into Egypt, and be there till I bring thee worde: for Herod will ſeeke the babe to deſtroy him.

14 So he aroſe and tooke the babe and his mother by night, and departed into Egypt,

15 And was there vnto the death of Herod, that that might be fulfilled, which is ſpoken of ✝ Lord by the ✝ Prophet, ſaying, Out of Egypt haue I called my Sonne.

✝ Hoſ.11.1.

16 ¶ Then Herod, ſeeing that he was mocked of the Wiſemen, was exceeding wroth, & ſent forth, and ſlew all the male childrē ✝ were in Beth-leem, and

and in all coastes thereof, from two yeere olde and vnder, according to the time which he had diligently searched out of the Wisemen.

17 Then was that fulfilled which is spoken † by the Prophet Ieremias, saying,

18 ✣ In Rhama was *m* a voyce heard, mourning, and weeping, and great howling: *n* Rachel weeping for her children, and would not be comforted, because they were not.

19 ¶ And when Herod was dead, behold, an Angell of the Lord appeareth in a dreame to Ioseph in Egipt,

20 Saying, Arise, and take the babe and his mother, and goe into the lande of Israel: for they are dead which sought the babes life.

21 Then he arose vp & tooke the babe and his mother, and came into the land of Israel.

22 But whē he hearde that Archelaus did reigne in Iudea in stead of his father Herod, he was affraid to go thither: yet after he was warned of God in a dreame, he turned aside into the parts of Galile.

23 And went and dwelt in a citie called Nazareth, that it might be fulfilled which was spoken by the Prophets, *vvhich vvas*, that he should be called a Nazarite.

1 *For God speaketh by the mouth of the Prophets.*

† *Iere.* 31.15.

m *A voyce of lamenting, weeping and howling.*

n *That is to saye, All that compasse about Bethlehem: for Rachel Iacobs wife, who dyed in childbed, was buried in the way that leadeth to this towne, which is also called Ephrata, because of the fruitfulnes of the soyle, & plentie of corne.*

3 Christ is brought vp in Nazareth, after the death of the tyrant, by Gods prouidence: ¶ by the verie name of the place, it might plainly appeare to the world, that he is the Lods true Nazarite.

CHAP III.

1 Iohn preacheth. 4 His apparel and meate. 5 He baptizeth. 8 the fruites of repentance. 10 The axe at the roote of the tree. 12 The fanne and the chaffe. 13 Christ is baptized.

1 ✣ AND in *a* those dayes, 1 Iohn the Baptist came & preached in ¶ *b* wildernes of Iudea,

✣ *Marke* 1.4. *Luke* 3.3

a *Not when Ioseph went to dwell at Nazareth, but a great while after, about the space of* 25. *yeeres: for in the* 30. *yeere of his age was Iesus baptized of Iohn, therefore by those dayes, is ment, at that time that Iesus remayned as yet an inhabitant of the towne of Nazareth.* 1 Iohn, who through his singular holinesse & rare austerenes of life, caused al men to cast their eyes vpō him, prepareth the way for Christ following fast on at his heeles, as the Prophet Esai foretold, & deliuereth the summe of the Gospel, which in short space after should be deliuered more fully.

b *In an hilly country, which was notwithstanding inhabited, for Zacharie dwelt there: Luk.* 1.40. *And there was Ioabs house,* 1. *King.* 2.34. *and besides these, Iehoshua maketh mention of sixe townes that were in this wildernesse. chap.* 15.61.

2 And saide, c Repent: for the d kingdome of heauen is at hand.

3 For this is he of whom it is spoken by the Prophet Esaias, saying, ✣ The voyce of him that cryeth in the wildernesse, Prepare ye the way of the Lord: e make his pathes straight.

4 ✣ And this Iohn had his garment of camels heare, and a girdle of a skine about his loynes: his meate was also of locusts and wilde hony. Leu. 11. 21. 22.

5 ∵ Then went out to him g Hierusalem and all Iudea, and all the region rounde about Iordan.

6 And they were baptized of him in Iordan, h confessing theire sinnes.

7 ✣ Now when he sawe many of the Pharises, & of the Sadduces come to his baptisme, he said vnto them, * O generations of vipers, who hath forewarned you to flee from the anger to come?

8 Bring forth therfore fruite worthie amendment of life.

9 And i thinke not to say k with your selues, *We haue Abraham to *our* father: for I say vnto you, that God is able euen of these stones to rayse vp children vnto Abraham.

10 And now also is the axe put to the roote of the trees: * therefore euery tree which bringeth not forth good fruite, is heawen downe, and cast into the fire.

11 ✣ I In deede I baptize you with water to

c *The worde in the Greeke tongue signifieth a changing of our mindes and heartes from euill to better.*
d *The kingdome of Messias, whose gouernment shalbe heauenly, and nothing but heauenly*
✣ *Esai.40.3. Marke.1.3 Luke.3.4 Iohn.1.23*
e *Make him a plaine and smoothe way.*
✣ *Mar.1.6*
f *Locustes were a kinde of meate, which certaine of the East people vse, which were therefore called deuourers of locustes, Exod.xx Od.9.*
∵ *Mar.1.5 Luke.3.7*
g *The people of Ierusalem*
h *Acknowledging that they were saued onely by free remission and forgiuenes of theire sinnes.* 2 There is nothing that stoppeth vp the way of mercy and saluation against vs so much as the opinion of our owne righteousnes doeth. *Chap.12.34.* 3 True repentance, is an inwarde thing which hath it seate in the minde and the hearte. 4 The faith of the fathers, auaileth the vnbeleeuing children nothing at all: And yet for all that, God playeth not the lyar, nor dealeth vnfaithfully in his league, which he made with the holy fathers.
i *Thinke not that you haue any cause to be proude of Abraham.* k *In your heartes.*
* *Iohn 8.39. Act.13.26.* * *Chap.7.19.* ✣ *Marke.1.8. Luke.3.16. Iohn.1.26. Act.1.5. and 2.4. and 8.17. and 19.4.* 5 We may neyther dwell vpon the signes which GOD hath ordayned as meanes to leade vs vnto our saluation, neither vpon them that minister them: but we must clime vp to the matter it selfe, that is to say, to Christ, who inwardly worketh that effectually, which is outwardly signified vnto vs.

Iohn putteth nit a difference betweane y outward amendement of life & baptism & his: but betwen Christ person & his calling him self a minister of water but Christ the geuer of the holy goost. Act. 2.38. Luke 3.3.

amendement of life, but he that commeth after me, is mightier then I, whose shooes I am not worthy to beare: he will baptize you with the holie Ghost, and with fire. *That is, geaue the holy ghost.*

12 6 Which hath his fanne in his hand, and will *m* make cleane his floore, & gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire. *Esa. 66. 15. Malla. 3. 2. 3. 4.*

13 ¶ ✣ 7 Then cam Iesus from Galile to Iordan vnto Iohn, to be baptized of him.

14 But Iohn earnestly put him backe, saying, I haue neede to be baptized of thee, and commest thou to me?

15 Then Iesus answering, saide vnto him, Let bee now: for thus it becommeth vs to fulfill *n* all righteousnes. So he suffered him.

16 And Iesus when he was baptized, came straight out of the water. And lo, the heauens were opened vnto *o* him, and *Iohn* sawe the Spirit of God descending like a doue, and lighting vpon him.

17 8 And lo, a voyce *came* from heauen, saying, ✣ This is my beloued Sonne, in whome I am *p* wel pleased. *Esa 42. 1.*

1 *The outwarde signe putteth vs in minde of this, that we must change our liues and become better, assuring vs as by a seale, that we are ingraffed into Christ, where by your olde man dyeth, & the newe man riseth vp, Rom. 6.*

6 The triumphs of the wicked shall end in euerlasting torment.

m *Will clense it throughly, and make a full riddance.*

✣ *Marke. 1. 9 Luke. 3. 21.*

7 Christ sanctifieth our baptisme in him selfe. *That he might thereby communicate vnto his righteousnes with vs.*

n *All such things as he hath appointed vs to keepe.* o *To Iohn.* 8 Christs full consecration and authorizing to the office of the Mediatourship, is shewed by the fathers owne voyce, & a visible signe of the holy Ghost. ✣ *Colloss. 1. 13. 2. Pet. 1. 17.* p *The Greeke worde betokeneth a thing of great account, and such as highly pleaseth a man. So then the father saith, that Christ onely is the man, whome when he beholdeth, looke what opinion he had conceyued of vs, he layeth it cleane aside by the lay.*

CHAP. IIII.

1 Christ is tempted. 4 He vanquisheth the deuill with scripture. 11 The Angels minister vnto him. 12 he preacheth repentance, and that himselfe is come. 18 The calling of Peter, Andrewe, 21 Iames and Iohn. 23 He preacheth the Gospel and healeth the diseased.

1 THen *q* was Iesus led aside of the Spirit into the wildernes, to be tempted of the deuill.

q Marke. 1. 12. Luke. 4. 1.

1 Christ was tempted all maner of waves, and still ouercommeth, that we also through his vertue, may ouercome.

2 And

Christ did not fast to prescribe an example to men: but to begin the preaching of the gospell, he might proue, it was not a doctrine of men.

a Full fortie dayes. Exod. 34.28. 1. King. 19.8.

2 And when he had fasted a fortie dayes & fortie nights, he was afterward hungrie.

By craft of the Diuell things of themselues not euel are made temptations vnto vs.

3 Then came to him the tempter, and said, If thou be the sonne of God, command that these stones be made bread.

b Deut. 8.3

4 But he answering, saide, It is written, b Man shall not liue by breade onely, but by euery word that proceedeth out of the mouth of God.

b The battlement wherewith the flat roofe of the temple was compassed about, that no man might fall downe: as was appointed by the law, Deut. 22.8.

5 Then the deuill tooke him vp into the holy Citie, and set him on a b pinacle of the temple,

c Psal. 91.11.

6 And said vnto him, If thou be the Sonne of God, cast thy selfe downe: for it is written, c that he will giue his Angels charge ouer thee, and with their hands they shall lift thee vp, lest at any tyme thou shouldest dash thy foote against a stone.

d Deut. 6.16.

7 Iesus said vnto him, it is written againe, d Thou shalt not e tempt the Lord thy God.

e Word for word, Thou shalt not goe on still in tempting.

8 Againe the deuil tooke him vp into an exceeding hie mountaine, and shewed him all the kingdomes of the world, and the glorie of them,

e Deut. 6.13. and 10. 20. f Mark. 1.13 Luke. 4.13. g Marke. 1.14. Luk. 4.14. Iohn. 4.43.

9 And saide to him, All these will I giue thee, if thou wilt fall downe, and worship me.

10 Then said Iesus vnto him, Auoyde Satan: for it is written, e Thou shalt worshippe the Lord thy God, and him onely shalt thou serue.

When the Heraults mouth is stopped, the Lord reueileth him selfe and bringeth full light into the darkenes of this world, preaching free forgiuenesse of sinnes to them that repent.

11 f Then the deuill left him: and behold, the Angels came, and ministred vnto him.

12 ¶ g 2 And when Iesus had heard that Iohn was committed to prison, he returned into Galile.

d Which was a towne a great deale more famous then Nazareth was.

13 And leauing Nazareth, went and dwelt in d Capernaum, which is neere the sea in the borders of Zabulon and Nephthalim,

14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

15 h The land of Zabulon, & the land of Nephthalim by the way of the e sea, beyonde Iordan,

h Esai. 9.1. e Of Tiberius, or because that country bended toward Tyrus, which standeth vpon the sea that cutteth the middest of the world.

Galile'

populous Isa. 9. 1.
f Galile of the Gentiles:

16 The people which ſate in darkenes, ſawe great light: and to them which ſate in the region, and ſhadowe of death, light is ryſen vp.

17 ✣ From that time Ieſus began to preache, and to ſay, Amende your liues: for the kingdome of heauen is at g hand.

18 ¶ 3 And Ieſus walking by the ſea of Galile, ſawe two brethren, Simon, which was called Peter, and Andrewe his brother, caſting a nette into the ſea (for they were fiſhers.)

19 ✣ And he ſaide vnto them, Folowe me, and I will make you fiſhers of men.

20 And they ſtraight way leauing the nets, folowed him.

21 And when he was gone forth frō thence, he ſawe other two brethren, Iames *the ſonne* of Zebedeus, & Iohn his brother in a ſhip with Zebedeus their father, mending their nets, & he called them.

22 And they without tarying, leauing the ſhip, and their father, folowed him.

23 So 4 Ieſus went about all Galile, teaching in h their i Synagogues, and preaching the Goſpel of the k kingdome, and healing l euery ſickne and euery m diſeaſe among the people.

24 And his fame ſpread abroad through all Syria: & they brought vnto him all ſicke people, that were taken with diuers diſeaſes & n torments, and them ỿ were poſſeſſed with deuils, & thoſe which

f So called, because it bordered vpon Tyrus and Sidon, and because Solomon gaue the King of Tyrus twentie cities in that quarter. 1. King. 9. 11

✣ Mar. 1. 15

g Is come to you.

3 Chriſt thinking by time, that he ſhould at length depart from vs, euen at the beginning of his preaching getteth him diſciples after an heauenly ſort, men in deede poore, and vtterly vnlearned, and therefore ſuch as might be leaſt ſuſpected witneſſes of the trueth of thoſe things which they heard and ſawe.

✣ Mar. 1. 16
1. Cor. 1. 27

4 Chriſt aſſureth the hearts of the beleeuers of his ſpirituall and ſauing vertue, by healing the diſeaſes of the body.

h *Their, that is, the Galileans.* i *Synagogues, that is, the Iewes Churches.* k *Of Meſsias.* l *Diſeaſes of all kindes, but not euery one: that is, as we ſay, ſome of euery one.* m *The word ſignifieth properly, the weakenes of the ſtomacke: but here is is taken for thoſe diſeaſes which make men faint and weare away, that haue them.* n *The word ſignifieth properly the ſtone wherewith golde is tryed: and by a borrowed kinde of ſpeach, is applyed to all kinde of examination by torture, when as by rough dealing and torments, we go about to drawe out the trueth, of men, which otherwiſe they would not confeſſe: and in this place it is taken for thoſe diſeaſes, which put ſicke men to great woe.*

were

were o lunatike, and those that had the p palsey and he healed them.

25 And there followed him great multitudes out of Galile, and Decapolis, and Hierusalem, and Iudea, and from beyonde Iordane.

o *which at euery full Moone, or other changes of the moon, are shrewdly troubled & diseased.*

p *Weake & feeble men, who haue the partes of their body loosed, and so weakened, that they are neither able to gather them vp together, nor put them out as they would.*

CHAP. V.

1 Who are blessed. 13 The Apostles are the salte and light of the world. 14 The citie set on an hil. 15 The candel. 16 Good woorkes. 19 The fulfillinge of Christes commandements. 21 What killing is. 23 Reconciliation is set before sacrifice. 27 Adultery. 29 The plucking out of the eye. 30 Cutting off of the hand. 31 The bill of diuorcement. 33 Not to sweare. 43 To loue our enemies. 48 Perfitnes.

1 Christ teacheth that the greatest ioy and felicitie is not in y commodities and pleasures of this life, but is laide vp in heauen for them that willingly rest in the good will and pleasure of god, and endeuour to profit al men, although they be cruelly vexed and troubled of the worldlings, because they wil not fashion themselues to their maners.

1 AND when he sawe the multitude, he went vp into a mountaine: and when he was set, his disciples came to him.

2 1 And he opened his mouth, & taught them, saying,

3 ✣ Blessed *are* the *a* poore in *b* spirit, for theirs is the kingdome of heauen.

4 ✣ Blessed *are* they that mourne: for they shall be comforted. ✣ *Esa. 29. 19.*

5 ✣ Blessed *are* the meeke: for they shal inherit the earth.

6 ✣ Blessed *are* they which hunger and thirste for righteousnesse: for they shalbe filled.

7 Blessed *are* the mercifull: for they shall obtaine mercie.

8 Blessed *are* the ✣ *c* pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall bee

✣ *Luke 6. 20.* a *Vnder the name of pouertie are all such miseries meant, as are ioyned with pouertie.* b *Whose mindes and spirites are brought vnder and tamed, and obey God.* ✣ *Esai 61. 2, 3. Luke 6. 21.* ✣ *Psal. 37. 11. Esai 65. 13* ✣ *Psalme 24. 4.* c *Fitly is this worde, Pure, ioyned with the heart, for as a bright and shining resemblance or image may be seene plainly in a cleare and pure looking glasse, euen so doth the face (as it were) of the euerlasting God, shine foorth & clearlye appeare in a pure heart.*

called

called the children of God.

10 Bleſſed *are* they † which ſuffer perſecution for righteouſnes ſake: for theirs is the kingdome of heauen.

† 1.*Cor*.14.33 1.*Pet*.3.14

11 ‡ Bleſſed ſhall ye be when men reuile you, and perſecute *you*, & ſay all maner of euill againſt you for my ſake, falſely.

‡ *Acts* 5.41 1.*Pet*.4.14

12 Reioyce and be glad, for great is your reward in heauen: for ſo perſecuted they the Prophets which were before you.

13 ᵛ Ye 2 are the ſalt of the *d* earth: but if the ſalt haue loſt his ſauour, wherewith ſhall it bee *e* ſalted? It is thenceforth good for nothing, but to bee caſt out, and to be troden vnder foote of men.

ᵛ *Mar*.9.50 *Luke*. 14.34

2 The miniſters of the worde eſpecially (vnleſſe they will be the moſt caitifes of all) muſt needes leade other both by word & deede to this greateſt ioy and felicitie

d *Your doctrine muſt be verie ſound & good, for if it be not ſo, it ſhalbe nought ſet by, and caſt away as a thing vnſauerie and vaine.*

14 Ye are the *f* light of the world. A citie that is ſet on an hill, cannot be hid.

15 ✕ Neither do men light a candle, and put it vnder a buſhell, but on a candleſticke, & it giueth light vnto all that are in the houſe.

16 ✕ Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in heauen.

17 3 Thinke not that I am come to deſtroy the Lawe, or the Prophets. I am not come to deſtroy them, but to *g* fulfil them.

18 * For truely I ſay vnto you, Till heauen, and earth periſh, one iote, or one title of the Law ſhall not ſcape, till all things be fulfilled.

19 †4 Whoſoeuer therefore ſhal breake one of

e *What ſhal you haue to ſalt withall? And ſo are fooles in the latin tongue called ſaltleſſe, as you would ſay, men that haue no ſalt, or ſauour and taſte in them.* f *You ſhine and giue light, by beeing made partakers of the true light.* ✕ *Mark*.4.21. *Luke* 8.16. & 11.33. † 1.*Pet*.2.12

3 Chriſt came not to bring any newe way of righteouſneſſe and ſaluation into the world, but to fulfil that in deede which was ſhadowed by the figures of the Lawe, by deliuering men through grace from the curſe of the lawe: and moreouer to teache the true vſe of obedience which the Lawe appointeth, and to graue in our heartes the force of obedience.

g *That the prophecies may be accompliſhed.* * *Luke* 16.17. † *Iam*.2.10.

4 He beginneth with the true expounding of the lawe, and ſetteth it againſt the olde (but yet falſe) gloſes of the Scribes: So farre is he from aboliſhing the leaſt commandement of his Father.

theſe

these least commandements, and teach men so, he
shalbe called the *b* least in the kingdom of heaue:
but whosoeuer shal obserue and teach *them*, the
same shal be called great in ϒ kingdom of heauen

20 For I say vnto you, except your righteousnes
✣ exceed the *righteousnes* of the Scribes and Phari-
ses, ye shal not enter into the kingdome of heaue.

21 ϒ Ye haue heard that it was saide vnto them
of the old time, ✣ Thou shalt not kill: for whoso-
euer killeth shalbe culpable of iudgement.

22 But I say vnto you, whosoeuer is angry with
his brother vnaduisedly, shalbe culpable of iudge
ment. And whosoeuer sayeth vnto his brother,
Raca, shalbe worthy to be punished by the Coun-
cil. And whosoeuer shal say, Foole, shalbe wor-
thie to be punished with *m* hel *n* fyre. before the heauenly Iudge, not an earthly

23 ϒ If then thou bring thy gift to the *o* altar,
and there remembrest that thy brother hath
ought against thee,

1 *Ye shall haue no place in the Church.* Num.15.30. Deut.19.21.
✣ *Luke.11.39*
ϒ The true meaning of the six commandement.
✣ *Ex.20.13. Deut.5.17*
2 *He speaketh of the iudgements of God, & of the disseuer of sinnes, & therefore appleth his wordes to the sense of ciuill iudgements, which were then vsed.*
k *Of that iudgement which was ruled by three mē, who had the hearing and deciding of money matters, and such other small causes.* 1 *By that iudgement which stoode of 23. iudges, who had the hearing & deciding of weightie affaires, and matters of life and death: as the highest iudges of all were, to the number of 71. which had the hearing of most weighty affayres, as the matter of a whole tribe, or of an high Priest, or of a false prophet.* m *Where as we read here, Hel, it is in the text it self, Gehenna, which is an Hebrew word made of two, and is as much to say, as the valley of Hinnō, which otherwise the Hebrewes called Topheth: it was a place where the Israelites were wont most cruelly to sacrifice their children to false gods, whereupon it was taken for a place appointed to torment the reprobates in, Iere.7.31.* n *The Iewes vsed foure kindes of punishments: before the gouernment was taken away by Herode, hanging, beheading, stoning and burning: this is it that Christ shot at, because burning was the greatest punishment: therefore in that he maketh mention of a iudgement, a councill and a fyre, hee sheweth that some sinnes are worse then other some, but yet they are all such that we must giue an accompt for them, and shalbe punished for them.* 6 *The couetous Pharises taught that God was appeased by the sacrifices appointed in the Lawe, which they them selues deuoured. But Christ on the contrarie side denieth that God accepteth any mans offering, vnlesse he maketh satisfactiō to his brother whom he hath offended: and saith moreouer, that these stubburne & stifnecked despisers of their brethren, shal neuer escape the wrath and curse of God, before they haue made full satisfaction to their brethren.* o *He appleth all this speach, to the state of his time, when as there was an altar standing in Hierusalem: and therefore they are verie foolish, that gather hereupon, that we must build altars, and vse sacrifices: but they are more fooles, which draw that to purgatorie, which is spoken of peacemaking and atonement one with an other.*

24 Leaue there thine offering before the altar, and goe thy way: first be reconcyled to thy brother, and then come and offer thy gift. Leu. 6.6. Numb. 5.7.8.

25 †p Agree with thine aduersarie quickly, whiles thou art in the way with him, least thine aduersary deliuer thee to the iudge, and the iudge deliuer thee to the sergeant, and thou be cast into prison.

26 Verely I say vnto thee, thou shalt not come out thence, til thou hast q paid the vtmost farthing.

27 ¶ 7 Ye haue heard that it was said to them of olde time, † Thou shalt not commit adulterie.

28 But I say vnto you, whosoeuer looketh on a woman to lust after her, hath committed adulterie with her already in his heart.

29 v Wherefore if thy r right eye cause thee to offend, pluck it out, and cast it from thee: for better it is for thee, that one of thy members perish, the that thy whole body should be cast into hell.

30 Also if thy right hand make thee to offende, cut it off, and cast it from thee: for better it is for thee that one of thy members perishe, then that thy whole body should be cast into hel.

31 It hath bene sayd also, * Whosoeuer shal put away his wife, let him giue her a bil of diuorcemēt.

32 But I say vnto you, whosoeuer shal put away his wife (except it be for fornicatiō) causeth her to commit adulterie: and whosoeuer shal marie her that is diuorced, committeth adulterie. Deu. 24. Mat. 19.

33 8 Againe, ye haue heard that it was said to the of olde time, * Thou shalt not forsweare thy selfe, but shalt perfourme thine othes to the Lord.

34 But I say vnto you, Sweare not at all, neither by heauen, for it is the throne of God:

35 Nor yet by the earth: for it is the footestoole: neither by Hierusalem: for it is the citie of the great king.

The formes of othes stumbling blockes

Not against true other but against false formes of othes

† Luke 12.58

p Cast off all occasiō of enimytie.

q Thou shalt be dealt withall, so the vtmost extremitie.

7 He is taken for an adulterer before God whatsoeuer he be, † y coueteth a woman: & therfore we must keepe our eyes chaste, and all the members we haue, yea we must eschew all occasiōs which might moue vs to euil, howe deare soeuer it cost vs.

Math. 18

† Exod. 20.14 Rom. 13.9

v Chap. 18.8, 9. Marke 9.47

r He nameth the right eye, and the right hād, because the parts of the right side of our body are the chiefest, & readyest to comit any wickednesse.

s Word for word do cause thee to offend: for synnes are as it were great ro-ssy rockes which we are cast vpon.

* Chap. 19.7

Deut. 24.1. Marke 10.4. Luke 16.18. 1. Cor. 7.10. 8 The meaning of y third commaundement, against the froward opinion and iudgement of the Scribes, which excused by othes or indirect formes of swearing.

* Exod. 20.7 Leuit. 19.12. Deut. 5.11.

36 Neither ſhalt thou ſwear by thine head, becauſe thou cãſt not make one hear white or black

37 † But let your communication bee ‡ Yea, yea: Nay, nay. For whatſoeuer ũ more then theſe, commeth of ũ euill.

38 ¶ 9 Ye haue heard that it hath beene ſayde, An † eye for an eye, and a tooth for a tooth.

39 But I ſay vnto you, ∵ Reſiſt not euill: but whoſoeuer ſhall ſmite thee on thy right cheeke, turne to him the other alſo.

40 And if any man wil ſue thee at the lawe, and take away thy coat, let him haue thy cloke alſo,

41 And whoſoeuer will compell thee *to go* a mile, goe with him twaine.

42 * Giue to him that asketh, and from him that would borowe of thee, turne not away.

43 Yee haue hearde that it hath beene ſaide, * Thou ſhalt loue thy neighboure, and hate thine enemie.

44 But I ſay vnto you, * Loue your enemies: bleſſe them that curſe you: doe good to thẽ that hate you, † & pray for them which hurt you, and perſecute you, *Ro. 12. 21. 22.*

45 10 † That ye may be the children of your Father that is in heauen: for he maketh his ſunne to ariſe on the euill, and the good, and ſendeth raine on the iuſt, and vniuſt.

46 For if ye loue them which loue you, what reward ſhall you haue? Doe not the Publicanes euen the ſame?

47 And if yee bee friendlye to your brethren onely, what ſingular thing doe ye? doe not euen the × Publicanes likewiſe?

† *Iam. 5. 12*
‡ *What ſoeuer you vouch, vouch it barely, & what ſoeuer you denie, denie it barely without any moe words*
ũ *From an euill conſcience, or from the deuill.*
9 He ſheweth cleane contrary to the doctrine of the Scribes. that the ſumme of the ſecond table muſt beſo vnderſtood, that we may in no wiſe render euill for euil, but rather ſuffer double iniurie, and do well to them that are our deadly enemies.
† *Exod. 21. 24. Leuit. 24. 20. Deut. 19. 21.*
∵ *Luke 6. 29. Rom. 12. 17. 1. Cor. 6. 7.*
* *Deut. 15. 8.*
* *Leuit. 19. 18.*
* *Luke 6. 27.*
† *Luke 23. 34. Actes 7. 60.*
‡ *Cor. 4. 13.*
10 A double reaſon: the one is taken of relatiues. The children muſt be like their father: the other is taken of compariſons. The children of God muſt be better, then the children of this world. † *Luke 6. 35*
× *They that were the ſolle maſters, and had the ouerſight of tributes and cuſtomes: a kind of men that the Iewes hated to death, both becauſe they ſerued the Romanes in thoſe offices (whoſe yokefull bondage they could hardly away withal) & alſo becauſe theſe ſole maſters are for the moſt part giuen to couetouſneſſe.*

Charity is, to euery Chriſtian a beſt counceller of ourſelues what ſo euer controuerſy is taken in hande, or beyonde which what ſo euer doth proceede, is with out of all controuerſy vniuſt & wicked.

48 Ye

48 Ye ſhall therefore be perfit, as your Father which is in heauen, is perfite.

CHAP. VI.

1 Almes. 5 Prayer. 14 Forgiuing our brother. 16 Faſting. 19 Our treaſure. 20 We muſt ſucceour the poore. 24 God and riches. 25 Carefull ſeeking for meate and drinke, and apparel, forbidden. 33 The kingdome of God and his righteouſneſſe.

1 TAke heede that ye giue not your a almes before men, to be ſeene of them, or els ye ſhal haue no b reward of your father which is in heauen.

2 ✣ Therefore when thou giueſt thine almes, thou ſhalt not make a trumpet to be blowē before thee, as the c hypocrites do in the Sinagogues and in the ſtreetes, to be prayſed of men. Verely I ſay vnto you, they haue theire rewarde,

3 But when thou doeſt thine almes, let not thy left hand knowe what thy right hand doeth,

4 That thine almes may be in ſecret, & thy Father that ſeeth in ſecret, he wil rewarde thee openly

5 2 And when thou prayeſt, be not as the hypocrites: for they loue to ſtand, and pray in the Sinagogues, and in the corners of the ſtreetes, becauſe they would be ſeene of men. Verely I ſay vnto you, they haue theire rewarde.

6 But when thou prayeſt, enter into thy chamber: and when thou haſt ſhut thy doore, pray vnto thy Father which is in ſecrete, and thy Father which ſeeth in ſecret, ſhall reward thee openly.

7 Alſo when ye pray, vſe no d vaine repetitions as the Heathen: for they thinke to be heard for theire much babbling.

8 Be ye not like them therefore: For your Father knoweth whereof ye haue neede, before ye aske of him.

9 3 After this maner therefore pray ye, ✣ Our father which art in heauen, halowed be thy name.

10 Thy kingdome come. Thy will be done euen in earth, as it is in heauen.

1 Ambition marreth almes vaine.

a This worde, Reward, is alwayes taken in the Scriptures for a free recompence, & therfore the ſchoolemen do fondly ſet it to be anſwerable to a deſeruing, which they call, Merite

✣ Rom. 12. 8.

b Counterfettes, for Hipocrites were players that played a parte in a playe.

2 He reprehendeth two fowle faults in prayer, ambition, and vaine babbling.

Solitary places are meeteſt for earneſt & priuate prayer.

c Long prayers are not condemned, but vaine, needles, and ſuperſtitious.

3 A true ſumme & fourme of all Chriſtian prayers.

✣ Luke 11. 2.

11 Giue vs this day our [d] dayly bread.

12 And forgiue vs our dettes, as we also forgiue our detters.

13 And leade vs not into tentation, but deliuer vs ✣ from [e] euil: for thine is the Kingdom, and the power, and the glorie for euer. Amen. *Greek ye not ouer to Father.*

14 ✣4 For if ye doe forgiue men their trespaces, your heauenly Father will also forgiue you.

15 But yf ye do not forgiue men their trespaces, no more wil your father forgiue *you* your trespaces.

16 5 Moreouer, when ye fast, loke not sowre as the hipocrites: for they [f] disfigure theyr faces, that they might seeme vnto men to fast. Verely I say vnto you, that they haue their reward.

17 But when thou fastest, anoint thine head, and wash thy face,

18 That thou seeme not vnto men to fast, but vnto thy Father which is in secret: and thy Father which seeth in secret: will reward thee openly.

19 ¶6 Lay not vp treasures for your selues vpon the earth, wher the mothe and canker corrupt, and where theues digge through and steale.

20 ✣ But lay vp tresures for your selues in heauen, wher neither the moth nor canker corrupteth, and wher theues neither digge through, nor steale.

21 For where your treasure is, there will your heart be also.

22 ¶✣7 The light of the body is the eye: if then thine [g] eye be single, thy whole body shalbe light.

23 But if thine eye be wicked, then all thy bodie shalbe darke. Wherfore if the light that is in thee, be darkenes, howe great is that darkenes?

24 ✣8 No man can serue [h] two maisters: for ei-

[d] *That, that is meete for our nature for our dayly foode, or such as may suffice our nature, and complexion.*

✣ *Chap. 13. 19.*

[e] *From the Deuil, or from all aduersitie.*

✣ *Mar. 11. 25.*

4 *They that forgiue wrongs, to them sinnes are forgiuen, but reuenge is prepared for them that reuenge.*

5 *Against such as hunt after a name of holines, by fasting.*

[f] *They suffer not their first heir to be seene, that is to say, they marre the natural colour of their faces, that they may seeme leane and pale faced.*

6 *Those mens labours are shewed to be vaine which passe not for the assured treasure of euer lasting life; but spend their liues in scraping together fraile and vaine riches.*

✣ *Luke 12. 33. 1. Tim. 6. 19.* ✣ *Luke. 11. 34.* 7 *Men doe malitiously and wickedly put out euen the litle light of nature that is in them*

[g] *The iudgement of the minde: that as the bodie is with the eyes, so our whole life may be ruled with right reason, that is to say, with the Spirit of God wherewith we are lightned.*

✣ *Luke. 16. 13.* 8 *God will be worshipped of the whole man.*

[h] *Which be at warre together, for if two agree, they are as one*

ther

ther hee ſhall hate the one, and loue the other, or els he ſhall leane to the one, and deſpiſe the other. Ye cannot ſerue God and *i* riches.

25 ✣ 9 Therefore I ſay vnto you, be not careful for your life, what yee ſhall eate, or what yee ſhall drinke: nor for your bodye, what ye ſhall put on. Is not the life more woorth then meate? and the body then rayment?

26 Behold the foules of the *k* heauen: for they ſowe not, neither reape, nor carie into the barnes: yet your heauenly Father feedeth them. Are ye not much better then they?

27 Which of you by *l* taking care is able to adde one cubite vnto his ſtature? *Luke. 1. 15.*

28 And why care ye for raimente? Learne howe the lilies of the fielde doe growe: they *m* are not wearied, neither ſpinne:

29 Yet I ſay vnto you, that euen Salomon in all his glorie was not arrayed like one of theſe.

30 Wherefore if God ſo clothe the graſſe of the fielde which is to daye, and to morrow is caſte into the ouen, ſhall he not *doe* much more vnto you, O ye of litle faith?

31 Therefore take no thoughte, ſaying, What ſhall we eate? or what ſhall we drincke? or wherewith ſhall we be clothed?

32 (For after all theſe thinges ſeeke the Gentiles) for your heauenly Father knoweth, that yee haue neede of all theſe things. *Iſa. 65. 24.*

33 But ſeeke ye firſt the kingdome of God, and his righteouſnes, and all theſe thinges ſhalbe miniſtred vnto you.

34 Care not then for the morrow: for the morrowe ſhall care for it ſelfe: the daye hath inough with his owne grieſe.

i This worde is a Sirian word, and ſignifieth all things that belong to money.

✣ *Lu. 12. 22. Philip. 4. 6. 1. Tim. 6. 8. 1. Pet. 5. 7. Pſal. 55. 23.*

9 The froward carking careful-nes for things of this life, is corrected in the children of God by an earneſt thinking vpon the prouidence of God.

k Of the ayre, as that liue in the ayre: for in all tongues almoſt, this word Heauen, is taken for the ayre.

l He ſpeaketh of care which is ioyned with thought of minde, and hath for the moſt part diſtruſt yoked with it.

m By labour.

CHAP. VII.

1 We may not giue iudgement of our neighbour, 6 nor caſt that which is holy to dogges. 13 The broad & ſtraight way. 15 Falſe prophets. 18 The tree & fruit 24 The houſe built on a rocke, 26 and on the ſand.

1 We ought to finde fault one with an other, but we muſt beware we doe it not without cauſe, or to ſeeme holier then they, or in hatred of them.
✣ *Lu.6.37,38. Rom.2.1. 1.Cor.4.3.*
✣ *Mar.4.24. Lu.6.38.*
✻ *Lu.6.41.*
2 The ſtiffnecked and ſtubborne enemies of the Goſpel, are vnworthie to haue it preached vnto them
a *A pearle hath his name among the Grecians, for the orient brightnes that is in it: and a pearle was in auncient time in great eſtimation among the Latines: for a pearle that Cleopatra had, was valued at two hundred and fiftie thouſand crownes: and the worde is now borrowed from that, to ſignifie the moſt precious heauenly doctrine*
✻ *Chapter.21.23. Mar.11.24. Lu.11.9. Ioh.14.13. and 16.23. Iames.1.5.*
3 Prayers are a ſure refuge in all miſeries.
✣ *Lu.6.31. Tob.4.16.*
4 A rehearſall of the meaning of the ſecond table.
b *That is to ſay, The doctrine of the Lawe and Prophets.*
*Lu.13.24.
5 Example of life muſt not be taken from a multitude.

1 IVdge not, that ye be not iudged.
2 For with what ✣ iudgement ye iudge, ye ſhal be iudged, and with what ✣ meaſure ye mete, it ſhalbe meaſured to you againe.
3 And why ſeeſt thou the mote, that is in thy brothers eye, and perceiueſt not the beame that is in thine owne eye?
4 ✻ Or howe ſayeſt thou to thy brother, Suffer me to caſt out the mote out of thine eye, and behold, a beame is in thine owne eye?
5 Hypocrite, firſt caſt out that beame out of thine owne eye, and then ſhalt thou ſee clearely to caſt out the mote out of thy brothers eye.
6 ¶ 2 Giue ye not that which is holie, to dogs, neither caſt ye your pearles before ſwine, leſt they treade them vnder their feete, and turning againe, all to rent you. *Pro.9.7.* ✣
7 ¶ ✻ 3 Aske, and it ſhalbe giuen you: ſeeke, and yee ſhall finde: knocke, and it ſhalbe opened vnto you.
8 For whoſoeuer asketh, receiueth: and he, that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.
9 For what man is there among you, which if his ſonne aske him bread, would giue him a ſtone?
10 Or if he aske fiſh, will he giue him a ſerpent?
11 If ye then, which are euil, can giue to your children good giftes, howe much more ſhall your Father which is in heauen, giue good things to them that aske him?
12 ✻ 4 Therefore whatſoeuer ye would that men ſhould doe to you, euen ſo doe ye to them: for this is the b Lawe and the Prophets.
13 ¶ *Enter in at the ſtreight gate: for it is the wide gate, and broad way that leadeth to deſtruction: and many there be which go in therat,

14 Becauſe

14 Because c the gate is streight, and the way narowe that leadeth vnto life, and fewe there be that finde it. Act. 14. 22.

15 ¶ 6 Beware of false prophets, which come to you, in sheepes clothing, but inwardly they are rauening wolues. Cant. 5.7.

16 Ye shal know them by their fruites. * Doe men gather grapes of thornes? or figges of thystles? mat. 12. 33. 34.

17 So euery good tree bringeth foorth good fruite, and a corrupt tree bringeth forth euil fruite.

18 A good tree can not bring forth euill fruite:

19 † Euery tree that bringeth not foorth good fruite, is hewen downe, and cast into the fire.

20 Therefore by their fruites yee shall knowe them.

21 ¶ 7 Not euery one that sayth vnto me, Lord, Lord, shal enter into the kingdome of heauen, but he that doeth my Fathers wil which is in heauen.

22 * Many will say to mee in that day, Lorde, Lorde, haue wee not by thy d Name propheciedֿ? and by thy name cast out deuils? and by thy name done many e great workes?

23 And then will I professe to them, * f I neuer knew you: * depart from me, g ye that worke iniquitie.

24 8 Whosoeuer then heareth of mee these wordes, + and doeth the same, I will liken him to a wise man, which hath builded his house on a rock:

25 And the raine fel, and the floods came, and the windes blewe, and beate vpon that house, and it fell not: for it was grounded on a rocke.

26 But whosoeuer heareth these my wordes, and doth them not, shalbe likened vnto a foolish man, which hath builded his house vpon the sand:

c *The way is straight and narrow: we must passe through this rough way, and suffer, and endure, and be thronged, & so enter into life.*

6 False teachers must be taken heede of: and they are knowen by false doctrine and euil liuing.

† *Luke 6.44.*

† *Chap. 3.10.*

7 Euen the best giftes that are, are nothing without godlines.

* *Rom. 2.13.*

* *Iam. 1.22.*

d *By Name here, is meant that mightie working power of God, which euery man witnesseth that calleth vpon him.*

e *Properly, powers: Now these excellent workes wrought, are called powers, by occasion of those things which they bring to passe, for by them we vnderstand, how mighty the power of God is.*

* Lu. 13. 27. f *This is not of ignorance, but because he will cast them away.* * Psal. 6. 8. g *Thou that art giuen to all kinde of wickednesse, and seeme to make an arte of sinne.*

8 True godlines resteth onely vpon Christ, and therefore alwayes remayneth inuincible. + *Lu. 6. 47, 48.*

27 And the raine fell, and the floods came, and the windes blewe, and beat vpon that house, and it fell, and the fall thereof was great.

28 ¶ ✣ And it came to passe, when Iesus had ended these wordes, the people were astonied at his doctrine.

✣ *Mar.*1.22. *Lu.*4.32.

29 For hee taught them as one hauing authoritie, and not as the Scribes.

CHAP. VIII.

1 The Leper clensed. 5 The Centurions fayth. 11 The calling of the Gentiles. 12 and casting out of the Iewes. 14 Peters mother in law healed. 19 A Scribe desirous to followe Christ. 23 The tempest on the sea. 28 Two possessed with deuils cured. 32 The deuils go into Swine.

1 NOwe when he was come downe from the mountaine, great multitudes followed him.

✣ *Mar.*1.40. *Lu.*5.12.

1 Christ in healing the leprous with ỹ touching of his hande, sheweth that he abhorreth no sinners ỹ come vnto him, be they neuer so vncleane.

2 ✣ 1 And lo, there came a Leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Iesus putting foorth his hande, touched him, saying, I wil, be thou cleane: and immediatly his leprosie was clensed.

4 Then Iesus sayde vnto him, See thou tell no man, but go, *and* shew thy selfe vnto the Priest, and offer the gift that ∵ Moses commanded, for a witnes to them.

∵ *Leuit.*14.3.4. ✻ *Lu.*7.1.

2 Christ by setting before thē the example of the vncircumcised Centurion, and yet of a nexcellent faith, prouoketh the Iewes to emulation, and together forewarneth them of their castingoff, and the calling of the Gentiles.

5 ¶ ✻ 2 When Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him,

6 And sayd, Master, my seruant lyeth sicke at home of the palsie, and is grieuously pained.

7 And Iesus sayde vnto him, *I* will come and heale him.

8 But the Centurion answered, saying, Master, *I* am not worthy that thou shouldest come vnder my roofe: but speake the worde onely, and my seruant shalbe healed.

9 For *I* am a man also vnder the authoritie *of an other*, & haue souldiers vnder me; and *I* say to one,

Go,

Go, and he goeth: & to an other Come, & he commeth: and to my seruant, Do this, and he doth it.

10 When Iesus heard *that*, he marueiled, & saide to them that folowed *him*, Verely, I say vnto you, I haue not found so great faith, euen in Israel.

11 But I say vnto you, that many shall come from the East and West, and shall *a* sit downe with Abraham, and Isaac, and Iacob, in the kingdome of heauen.

12 And the children of the kingdome shall be cast out into *b* vtter ✣ darknes: there shall be weeping and gnashing of teeth.

13 Then Iesus said vnto the Centurion, Goe thy way, and as thou hast beleeued, so bee it vnto thee. And his seruant was healed the same hower.

14 ¶ ✝ 3 And when Iesus came to Peters house, he sawe his wiues mother layd downe, and sicke of a feuer.

15 And he touched her hand, and the feuer left her: so she arose, and ministeed vnto them.

16 ⁘ When the euen was come, they brought vnto him many that were possessed with deuils: & he cast out the spirites with *his* word, and healed *c* al that were sicke,

17 That it might be fulfilde, which was spoken by ✻ Esaias the Prophet, saying, He tooke our infirmities, and bare *our* sicknesses.

18 ¶ ✻ And when Iesus saw great multitudes of people about him, he commaunded then to go ouer *the* *vvater*.

19 4 Then came there a certaine Scribe, & said vnto him, Master, I will folowe thee whithersoeuer thou goest.

20 But Iesus said vnto him, The foxes haue holes, and the birdes of the heauen haue *c* nestes, but the Sonne of man hath not whereon to rest his head.

21 ¶ 5 And another of his disciples saide vnto him, Master, suffer me first to goe, and bury my father.

a *A metaphor taken of banquets, for they that sit downe together are folowers in the banquet.*

b *Which are without the kingdome: For in the kingdome is light, and without the kingdome darkenesse.*

✣ *Chap.22.13.*

✝ *Marke.1.29. Luke.4.38.*

3 Christ in healing diuers diseases, sheweth that he was sent of his Father, ✝ in him onely we should seeke remedie in all our miseries.

⁘ *Mark.1.32 Luke.4.40.*

c *Of all sortes.*

✻ *Esai.53.4. 1. Pet.2.24.*

✻ *Luke.9.57.58.*

d *For Capernaum was situate vpon the lake of Tiberias.*

4 The true disciples of Christ must prepare themselues for all kind of miseries

e *Word for word, shades made with bough.*

5 When God requireth our labour, we must leaue off al duetie of men.

22 But Iesus said vnto him, Followe me, and let the dead bury their dead.

23 ¶ + 6 And when he was entred into the ship, his disciples followed him.

24 And beholde, there arose a great tempest in the sea, so that the ship was couered with waues: but he was a sleepe.

25 Then his disciples came, and awoke him, saying, Master, saue vs: we perish.

26 And he said vnto them, Why are ye fearfull, O ye of litle faith? Then he arose, and rebuked the windes and the sea: and so there was a great calme.

27 And the men marueyled, saying, What man is this, that both the wyndes and the sea obey him.

28 ¶ + 7 And when he was come to the other side into the countrey of the Gergesenes there met him two possessed with deuiles, which came out of the graues very fierce, so that no man might goe by that way.

29 And beholde they cryed out, saying, Iesus the Sonne of God, what haue we to doe with thee? Art thou come hither to torment vs before the time?

30 Now there was, f a far off from them, a great heard of swine feeding.

31 And the deuils besought him, saying, If thou cast vs out, suffer vs to go into the hearde of swine.

32 And he said vnto them, Go. So they went out and departed into the heard of swine: and behold, the whole heard of swine ran headlonge into the sea, and dyed in the water.

33 Then the heardmen fled, and when they were come into the citie, they told all thinges, and what was become of them that were possessed with the deuils.

34 And beholde, all the citie came out to meete Iesus: and when they sawe him, they besought him to g depart out of their coastes.

CHAP.

+ *Mark.4.37. Luke.8.23.* 6 Although Christ seemeth oftetimes to neglect his, euen in most extreme dangers, yet in time conueniet he asswageth all tempestes, and bringeth them to the hauen.

+ *Mark.5.1,2. Luke 8.26,27.* 7 Christ came to deliuer men from the miserable thraldõe of Satan: but the worlde had rather lacke Christ, then the vilest & least of their commodities.

f *On an hill, as Marke and Luke witnesse: Now Gedara as Iosephus recordeth booke 17. chap. 13 liued after the order of the Grecians & therefore we may not marueil if there were swine there.*

g *Where men liue as swine, there dooth not Christ tary, but deuils.*

1 One ſicke of the Palſie is healed. 5 Remiſſion of ſinnes. 9 Matthewe called. 10. Sinners. 17 Newe wine. 18 The rulers doughter raiſed. 20 A woman healed of a bloodie iſſue. 28 Two blinde men by faith receyue ſight. 32 A dumme man poſſeſſed is healed. 37 The haruell & workemen.

1 THen he a entred into a ſhip, and paſſed ouer, and came into his owne citie.

2 And ✣ loe, they brought to him a man ſicke of the palſie, laide on a bed. And Ieſus b ſeeing their faith, ſaid to the ſicke of the palſie, Sonne, be of good comfort: thy ſinnes are forgiuen thee.

3 And behold, certaine of the Scribes ſaid with them ſelues, This man c blaſphemeth.

4 But when Ieſus ſawe their thoughts, he ſaid, Wherefore thinke ye euill things in your heartes?

5 For whether is it eaſier to ſaye, Thy ſinnes are forgiuen thee, or to ſay, Ariſe, and walke?

6 And that ye may knowe that the Sonne of man hath authoritie in earth to forgiue ſinnes, (then ſaid he vnto the ſicke of the palſie,) Ariſe, take vp thy bed, and goe to thine houſe.

7 And he aroſe, and departed to his owne houſe.

8 So when the multitude ſawe it, they marueiled and glorified God, which had giuen ſuch authoritie to men.

9 ¶ ✣ 2 And as Ieſus paſſed forth from thence, he ſaw a man ſitting at the d coſtome, named matthew, and ſaid to him, Follow me. And he aroſe, and followed him.

10 And it came to paſſe, as Ieſus ſat at meate in his houſe, behold, many Publicans & e ſinners, that came thither, ſate downe at the table with Ieſus and his diſciples.

11 And when the Phariſies ſawe that, they ſaid to his diſciples, why eateth your maſter with Publicanes and ſinnners.

12 Now when Ieſus heard it, he ſaid vnto them,

1 Sinnes are the cauſes of our afflictions, and Chriſt onely forgiueth them if we beleeue. Chriſt pardons ſinners.

a *Into Capernaum, for as Theophi. ſaith, Bethlaem brought him forth Nazareth brought him vp, and Capernaum was his dwelling place.*

✣ *Mar. 2. 3. Lu. 5. 18.*

b *Knowing by a manifeſt ſigne.*

c *To blaſpheme, ſignifieth among the diuines, to ſpeake wickedly: and amongeſt the more eloquent Grecians, to ſlander.*

✣ *Mar. 2. 14. Lu. 5. 27.*

2 Chriſt calleth the humble ſinners vnto him, but he contemneth the proude hypocrites.

d *At the cuſtomers table, where it was receiued.*

e *The cuſtomers fellowes which were placed by the Romans, after that Iudea was brought into the forme of a prouince, to gather the cuſtomes, and therfore of the reſt of the Iewes, they were called ſinners, that is to ſay: very vile men.*

The

The whole neede not a Phyſition, but they that are ſicke.

13 But goe ye and learne what this is, ✠ I will haue mercy, and not ſacrifice: for I am not come to call the righteous, but the ✝ ſinners to repentance.

✠ *Hoſ.6.6. Chap.12.7.*

✝ *1.Tim.1.15.*

14 ¶ ✠ 3 Then came the diſciples of Iohn to him, ſaying, Why do we and the Phariſes faſt oft, and thy diſciples faſt not?

✠ *Mark.2.18. Luk.5.33.*

3 Againſt naughtie emulation in matters indifferent.

15 And Ieſus ſaid vnto them, Can the *f* children of the mariage chamber mourne as long as the bridgrome is with them? But the daies will come when the bridegrome ſhalbe taken from them, and then ſhall they faſt.

f An Hebrewe kind of ſpeach, for they that are admitted into the mariage chamber, are as the neareſt about the bridegrome.

16 Moreouer no man pieceth an old garment with a piece of *g* new cloth: for that that ſhould fill it vp, taketh away from the garment, and the breach is worſe.

g Rawe, which was neuer put to the fuller.

17 Neyther do they put newe wine into olde veſſels: for then the veſſeles would breake, and the wine would be ſpilt, and the veſſels ſhould periſh: but they put newe wine into new veſſels, and ſo are both preſerued.

18 ¶ ✠ 4 While he thus ſpake vnto them, behold, there came a certaine ruler, and worſhipped him, ſaying, My daughter is now deceaſed, but come and lay thine hand on her, and ſhe ſhall liue.

✠ *Mark.5.22. Luk.8.41.*

4 There is no euil ſo olde, and incurable, which Chriſt can not heale by & by, if he be touched with true faith but lightly as it were with the hand.

19 And Ieſus aroſe and followed him with his diſciples.

20 (And beholde, a woman which was diſeaſed with an iſſu of blood twelue yeeres, came behinde him, and touched the hemme of his garment.

21 For ſhee ſaid in her ſelfe, If I may touch but his garment onely, I ſhalbe whole.

22 Then Ieſus turned him about, & ſeeing her, did ſay, Daughter, be of good comforte: thy faith hath made thee whole. And the woman was made whole at that ſame moment.)

✝ Euen death it ſelfe giueth place to the power of Chriſt.

23 5 Nowe when Ieſus came into the Rulers houſe,

houſe, and ſawe the h minſtrels and the multitude making noyſe, *Ier. 48.36.*

h *It appeareth that they vſed minſtrels at their mourning.*

24 He ſaide vnto them, Get you hence: for the maide is not dead, but ſleepeth. And they laughed him to ſcorne.

25 And when the multitude were put foorth, he went in and tooke her by the hand, and the maide aroſe.

26 And this bruite went throughout all that land.

27 6 And as Ieſus departed thence, two blynde men followed him, crying, and ſaying, O Sonne of Dauid, haue mercie vpon vs.

28 And when hee was come into the houſe, the blinde came to him, and Ieſus ſaide vnto them, Beleeue ye that I am able to doe this? And they ſaide vnto him, Yea, Lord.

6 By healing theſe two blind, Chriſt ſheweth that he is the light of the world.

29 Then touched he their eyes, ſaying, According to your faith be it vnto you.

30 And their eyes were opened, and Ieſus gaue them great charge, ſaying, See that no man know it.

31 But when they were departed, they ſpread abroad his fame throughout all that land.

32 ¶ † 7 And as they went out, beholde, they brought to him a dumme man poſſeſſed with a deuill.

† *Lu.11.14.*

7 An example of that power, that Chriſt hath ouer the deuill.

33 And when the deuil was caſt out, the dumme ſpake: then the multitude marueiled, ſaying, The like was neuer ſeene in Iſrael.

34 But the Phariſes ſaid, ‡ He caſteth out deuils, through the prince of deuils.

‡ *Chap.12.24. Mar.3.22. Lu.11.15.*

35 ¶ And ∵ Ieſus went about all cities and townes, teaching in their Synagogues, and preaching the Goſpell of the kingdome, and healing euery ſickneſſe and euery diſeaſe among the people,

∵ *Mar.6.6. Lu.13.22.*

8 Although the ordinary paſtors ceaſe, yet Chriſt hath not cut off the care of his Church.

36 8 But * when he ſawe the multitude, he had compaſsion vpon them, becauſe they were diſperſed,

* *Mar.6.34.*

† Lu.10.2. Iohn.4.35,36. i Worde for worde,caſt them out: for men are very ſlowe,in ſo holy a worke.

ſed,and ſcattered abroad,as ſheepe hauing no ſhep-heard.

37 Then ſaide he to his diſciples, † Surely the harueſt is great, but the labourers are fewe.

38 Wherefore pray the Lord of the harueſt,that he would i ſend forth labourers into his harueſt.

CHAP. X.

1 The gift of healing giuen to the Apoſtles. 5 They are ſent to preach the Goſpell. 13 Peace. 14 Shaking off the duſt. 16 Affliction. 22 Continuance vnto the ende. 23 Flying from perſecution. 28 Feare. 29 Two ſparrowes. 30 Heares of our head. 32 To acknowledge Chriſt. 34 Peace and the ſword. 35 Variance. 37 Loue of parents. 38 The croſſe. 39 To loſe the life. 40 To receiue a preacher.

1 The Apoſtles are ſent to preach the Goſpel in Iſraell. † Mar.3.13. Lu.9.1,2. a Theophilact ſaith,that Peter and Andrewe are called the firſt,becauſe they were firſt called.

1 AND † he called his twelue diſciples vnto him,& gaue them power againſt vncleane ſpirits,to caſt them out,and to heale euery ſicknes, and euery diſeaſe.

2 Nowe the names of the twelue Apoſtles are theſe. The a firſt *is* Simon,called Peter,& Andrewe his brother: Iames *the ſonne* of Zebedeus,and Iohn his brother.

3 Philippe and Bartlemewe: Thomas,and Matthewe that Publicane: Iames *the ſonne* of Alpheus, and Lebbeus whoſe ſurname was Thaddeus:

4 Simon the Cananite,and Iudas b Iſcariot, who alſo betrayed him. By rewarde he ſhall ſet ſtrauge to deſtroy.

b A man of Kerioth.Now Keri-oth was in the tribe of Iudah, Ioſh.15.25.

5 Theſe twelue did Ieſus ſende forth, and commanded them, ſaying,Goe not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But go rather * to the loſt ſheepe of the houſe of Iſrael. Eze.49.3

* Act.13.46. 2 The ſumme of the Goſpel, or preaching of the Apoſtles. 3 Miracles are dependances of the word.

7 2 And as ye go,preach,ſaying,The kingdome of heauen is at hand.

8 3 Heale the ſicke: cleanſe the leapers: raiſe vp the dead: caſt out the deuils. Freely ye haue receiued,freely giue.

9 † 4 Poſſeſſe

9 ✣ 4 Possesse c not golde, nor siluer, nor mo-
ney in your girdles,
10 Nor a scrippe for the iourney, neither two
coates, neither shoes, nor a staffe: ✣ for the work-
man is worthie of his d meate.
11 5 And into ∵ whatsoeuer citie or towne yee
shall come, enquire who is worthie in it, and there
abide till ye go thence.
12 And when yee come into an house, salute
the same.
13 And if the house be worthie, let your e peace
come vpon it: but if it bee not worthie, let your
peace returne to you.
14 * And whosoeuer shall not receiue you, nor
heare your wordes, when yee departe out of that
house, or that citie, * shake off the dust of your
feete.
15 Truely I say vnto you, it shalbe easier for
them of the lande of Sodom and Gomorrha in
the day of iudgement, then for that citie.
16 ¶ * 6 Beholde, I send you as f sheepe in the
middes of the wolues: be yee therefore wise as
serpents, and g innocent as doues.
17 But beware of h men, for they will deliuer
you vp to the Councils, and will scourge you in
their Synagogues.
18 And ye shall bee brought to the gouernours
and kinges for my sake, in witnes to them, and to
the Gentiles.
19 ✣ But when they deliuer you vp, take no
thought how or what ye shal speake: for it shalbe
giuen you in that houre, what ye shall say.

4 *Mar.6.89. Lu.9.3.& 22.35.*
4 The ministers of the worde must cast away all cares that might hinder them the least wise that might be.
a *For this iourney, to wit, both that nothing might hinder them, and also that they might feele some taste of Gods prouidence: for at their returne backe, the Lord asketh of them, whether they lacked any thing by the way, Lu.22.35.*
✣ *1.Tim.5.15.*
d *God will prouide you meate.*
5 Happie are they that receiue the preaching of the gospel: and vnhappie are they, that refuse it.
∵ *Lu.10.8.*
c *It is a maner of speach taken from the Hebrewes, whereby they*

meant all kinde of happines. ✣ *Mar.6.11.* * *Act 13.51.* * *Luke. 10.3.*
6 Christ sheweth, how the ministers must behaue themselues vnder the crosse.
f *You shalbe in great danger.* g *You shall not so much as reuenge an iniurie: and by the mixing of these beasts together, he will not haue our wisedome to be malitious, nor our simplicitie mad, but a certaine forme of good nature as exquisitely framed of both them, as may be.* h *For in the cause of religion men are wolues one to another.*
✣ *Mar.13.11. Lu.12.11.*

20 For it is not ye that ſpeake, but the ſpirit of your father which ſpeaketh in you.

21 And the † brother ſhall betray the brother to death, and the father the ſonne, and the children ſhal riſe againſt *their* parentes, and ſhal cauſe them to die.

22 And ye ſhulbe hated of al men for my Name: ‡ but hee that endureth to the end, he ſhal be ſaued.

23 And when they perſecute you in this citie, flee into another: for verely I ſaye vnto you, yee ſhall not *i* goe ouer *all* the cities of Iſrael, till the Sonne of man be come.

24 * The diſciple is not aboue his maiſter, nor the ſeruant aboue his Lord.

25 It is ynough for the diſciple to be as his maiſter *is* and the ſeruant as his Lorde. * If they haue called the maiſter of the houſe ‖ Beelzebub howe much more them of his houſholde?

26 *i* Feare them not therefore: * for there is nothing couered, that ſhal not be diſcloſed, nor hid, that ſhal not be knowen.

27 What I tell you in darkenes, that ſpeake yee in light: and what ye heare in the eare, that preach ye on the *m* houſes.

28 And *n* feare ye not the which kill the bodie, but are not able to kill the ſoule: but rather feare him, which is able to deſtroy both ſoule and body in hell.

29 Are not two ſparowes ſold for a *o* farthing, and one of them ſhal not fall on the ground without your Father?

30 * Yea, and all the heares of your head are nombred.

31 Feare ye not therefore, ye are of more value then many ſparowes.

32 ¶ ✣ Whoſoeuer therefore ſhall confeſſe me before men, him will I confeſſe alſo before my Father which is in heauen.

33 But whoſoeuer ſhall denie me before men, him

✣ *Lu.21.16.*

† *Mat.10.13.*
i Bring to an end, that is, ye ſhal not haue gone through all the cities of Iſrael, and preached in them.
‡ *Lu.6.40. Ioh.13.16. & 15. 20.*
* *Chap.12.24.*
‖ *It was the Idol of Ecaronites, which we may call the god of flyes.*
Truth ſhal not alwayes be hid.
✣ *Mat.4.22. Lu.8.17. & 12.2.*
m Openly, and in the higheſt places. For the toppes of their houſes were ſo made, that they might walke vpon thē, Act.10.9.
n Though tyrants be neuer ſo raging and cruel, yet we may not feare them.
o The fourth part of an ounce.
* *1.Sam.14.45. 2.Sam.14.11. Act.27.34.*
¶ *The neceſſitie and reward of open confeſſing Chriſt.*
✣ *Mar.8.38. Lu.9.26. & 12.8. 2.Tim.2.12.*

Not to ſtay purſly ſo much as to admonish the goſpel in other places.
Or, Diſpatch your meſſage
2.King.1.3. 1.Sam.5.10.

him will I also denie before my Father which is in heauen.

34 ✝8 Thinke not that I am come to sende peace into the earth: I came not to send peace, but the sworde.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 ✝ And a mans enemies *shalbe* they of his owne houshold.

37 ∵ 9 He that loueth father or mother more then me, is not worthy of me. And he that loueth sonne or daughter more then me, is not worthy of me.

38 * And he that taketh not his crosse, and followeth after me, is not worthy of me.

39 * He that will *p* find his life shal lose it: and hee that loseth his life for my sake, shall finde it.

40 10 He that receyueth you, receyueth me: and he that receyueth mee receyueth him that hath sent me,

41 * 11 He that receyueth a Prophet in *q* the name of a Prophet, shall receyue a Prophetes reward: and he that receyueth a righteous man, in the name of a righteous man, shall receyue the reward of a righteous man.

42 * And whosoeuer shall giue vnto one of these *r* litle ones to drinke a cup of colde water only, in the name of a disciple, verely I say vnto you, he shall not lose his rewarde.

✝ *Luke.12.51.*
8 Ciuil dissensions folowe the preaching of the Gospell.
✝ *Micah.7.6.*
∵ *Luke.14.26*
9 Nothing without exceptiō is to be preferred before our duetie to God.
* *Chap.16.24. Marke.8.34. Luke.9.23.and 14.27.*
* *Iohn 12.25.*
p *They are sa do to finde theire lyfe, which delyuer it out of daunger: & this is spoken after the opinion of the people which thinke them cleane lost that dy, because they thinke not of the life to come.*
10 God is both Author and reuenger of his holy ministerie.
* *Luke. 10 16. Iohn.13.20.*
11 We shal lose
✝ *Marke. 9.41.*

nothing that we bestowe vpon Christ. q *As a Prophet.* r *Which in the sight of the worlde are vile and vnwell.*

CHAP. XI.

1 Iohn sendeth his Disciples to Christ. 7 Christs testimonie of Iohn. 13 The lawe and the Prophetes. 18 Christ and Iohn. 21 Chorazin, Bethsaida. 25. The Gospel reueiled to children. 28 They that are wearie and laden.

1 And

1 Christ sheweth by his workes, that he is the promised Messias.
a *Of instructing the 12 with precepts.*
b *The Disciples cities, that is to say, in Galile, where many of them were born, act. 2. 7.*
✣ *Lu. 7. 18.*

1 AND it came to passe that when Iesus had made an end of a commanding his twelue disciples, he departed thence to teach and to preach in b their cities.

2 ¶ ✣ And when Iohn heard in the prison the workes of Christ, he sent two of his disciples, and

3 said vnto him, Art thou hee that should come, or shall we looke for an other?

4 And Iesus answering, said vnto them, Goe, and shewe Iohn, what thinges yee heare, and see.

✣ *Esay. 61. 1. Lu. 4. 18.*
a *What agreement and what difference is betwixt the ministery of the prophets, the preaching of Iohn, & the full lighte of the Gospell, which Christ hath brought.*
✣ *Malach. 3. 1. Lu. 7. 28.*
c *In the new state of the Church where the true glory of God shineth: the persons are not compared together, but the kindes of doctrines, the preaching of Iohn with the Law and the Prophets: and againe, the most cleare preaching of the Gospell with Iohn.*
✣ *Lu. 16. 16.*

5 ✣ The blinde receyue sight, and the hault doe walke; the leapers are clensed, and the deafe heare: the dead are raised vp, ✣ and the pore receyue the Gospell. *Esa. 35. 5 & 61.*

6 And blessed is he that shall not be offended in me. *See Esa. 53.*

7 a And as they departed, Iesus began to speake vnto the multitude, of Iohn, What went ye out into the wilderues to see? A reede shaken with the winde?

8 But what went ye out to see? A man clothed in soft raiment? Beholde they that weare soft clothing are in Kings houses. *The prophets ware not serued nor worn.*

9 But what went ye out to see? A Prophet? Yea, I say vnto you, and more then a Prophet.

10 For this is he of whom it is written: Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verely I say vnto you, amonge them which are begotten of women, arose there not a greater then Iohn Baptist: notwithstanding, hee that is the least in the c kingdome of heauen, is greater then he

12 And from * the time of Iohn Baptist hitherto, the kingdome of heauen suffereth violence, and the violent take it by force. *From the time that Iohn Baptist began to preache.*

13 For

15 For all the Prophetes and the Law *d* prophecied vnto Iohn.

14 And if ye will receiue it, this is † that Elias which was to come. *Luk. 1. 17. Then comes he in the spirit & power of Elias.*

15 ¶ He that hath eares to heare let him heare.

16 † 3 But wherunto shall I liken this generation? *e* It is like vnto litle children which sit in the markets, and call to their fellowes,

17 And say, Wee haue piped vnto you, and ye haue not daunced, we haue mourned vnto you, and ye haue not lamented.

18 For Iohn came neither eating nor drinking, and they say, He hath a deuil.

19 The sonne of man came eating and drinking, and they say, Behould a glutton and a drinker of wine, a frind vnto Publicanes and sinners 4 but *f* wisdom is iustified of her children. *Pro. 29. 9.*

20 ¶ 5 Then began he to vpbraide the cities, wherin most of his great workes were done, because they repented not.

21 Wo *be* to thee, Chorazin: Wo *be* to thee, Bethsaida: for if the great works, which were done in you, had bene done in Tirus and Sidon, they had repented long agone in sackecloth and ashes.

22 But I say to you, It shalbe easier for Tyrus and Sidon at the day of iudgment, then for you.

23 And thou, Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hell for: if the great workes, which haue bene done in thee, had bene done among them of Sodom, they had remayned to this day.

24 But I say vnto you, that it shalbe easier for them of the lande of Sodom in the day of iudgement, then for thee.

25 * At that time Iesus answered, and saide I giue thee thankes, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and men of vnderstanding, and hast *g* opened them vnto babes.

26 It is *h* so, O father, because thy *i* good plea-

d They prophecied of thinges to come, which are nowe present, and clerly and plainly seene.
† *Malac. 4. 5.*
† *Luke. 7. 31.*
3 Ther are none more stout and stubburne enmies of the gospel, thē they to whō it ought to be most acceptable.
e He blameth the frowardnes of this age, by a prouerb, in that they coulde be moued neither with rough, nor gentle dealing.
4 That which ỹ most part refuse, ỹ elect chosen embrace.
f Wise men do acknowledge the wisdome of the gospel, whē they receiue it
5 The proud reiect ỹ Gospel offered vnto them to their great hurt & smart, which turneth to the saluation of the simple
* *Luke. 10. 13.*
* *Luke. 10. 21.*
g through the ministerie of Christ, whō only sheweth ỹ trueth of al things pertayning to God.
h This word sheweth, that he contenteth himselfe with his

Fathers counsel, i Gods will is the only rule of saluation.

sure was such.

27 ✝ 6 All thinges are giuen vnto me of my Father: and ✝ no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, and him to whō the Sonne wil reueile *him*

28 Come vnto me, all ye that are wearie and laden, and I will ease you.

✝✝ 29 Take my yoke on you, and learne of me that I am meeke and lowly in heart: and ye shall finde ✝ ∵ rest vnto your soules.

30 * For my yoke is *k* easie, and my burde light

✝ Iohn 3. 35.
6 Ther is no true knowledge of god, not quietnesse of mind, but only in Christ alone.
✝ Iohn 6. 46
∵ Ier. 6. 16.
✝✝ 1. Iohn 5. 3.
k May easily be borne. For his commaundements are not grieuous, for all that is borne of God ouercommeth the world. 1 Iohn. 5. 4

CHAP XII.

1 The disciples plucke the eares of corne. 6 Mercie, sacrifice. 10 The withered hand is healed. 12 We must do good on the Sabbath. 22 The possessed is holpen. 25 A kingdome deuided. 31 Sinne, blasphemie. 33 The good or euill tree. 34 Vipers. 41 The Niniuites. 42 The Queene of Saba. 48 The true mother and brethren of Christ.

1 Of the true sanctifying of the Sabbath, & the abrogating of it.

1 AT * that time Iesus went on a Sabbath through the corne, and his disciples were an hungred, & began to plucke the eares of corne and to eate.

2 And when the Pharises saw it, they said vnto him, Behould, thy disciples doe that * which is not lawfull to doe vpon the Sabbath.

3 But he sayde vnto them, ✝ Haue ye not reade what Dauid did when he was an hungred, and they that were with him?

4 How he entred into the house of God, & did eate the *a* shewe breade, which was not lawefull for him to eate, neither for them which were with him but onely for the ✝ Priests?

5 Or haue ye not read in the Lawe, how that on the Sabbath dayes the Priestes in the Temple ∵ *b* breake the Sabbath, and are blameles?

6 But I saye vnto you, that here is one greater

** Mar. 2. 23 Luk. 6. 1.*
** Deut. 23. 25.*
✝ 1. Sam. 21. 6.
a The Hebrewes call it bread of faces, because it stood before the Lord al the weeke vpon the golden table appointed to that seruice, Leuit. 24. 6
✝ Exod. 29. 33. Leuit. 8. 31 and 24. 9. & vers. 8.
∵ Num. 28. 9.
b When the Priests do Gods seruice vpon the Sabbath day, yet they breake not the Law; much lesse doth the Lord of the Sabbath breake the Sabbath.

then

then the Temple.

7 Wherefore if yee knewe what this is. ✣ I will haue mercie, and not ſacrifice, yee woulde not haue condemned the innocents.

✣ *Hoſ.6.7. Chap.9.13.*

8 For the ſonne of man is Lorde, *euen* of the Sabbath.

9 ✣2 And he departed thence, & went into their Synagogue:

✣ *Mar.3.1. Lu.6.6.*

2 The ceremonies of the Law, are not againſt the loue of our neighbour.

10 And beholde, there was a man which had *his* hande dried vp. And they asked him, ſaying, Is it lawfull to heale vpon a Sabbath daye? that they might accuſe him.

11 And he ſaid vnto them, VVhat man ſhal there bee among you, that hath a ſheepe, and if it fall on a Sabbath day into a pit, doth not take it and lift it out?

12 How much more then is a man better then a ſheepe? therefore, it is lawfull to doe well on a Sabbath day.

3 Howe farre, and in what reſpect, we may giue place to the vnbridled rage of the wicked.

13 Then ſaid he to the man, Stretch forth thine hand. And hee ſtretched it foorth, and it was made whole as the other.

14 3 Then the Phariſes went out, and conſulted againſt him, howe they might deſtroy him.

15 But when Ieſus knew it, he departed thence, & great multitudes folowed him, & he healed thē all,

16 And charged them in threatning wiſe, that they ſhould not make him knowen,

17 That it might be fulfilled, which was ſpoken by Eſaias the Prophet, ſaying,

18 ✣ Beholde my ſeruant whome I haue choſen, my beloued in whome my ſoule deliteth: I wil put my Spirit on him, and he ſhall ſhew c iudgement to the Gentiles.

✣ *Eſai.42.1.*

c *By iudgement is ment a ſetled ſtate, becauſe Chriſt was to publiſh true religion among the Gentiles, and to caſt out ſuperſtition, which thing whereſoeuer it is done, the Lord is ſaide to reigne and iudge there, that is to ſay, to gouerne and rule matters.*

19 He ſhall not ſtriue, nor crie, neither ſhall any man heare his voyce in the ſtreetes.

20 A bruiſed reede ſhall he not breake, & ſmoking flaxe ſhall he not quenche, till he d bring forth iudgement vnto victorie.

d *He ſhall pronounce ſentence and iudgement, maugre the worlde and Satan, and ſhew himſelf conquerour ouer all his enimies.*

21 And in his Name ſhall the Gentiles truſt.

22 ¶ ✣4 Then

✣ *Lu.*11.14.

22 ¶ ✣ 4 Then was brought to him one, possessed with a deuil *both* blinde, and dumme, and hee healed him, so that he *vvhich vvas* blind & dumme, both spake and sawe.

4 A trueth, be it neuer so manifest, is subiect to the slaunder of the wicked: yet notwithstãding it ought to be auouched stoutly.

23 And all the people were amased, and said, Is not this that sonne of Dauid?

✣ *Chap.*9.34. *Mar.*3.22. *Lu.*11.15.

24 But when the Pharises heard it, they saide, ✣ This man casteth the deuils no otherwise out, but through Beelzebub the prince of deuils.

5 The kingdom of Christ & the kingdom of the deuill cannot consist together

25 5 But Iesus knew their thoughtes, and said to them, Euery kingdome deuided against it selfe, is brought to nought: and euery citie or house, deuided against it selfe, shall not stand.

26 So if Satan cast out Satan, hee is deuided against himselfe: howe shal then his kingdome endure?

27 Also if I through Beelzebub cast out deuils, by whom do your children cast them out? Therefore they shalbe your iudges.

28 But if I cast out deuils by the Spirit of God, then is the kingdome of God come vnto you.

29 Els how can a man enter into a strong mans house and spoile his goods, except he first bind the strong man, and then spoyle his house.

30 He that is not with me, is against me: and he that gathereth not with me, scattereth.

✣ *Mar.*3.28,29. *Lu.*12.10. 1. *Iohn.*5.16.

31 ✣ Wherefore *I* say vnto you, euery sinne and blasphemie shalbe forgiuen vnto men: but ✣ blasphemie *against* the holie Ghost shall not be forgiuen vnto men.

6 Of blasphemie against the holy Ghost.

32 And whosoeuer shall speake a worde against the Sonne of man, it shalbe forgiuen him: 6 but whosoeuer shall speake against the holy Ghost, it shall not be forgiuen him, neither in this worlde, nor in the world to come.

7 Hypocrites at the length bewray them selues euen by their owne mouth.

✣ *Lu.*6.43.

33 Either make the tree good, and his fruite good: or els make the tree euill, and his fruit euill: for the tree is knowen by the fruite.

34 7 O generatiõs of vipers, how can you speake good things, when ye are euill? For of the * abun-

Mat. 7.15.

dance

dance of the heart the mouth ſpeaketh.

35 A good man out of the good treaſure of his heart bringeth forth good things: & an euill man out of an euill treaſure, bringeth forth euil things.

36 But I ſay vnto you, that of euery *e* idle word that men ſhall ſpeake, they ſhall giue account thereof at the day of iudgement.

37 For by thy words thou ſhalt be iuſtified, and by thy wordes thou ſhalt be condemned.

38 ¶ 8 ✣ Then anſwered certaine of the Scribes and of the Phariſes, ſaying, Maſter, wee would ſee a ſigne of thee.

39 But he anſwered and ſaide to them, An euill and *f* adulterous generation ſeeketh a ſigne, but no ſigne ſhalbe giuen vnto it, ſaue that ſigne of the Prophet Ionas.

40 ✣ For as Ionas was three dayes and three nightes in the whales bellie: ſo ſhall the Sonne of man be three dayes and three nightes in the heart of the earth.

41 9 The men of Nineue ſhal riſe in iudgement with this generation, and condemne it: for they ᵛ repented at the preaching of Ionas: and behold, a greater then Ionas *is* here.

42 ✱ The Queene of the *g* South ſhall ryſe in iudgement with this generation, & ſhal condemne it: for ſhee came from the *b* vtmoſt partes of the earth to heare the wiſedome of Solomon: and behold, a greater then Solomon *is* here.

43 ¶ ✱ Now when the vncleane ſpirite is gone out of a man, hee walketh throughout drie places, ſeeking reſt, and findeth none.

44 Then he ſaith, I wil returne into mine houſe from whence I came: and when he is come, he findeth it emptie, ſwept and garniſhed.

45 ¶ Then he goeth, and taketh vnto him ſeuen other ſpirites worſe then himſelfe, and they enter in, and dwell there: * and the ende of that man is worſe then the beginning. Euen ſo ſhall it be with this wicked generation.

e *Vaine and vnprofitable trifles, which the moſt part of men ſpende their liues in.*

8 Againſt froward deſires of mitacles.

✣ *Chap.16.1. Lu.11.29, 1.Cor.1.22.*

f *Baſtard, which fell from Abrahams faith, or forſooke the true worſhip of God.*

✣ *Ionas.1.17.*

8 Chriſt teacheth by the ſorowfull example of the Iews, that there are none more miſerable then they which put out the light of the Goſpel, which was kindled in them.

ᵛ *Ionas.3.5.*

✱ *1.King.10.1. 2.Chro.9.1.*

g *He meaneth the Queene of Saba: whoſe countrey is South in reſpect of the land of Iſrael, 1. King.10.*

h *For Saba is ſituate in the vtmoſt coaſt of happie Arabia next the mouth of the Arabian ſea.*

✱ *Lu.11.24.*

* *Heb.6.4,5. and 10.26. 2.Pet.2.20.*

10 Christ teacheth by his owne example, how that all things ought to be set apart, in respect of Gods glorie.
✣ *Mar.*3.31. *Lu.*8.20.
11 None are more nere vnto vs, then they that are of the housholde of fayth.

46 ¶ 10 ✣ While he yet spake to the multitude, beholde, his mother, and his brethren stood without, desiring to speake with him.

47 Then one said vnto him, Behold, thy mother and thy brethren stand without, desiring to speake with thee.

48 But he answered, and saide to him that tolde him, Who is my mother? & who are my brethren?

49 11 And he stretched foorth his hand towarde his disciples, and said, Beholde my mother and my brethren.

50 For whosoeuer shal do my Fathers wil which is in heauen, the same is my brother and sister and mother.

CHAP. XIII.

1 The parable of the Sower. 11 & 34. Why Christ spake in parables. 18 The exposition of the parable. 24 The parable of the tares. 31 Of the mustard seed. 33 Of the leauen. 44 Of the hidden treasure. 45 Of the Pearle. 47 Of the drawe net cast into the sea. 53 Christ is not receiued of his countreymen the Nazarites.

✣ *Mar* 4.1. *Lu.*8 4.5.
1 Christ sheweth in putting forth this parable of the sower, that the seede of life which is sowen in the worlde, commeth not on so wel in one as in an other, and the reason is, for that men for the most part, either do not receiue it, or suffer it not to ripen.

1 THe ✣ same day went Iesus out of the house, and sate by the sea side.

2 1 And great multitudes resorted vnto him, so that he went into a ship, and sate downe: and the whole multitude stoode on the shore.

3 Then he spake many thinges to them in parables, saying, Behold, a sower went foorth to sowe.

4 And as he sowed, some fell by the waye side, and the foules came and deuoured them vp.

5 And some fel vpon stonie ground, where they had not much earth, and anon they sprong vp, because they had no depth of earth.

6 And when the sunne was vp, they were parched, and for lacke of rooting, withered away.

7 And some fell among thornes, & the thornes sprong vp, and choked them.

8 Some againe fell in good ground, & brought forth fruite, one *corne* an hundreth folde, some sixtie folde, and another thirtie folde.

He

9 He that hath eares to heare, let him heare. *Ezek. 3.27.*

10 ¶ Then the disciples came, and said to him Why speakest thou to them in parables?

11 2 And he answered, and said vnto them, Because it is giuen vnto you, to knowe the secretes of the kingdome of heauē, but to thē it is not giuē

2 The gift of vnderstanding and of faith is proper to the elect, & al the rest are blinded through the iust iudgment of God.

12 ✣ For whosoeuer hath, to him shalbe geuen, and he shall haue abundance, but whosoeuer hath not, frō him shalbe taken away, euen that he hath.

✣ *Chap.25.29.*

13 Therefore speake I to them in parables, because they seeing, do not see: & hearing, they heare not, neither vnderstand.

14 So in them is fulfilled the prophesie of Esaias, which *prophecie* saieth, ✣ By hearing, ye shall heare, and shall not vnderstand, and seeing ye shall see, and shall not perceyue.

✣ *Esa.6.9. Mark.4.12 Luke.8.10 Iohn.12.40. Act.28.26. Rom.11.8*

15 For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they haue winked, lest they should see with their eyes, & heare with their eares, & should vnderstād w theire hearts, & should returne, that I might heale them.

16 3 But blessed *are* your eyes, for they see: and your eares, for they heare.

3 The condition of the Church vnder and since Christ, is better then it was in the time of the fathers vnder the Lawe.

17 ⁘ For verely I say vnto you, that many Prophets, and righteous men haue desired to see those things which ye se, & haue not seene *thē*, & to heare those things which ye heare, & haue not heard *thē*.

⁘ *Luk.10.24. Marke.4.15. Luke.8.11.*

18 ¶ × Heare ye therfore the parable of § sower.

19 Whensoeuer any man heareth the worde of that kingdome, and vnderstandeth it not, that euill one cometh, and catcheth away that which was sowen in his a heart: and this is he which hath receyued the seede by the way side.

a *Though there be mention made of the heart, yet this sowing is referred to hearing without vnderstanding. For whether the seede be receiued in the heart or no, yet he that soweth, soweth to the*

20 And he that receyued the seede in the stonie grounde, is he which heareth the worde, and incontinently with ioy receyueth it,

21 Yet hath he no roote in himselfe, and dureth but a season: for assoone as tribulation or persecution commeth because of the worde, by and by he is offended.

heart.

Fleshly affections.

22 And he that receyued thee ſeede amonge thornes, is he that heareth the worde: but the care of this world, & the deceitfulneſſe of riches choke the word, and he is made vnfruitefull.

23 But he that receyued the ſeede in the good ground, is he that heareth the worde, and vnderſtandeth it, which also beareth fruite, and bringeth foorth, ſome an hundreth folde, ſome ſixtie folde, and ſome thirtie fold.

4 Chriſt ſheweth in an other parable of the euil ſeede mixt with the good, that the church ſhall neuer be free & quit frō offences, both in doctrine and maners, vntil ỹ day appointed for the reſtoring of al things do come, and therefore the faithfull haue to arme themſelues with patience and conſtancie.

24 ¶ 4 Another parable put he forth vnto them, ſaying, The kingdome of heauen is like vnto a man which ſowed good ſeede in his fielde.

25 But while men ſlept, there came his enemie, and ſowed tares among the wheat, & went his way.

26 And when the blade was ſpronge vp, and brought forth fruit, then appeared the tares alſo,

27 Then came the ſeruants of the houſholder, and ſaid vnto him, Maſter, ſowedſt not thou good ſeede in thy field? from whence then hath it tares?

28 And he ſaid to them, Some enuious man hath done this. Then the ſeruantes ſaid vnto him, Wilt thou then that we go and gather them vp?

29 But he ſaid, Nay, leſt while ye go about to gather ỹ tares, ye plucke vp alſo with thē the wheat.

30 Let both growe together vntill the harueſt, and in time of harueſt I will ſay to the reapers, Gather ye firſt the tares, and bind them in ſheaues to burne them: but gather the wheat into my barne.

31 ¶ ✣ 5 Another parable he put forth vnto them, ſaying, The kingdome of heauen is like vnto a graine of muſtard ſeede, which a man taketh and ſoweth in his fielde:

32 Which in deede is the leaſt of all ſeedes: but when it is growne, it is the greateſt among herbes, and it is a tree, ſo that the birdes of heauen come and builde in the branches thereof.

33 ¶ ✣ Another parable ſpake he to them, The kingdome of heauen is like vnto leauen, which a woman taketh & hideth in three peckes of meale,

5 God beginneth his kingdome with very ſmale beginnings, to the end that by the growing on of it beſide the exſpectation and hope of al men, his mightie power & working may be the more ſet forth.

✣ Mat. 4. 30, Luke. 13. 19.

✣ Luke. 13. 21.

till

till all be leauened.

34 ¶ ✣ All theſe thinges ſpake Ieſus vnto the multitude in parables, and without parables ſpake he not to them,

✣ *Mar.4.33. 34*

35 That it might be fulfilled, which was ſpokē by the Prophet, ſaying, ✝ I will open my mouth in parables, and will vtter the thinges which haue bene kept ſecret from the foundation of the world.

✝ *Pſal.78.2.*

36 Then ſent Ieſus the multitude away & went into the houſe. And his diſciples came vnto him, ſaying, Declare vnto vs the parable of the tares of that field.

6 He expounded the former parable of the good and euill ſeede.

37 ¶ Then anſwered he and ſaide to them, Hee that ſoweth the good ſeede, is the Sonne of man,

38 And the field is the world, & the good ſeede are the children of the kingdome, and the tares are the children of that wicked one.

39 And the enimie that ſoweth them, is the deuill, ∵ and the harueſt is the end of the world, and the reapers be the Angels,

∵ *Ioel.3.13. Reuel.14.15.*

40 As then the tares are gathered and burned in the fire, ſo ſhall it be in the end of this world.

41 The Sonne of man ſhall ſend forthe his Angels, and they ſhall gather out of his kingdome all thinges that offend, and them which do iniquitie,

42 And ſhall caſt them into a fornace of fire. There ſhalbe wayling and gnaſhing of teeth.

43 * Then ſhal the iuſt men ſhine as the ſunne in the kingdome of theire Father. He that hath eares to heare, let him heare.

* *Dan.12.3.*

7 Few men vnderſtand howe great the riches of the kingdom of heauen are, and no man can be partaker of them, but he that redeemeth them with the loſſe of all his goods.

44 ¶ 7 Againe, the kingdome of heauen is like vnto a treaſure hidde in the fielde, which when a man hath found, he hideth it, and for ioye thereof departeth and ſelleth all that he hath, and buyeth that field.

45 ¶ Againe, the kingdome of heauen is like to a merchant man, that ſeeketh good pearles,

46 Who hauing founde a pearle of great price, went and ſould all that he had, and bought it.

Saluation is the free gift of God, but none are ſaued vnleſſe they be willingly departe from all other things for it.

47 ¶ 8 Againe,

8 There are many in ỹ Church, which notwithstanding are not of ỹ Church and therefore at length shalbe cast out: but the full and perfect clensing of thē is deferred to the last day.

9 They ought to be diligent which haue not onely to be wise for them selues, but to dispence the wisdome of God to other.

✠ *Mark.6.1. Luk.4.16.*

10 Men do not only sinne of ignorance, but also wittingly & willingly lay stubling blocks in theire owne waies, that whē God calleth thē they may not obey, & so most plainly destroy and cast away themselues.

✠ *Iohn.6.42.*

⁘ *Mar.6.4. Luke.4.24. Iohn.4.44.*

47 ¶ 8 Againe, the kingdome of heauen is like vnto a draw net cast into the sea, that gathereth of all kindes *of thinges*.

48 Which, when it is full, men drawe to land, and sit and gather the good into vessels, and cast the bad away,

49 So shall it be at the end of the worlde. The Angels shall goe foorth, and seuer the bad from among the iust,

50 And shall cast them into a fornace of fire: there shalbe wayling, and gnashing of teeth.

51 ¶ 9 Iesus said vnto them, Vnderstand ye all these thinges? They said vnto him, Yea Lord.

52 Then said he vnto them, Therefore euery Scribe which is taught vnto the kingdome of heauen, is like vnto a housholder, which bringeth foorth out of his treasure thinges both new & olde.

53 ¶ And it came to passe, that when Iesus had ended these parables, he departed thence.

54 * 10 And came into his owne countrey, and taught them in theire Synagogue, so that they wer astonyed, and said, Whence cometh this wisdome and great workes vnto this man? *virtutes*

55 Is not this the carpenters sonne? Is not his mother called Marie, ✠ and his brethren Iames and Ioses, and Simon and Iudas?

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended ⁘ him. Then Iesus said to them, ⁘ A prophet is not without honour, saue in his owne countrey, and in his owne house.

58 And he did not many great workes there, for their vnbelieues sake.

CHAP. XIIII.

2 Herods iudgement of Christ. 3 Wherefore Iohn was bound. 10 and beheaded. 13 Iesus departeth. 18 Of the fiue loaues, &c. 23 Christ prayeth. 24 The Apostles tossed with the waues. 27 Faith. 30 Peter in ieopardie. 36 The hemme of Christs garment.

1 AT † that time Herod the Tetrarch heard
of the fame of Iesus,
2 And sayde vnto his seruants, This is that
Iohn Baptist, he is risen againe from the dead, and
therefore great *a* workes are wrought by him.
3 ‡For Herod had taken Iohn, and bound him,
& put him in prison for Herodias sake, his brother
Philips wife.
4 For Iohn sayd vnto him, It is not ᵛ lawfull for
thee to haue her.
5 And when he would haue put him to death,
he feared the multitude, because they counted him
as a * Prophet.
6 But when Herods byrth daye was kept, the
daughter of Herodias daunced before them, and
pleased *b* Herod.
7 Wherefore he promised with an othe, that
he would giue her whatsoeuer she would aske.
8 And she being before instructed of her mo-
ther, saide, Giue me here Iohn Baptists head in a
platter.
9 And the King was sory: neuertheless because
of the othe, and them that sate with him at the ta-
ble, he commanded it to be giuen *her*,
10 And sent, and beheaded Iohn in the prison.
11 And his head was brought in a platter, & gi-
uen to the maid, & she brought it vnto her mother
12 And his disciples came, and tooke vp the bo-
die, and buryed it, and went, and tolde Iesus.
13 * And when Iesus heard it, hee departed
thence by ship into a desert place apart. And when
the multitude had heard it, they followed him on
foote out of the cities.
14 2 And Iesus went forth & saw a great multi-

† *Mar.6.14. Lu.9.7.*
1 Here is in Iohn an example of an inuincible courage, which all faithfull ministers of Gods worde ought to folow: in Herod, an exãple of tyrannous vanity, pride & cruelty: & to be short, of a courtly cõscience, & of their miserable slauery, which haue once giuẽ them selues ouer to pleasures: in Herodias and her daughter, an example of whore like wantõnes, and womanly crueltie.
a By workes, he meaneth that force & power, whereby workes are wrought, & not the workes, as is seue oft before ‡ *Mar.6.17. Lu.3.19.*
ᵛ *Leuit.18.16. and 20.21.*
* *Chap.21.26.*
b There were three Herods: the first of them was Antipater, father of Herode Antipas, Magnus his sonne, whose mothers name was Malthace or Martaca, and this was called Tetrarch, by reason of enlarging his dominion, when Archelaus was banished to Vienna in France. The third was Agrippa, Magnus his nephewe, by Aristobulus, and he it was that slewe Iames. * *Mar.6.32. Lu.9.10.*
2 Christ refresheth a great multitude with fiue loaues and two litle fishes, shewing thereby that they shall want nothing, which lay all things aside, and seeke the kingdome of heauen.

No funeral sermon

ters sonne, who is also called Ascalonius, in whose reigne Christ was borne, & hee it was that caused the children to be slaine. The second was called Antipas, Magnus his sonne, whose mothers name was Malthace or Martaca, and this was called Tetrarch, by reason of enlarging his dominion, when Archelaus was banished to Vienna in France. The third was Agrippa, Magnus his nephewe, by Aristobulus, and he it was that slewe Iames. * *Mar.6.32. Lu.9.10.*

ude,

tude, and was moued with compaſsion towarde them, and he healed their ſicke.

15 ¶ And when euen was come, ✣ his diſciples came to him, ſaying, This is a deſert place, and the time is already paſt: let the multitude depart, that they may goe into the townes, and buye them vitailes.

16 But Ieſus ſaide to them, They haue no neede to goe away: giue ye them to eate.

17 Then ſaid they vnto him, We haue here but fiue loaues, and two fiſhes.

18 And he ſaid, Bring them hither to me.

19 And hee commaunded the multitude to ſit downe on the graſſe, and tooke the fiue loaues and the two fiſhes, and looked vp to heauen & bleſſed, and brake, and gaue the loaues to his diſciples, and the diſciples to the multitude.

20 And they did all eate, and were ſufficed, and they tooke vp of the fragments that remayned, twelue baskets full.

21 And they that had eaten, were about fiue thouſand men, beſide women and litle children.

22 ¶ And ſtraightway Ieſus compelled his diſciples to enter into a ſhip, and to goe ouer before him, while he ſent the multitude away.

23 And aſſoone as hee had ſent the multitude away, he went vp into a mountaine (priuately) alone to prayer: ✣ and when the euening was come, hee was there alone.

24 3 And the ſhippe was nowe in the middes of the ſea, and was toſſed with waues: for it was a contrary winde.

25 And in the c fourth watch of the night, Ieſus went vnto them, walking on the ſea.

26 And when his diſciples ſaw him walking on the ſea, they were troubled, ſaying, It is a d ſpirite, and cryed out for feare.

27 But ſtraightway Ieſus ſpake vnto them, ſaying, Be of good comfort, It is I: be not afrayde.

28 4 Then Peter anſwered him, & ſaide, Maſter, if it

✣ *Mat.6.35. Lu.9.12. Iohn.6.5.*

✣ *Mat.6.45, 46,47. Ioh.6.16,17,18.*

3 We muſt ſaile euen through mighty tempeſts, & Chriſt wil neuer forſakevs, ſo that we go whither he hath cõmanded vs.

a *By the fourth watche is meant the time neere to day breaking: for in old time they diuided the night into four watches in which they ſcouted.*

d *A ſpirit, as it is here taken, is that which a man imagineth to himſelfe vainly in his mynd, perſwading himſelfe that he ſeeth ſomething, and ſeeth nothing.*

4 By faith we tread vnder our feete euen the tempeſts themſelues, but yet by the vertue of Chriſt, which helpeth that vertue, which he of his mercie hath giuen.

if it be thou, bid mee come vnto thee on the water.

29 And he ſaide, Come. And when Peter was come downe out of the ſhip, he walked on the water, to goe to Ieſus.

30 But when he ſawe a mightie winde, hee was afraide: and as he began to ſinke, he cryed, ſaying, Maſter, ſaue me.

31 So immediatly Ieſus ſtretched foorth his hand, and caught him, and ſaide to him, O thou of litle faith, wherefore diddeſt thou doubt?

32 And aſſoone as they were come into the ſhip, the winde ceaſed.

33 Then they that were in the ſhip, came and worſhipped him, ſaying, Of a trueth thou art the ſonne of God.

34 ¶ ✣ And when they were come ouer, they came into the land of e Gennezaret. *c mareth*

35 ¶ And when the men of that place knewe him, they ſent out into all that countrey rounde about, and brought vnto him all that were ſicke,

36 And beſought him, that they might touche the hemme of his garment onely: and as many as touched it, were made whole.

✣ *Mar.6.54.*

e *This Gennezaret was alake nigh Capernaum, which is alſo called the ſea of Galile & Tiberias, ſo that the countrey it ſelf grewe to bee called by that name.*

5 In that that Chriſt healeth the ſick, we are giuen to vnderſtand, that we muſt ſeeke remedie for ſpirituall diſeaſes at his handes: and that we are bounde not onely to runne our ſelues, but alſo to bring others to him.

CHAP. XV.

3 The commandements and traditions of men. 12 Offence. 13 The plant which is rooted vp. 14 Blind leading the blind. 18 The heart. 22 The woman of Chanane. 26 The childrens bread: whelps. 28 Faith. 32 4000. men fed. 36 Thankeſgiuing.

1 THen 1 came to Ieſus the Scribes and Phariſes, which were of Hieruſalem, ſaying,

2 ✣ Why doe thy diſciples trangreſſe the tradition of the Elders? for they a waſhe not their hands when they eate bread. *a traditions. Elders.*

3 2But he anſwered & ſaid vnto them, Why do

1 None commonly are more bolde contemners of God, the they whom God appointed keepers of his lawe

✣ *Mar.7.1.* 2 *Which they receiued of their auncеſters from hand to hand, or their elders allowed, which were the gouernours of the Church.*

2 Their wicked boldnes in corrupting the commaundementes of God, and that vpon pretence of godlines, and vſurping authoritie to make lawes, is here reproued.

ye

ye also transgresse the commaundement of God by your tradition?

4 ✣ For God hath commaunded, saying, *b* Honour thy father and mother: ✣and hee that curseth father or mother, let him die the death.

5 But ye say, *c* Whosoeuer shall say to father or mother, By the gift that is *offred* by me, thou maiest haue profite,

6 Though he honour not his father, or his mother, *shalbe free*: thus haue ye made the commaundement of God of no *d* authoritie by your tradition.

7 ✣ O hypocrites, Esaias prophecied wel of you, saying,

8 ✣ This people draweth neere vnto mee with their mouth, and honoureth me with the lips, but their heart is farre off from me.

9 But in vaine they worship me, teaching *for* doctrines, mens precepts. *Esa.29.13.*

10 ✣ Then hee called the multitude vnto him, and said to them, Heare and vnderstand.

11 ✣ That which goeth into the mouth, defileth not the man, but that which commeth out of the mouth, that defileth the man.

12 ¶ Then came his disciples, & said vnto him, Perceiuest thou not, that the Pharises are offended in hearing *this* saying?

13 But he answered and sayde, ✣ Euerie plant which mine heauenly Father hath not planted, shalbe rooted vp.

14 Let them alone, they be the * blind leaders of the blinde: and if the blind lead the blind, both shall fall into the ditche.

15 ¶ ✣ Then answered Peter, and saide to him,

✣ *Exod.20.12. Deut.5.16. Ephes.6.2.*

b *By honour is ment all kinde of duetie which children owe to their parents.*

✣ *Exod.21.17. Leuit.20.9. Prou.20.20.*

c *The meaning is this: whatsoeuer I bestowe vpon the Temple, is to thy profite, for it is as good as if I gaue it thee, for (as the Pharises of our time say) it shalbe meritorious for thee, for vnder this colour of religion, they raked all to themselues, as though that he that had giuen any thing to the temple, had done the duetie of a childe.*

d *That made it of no power and authoritie as much as lay in you: for otherwise the commaundements of God, ſt vnfaithfull in the Church of God, in despite of the worlde and Satan.*

3 The same men are condemned for hypocrisie and superstition, because they make the kingdome of God to stand in outward things. ✣ *Esa.29.13.* 4 Christ teacheth vs that hypocrisie of false teachers which deceiue our soules, is not to be borne withal, no not in indifferent matters, and there is no reason why their ordinarie vocation should blinde our eyes: otherwise we are like to perish with them. ✣ *Mat.7.18.* ✣ *Iohn.15.2.* * *Luk.6.39.* ✣ *Mat.7.17.*

Declare

Declare vnto vs this parable.

16 Then ſaid Ieſus, Are ye yet without vnderſtanding?

17 Perceiue ye not yet, that whatſoeuer entreth into the mouth, goeth into the bellie, and is caſt out into the draught?

18 But thoſe thinges which proceede out of the mouth, come from the hart, & they defile the man. *Pro.4.23.*

19 For out of the heart ✣ come euil thoughts, murders, adulteries, fornications, thefts, falſe teſtimonies, ſlaunders. *Backbiting or railing.* ✣ *Gen.6.5. and 8.21. Mar.7.21.*

20 Theſe are the thinges, which defile the man: but to eate with vnwaſhen handes, defileth not the man.

21 ✣ And Ieſus went thence, and departed into the c coaſtes of Tyrus and Sidon. ✣ *Mar.7.24.25.* c *Coaſtes which were next Tire and Sidon, that is, in that quarter where Pale ſtina bendeth toward Phenice, and the ſea of Syria.*

22 And behold, a woman af Cananite cam out of the ſame coaſtes, and cryed, ſaying vnto him Haue mercy on me, O Lord, the ſonne of Dauid, my daughter is miſerably vexed with a deuill. f *Of the ſtocke of the Canaanites, which dwelled in Phenicia.*

23 5 But he anſwered her not a worde. Then came to him his diſciples, and beſought him, ſaying, ſend her away, for ſhe cryeth after vs.

24 But he anſwered and ſaid, I am not ſent, but vnto the g loſt ſheepe of the g houſe of Iſraell,

25 Yet ſhe came, and worſhipped him, ſaying, Lord helpe me.

26 And he anſwered, & ſaid, It is not good to take the childrens bread, & to caſt it to whelpes.

27 But ſhe ſaid, Trueth Lord: yet in deed the whelpes eat of the crommes, which fall from their maſters table,

28 Then Ieſus anſwered, and ſaid vnto her, O woman, great is thy faith: be it to thee, as thou deſireſt. And her daughter was made whole at that houre.

29 ¶ 6 So Ieſus * went away from thence, and came nere vnto the ſea of Galile, and went vp into

5 In that that Chriſt doeth ſometimes as it were ſtoppe his eares againſt ✣ prayers of his ſaintes, he doeth it for his glorie, and our profite. ✣ *Chap.10.6.*

g *Of the people of Iſrael, which people was deuided into tribes, but all thoſe tribes came of one houſe.*

6. Chriſt ceaſeth not to be beneficial euen there where he is contemned, & in the midſt of wolues he gathereth together & foſtereth his flocke. * *Mar.7.31.*

a mount

a mountaine and ſate downe there.

30 And great multitudes came vnto him, †hauing with them, halt, blinde, dumme, *b* maimed, and many other, & caſt them downe at Ieſus feete, and he healed them.

31 In ſo much that the multitude wondred, to ſee the dumme ſpeake, the maimed whole, the halt to go, and the blinde to ſee: and they glorified the God of Iſrael.

32 ‡ 7 Then Ieſus called his diſciples vnto him, and ſaid, I haue compaſsion on this multitude, becauſe they haue *i* continued with me already three daies, and haue nothinge to eate: and I will not let them depart faſting, leſt they faint in the way.

33 And his diſciples ſaide vnto him, Whence ſhould we get ſo much bread in the wildernes, as ſhould ſuffice ſo great a multitude?

34 And Ieſus ſaid vnto them, How many loaues haue ye? And they ſaid, Seuen, and a fewe litle fiſhes.

35 Then he commaunded the multitude to *k* ſit downe on the ground,

36 And tooke the ſeuen loaues, and the fiſhes, and giue thankes, and brake *them*, and gaue to his diſciples, and the diſciples to the multitude.

37 And they did all eate, and were ſufficed: and they tooke vp of the fragmentes that remained, ſeuen *l* basketes full.

38 And they that had eaten, were foure thouſand men, beſides women, and litle children.

39 Then *Ieſus* ſent away the multitude, and tooke ſhip, and cam into the partes of Magdala.

† Eſai. 35. 5.
b Whoſe members were weakened with the palſie, or by nature, for afterwarde it is ſaid, he healed them. Nowe Chriſt was wont to heale in this wiſe, that ſuch members as were weake, he reſtored to health, and yet he coulde eaſilie if he had would, haue giuen them handes and feete & other members, which wanted them.
† Mar. 8, 1.
7 by doing againe this miracle, Chriſt ſheweth that he will neuer be wanting to them that folow him, no not in the wildernesſe.
i Goe not from my ſide.
k Word: for worde, to ly downe backward, as rowers do whē in rowing they draw their oares to them
l A kinde of veſſel wrought with twigs

CHAP. XVI.

4 The ſigne of Ionas. 6 The leauen of the Phariſes, 12 for their doctrine 13 The peoples opinion of Chriſt. 17 Faith commeth of God. 18 The rocke. 19 The keyes, 21 Chriſt foreſheweth his death. 24 The forſaking of ones ſelfe, and the croſſe. 25 To loſe the life.

1 Then

1 THen 1 ✝ came the Phariſes & Sadduces, and did *a* tempt *him*, deſiring him to ſhew them a ſigne from heauen.

2 But he anſwered, and ſaid vnto them, When it is euening, ye ſay, Faire wether: for the skie is red.

3 ✝ And in the morning *ye ſay*, To day *ſhalbe* a tempeſt: for the skie is red and lowring. O hypocrites, ye can diſcerne the *b* face of the skie, and can ye not *diſcerne* the ſignes of the times?

4 ❡ The wicked generation, & adulterous ſeeketh a ſigne, but there ſhal no ſigne be giuen it, but ✝ that ſigne of the Prophet *Ionas: ſo he left them, and departed.

5 ¶ 2 And when his diſciples were come to the other ſide, they had * forgotten to take bread *with them.*

6 Then Ieſus ſaide vnto them, Take heede and beware of the leauen of the Phariſes and Sadduces.

7 And they reaſoned among themſelues, ſaying, *It is* becauſe we haue brought no bread.

8 But Ieſus *d* knowing it, ſaide vnto them, O yee of litle faith, why reaſon you *thus* among your ſelues, becauſe ye haue brought no bread?

9 Doe ye not yet perceiue, neither remember the *e* fiue loaues, when there were * fiue thouſand *men*, and howe many baskets tooke ye vp?

10 Neither ✝ ſeue loaues whe there were ✝ foure thouſand *men*, & how many baskets tooke ye vp?

11 Why *f* perceiue ye not that I *g* ſaide not vnto you concerning bread, that ye ſhould beware of the leauen of the Phariſes and Sadduces?

12 Then vnderſtood they that hee had not ſaid that they ſhoulde beware of the leauen of bread, but of the doctrine of the Phariſes, and Sadduces.

13 ¶ ✝ 3 Now when Ieſus came into the coaſtes

1 The wicked which otherwiſe are at defiance one with another, agree wel together againſt Chriſt, but do what they can, Chriſt beareth away the victory, and triumpheth ouer them.

✝ *Chap.12.38.*

a *To trye whether he could doe that which they deſired, but their purpoſe was naught, for they thought to find ſome thing in him by that means wherevnto they might haue iuſt occaſion to reprehend him or els deſtruct and curioſitie moued them ſo to doe, for by ſuch meanes alſo us God ſaide to be tempted, that is to ſay, prouoked to anger, as though men would ſtriue with him.*

✝ *Luk.12.54.*

b *The outward ſhewe and countenance as it were of al things, is called in the Hebrewe tongue, a face.*

✝ *Cha.12.39.* c *The article ſheweth the notablenes of the dede.* ❡ *Ionas.1.17.* 2 False teachers muſt be taken hede of. ✝ *Mar.8.14. Luk.12.1.* d *Not by others, but by vertue of his diuinitie.* e *That fiue thouſand men were filled with ſo many loaues?* ✝ *Chap.14.17. Iohn.6.9.* ✝ *Chap.15.34.* f *A demaund or queſtion ioyned with admiration.* g *Said, for Commaunded.* ✝ *Mark.1.27. Luk.9.18.* 3 There are diuers iudgements and opinions of Chriſt, notwithſtanding he is knowen of his alone.

of b Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the sonne of man am?

14 And they said, Some *say*, i Iohn Baptist: and some, Elias: and others, Ieremias, or one of the Prophets.

15 He said vnto them, But who say ye that I am?

16 Then Simon Peter answered, & said, k Thou art that Christ, the Sonne of the liuing God.

17 4 And Iesus answered, and said to him, Blessed art thou, Simon, the sonne of Ionas: for l flesh and bloud hath not reuealed it vnto thee, but my Father which is in heauen.

18 5 And I say also vnto thee, that thou art m Peter, and vpon this rocke I will builde my Church: and the n gates of hell shall not ouercome it.

19 6 And I o will giue vnto thee the p keyes of the kingdome of heauen, & whatsoeuer thou shalt bynde vpon earth, shall be bound in heauen: and whatsoeuer thou shalt loose on earth, shall be loosed in heauen.

a *Mar.8.27. Luk.9.18.*

3 There are diuers iudgemẽts and opinions of Christ, notwithstanding he is knowen of his owne.

b *There were two Cesareas, the one called Stratonis vpon the sea Mediterranke, whiche Herod built sumptuously in the honour of Octauius, Iosep. book.15. the other was Cesarea Philippi, which Herod the Great the Tetrarches sonne by Cleopatra built in the honour of Tyberius at the foote of Libanon. Iosep. booke 15.*

Genes.17 24.

i *As Herod thought.* k *Ioh.6.69.*

4 Faith is of grace, not of nature.

l *By this kind of speach is ment mans naturall procreation vpon the earth, the creature not being destroyed which was made, but deformed through sinne. So when this is the meaning: this was not reuealed to thee by any vnderstanding of man, but God shewed it thee from heauen.*

5 That is true faith, which confesseth Christ, the vertue whereof is inuincible.

m *Ioh.1.42. Christ spake in the Syrian tongue, & therfore vsed not this deseruing betwixt Petros, which signifieth Peter, & Petra, which signifieth a rocke, but in both places vsed this word Cepha: but his minde was that wrote in Greeke, by the diuers termination to make a difference betweene Peter, who is a piece of the building, and Christ the Petra, that is, the rocke and foundation: or els he gaue it Peter, because of the confession of his faith, which is the Churches as well as his, as the old fathers write, for so saith Theoph. That confession which thou hast made, shal be the foundation of the beleeuers.*

n *The enemies of the Church are compared to a strong kingdome, and therefore by Gates, are ment cities which are made strong with counsel and fortresses, and this is the meaning, whatsoeuer Satan can do by counsel or strength. So doth Paul 2.Cor.10.4. call them strong holds.*

6 The authoritie of the Church is from God.

o *Ioh.20.21.*

p *A metaphore taken of stewards which carry the keyes: and here is set forth the power of the ministers of the word, as Esa.22.22. & that power is common to al ministers, as Cha.18. 8. & therfore the ministery of the Gospel may rightly be called the key of the kingdome of heauen.*

q *They are bound, whose sinnes are retained, heauen is shut against them, because they receiue not Christ by faith: on the other side, how happy are they, to who heauen is open, which imbrace Christ, & are deliuered by him, & become fellow heires with him.*

20 7 Then hee charged his disciples, that they should tell no man that he was Iesus that Christ.

21 ¶ 8 From that time forth Iesus began to shew vnto his disciples, that hee must go vnto Hierusalem, and suffer many things of the p Elders, and of the hie Priestes, and Scribes, and be slaine, and bee raised againe the third day.

22 Then Peter q tooke him aside, and began to rebuke him, saying, Master, pitie thy selfe: this shall not be vnto thee.

23 9 Then he turned backe, & said vnto Peter, Get thee behinde me, r Satan: thou art an offence vnto mee, because thou s vnderstandest not the things that are of God, but the things that are of men.

24 10 Iesus then said to his disciples, t If any man will follow me, let him forsake himselfe: and take vp his crosse, and followe me.

25 For u whosoeuer will saue his life, shall lose it: and whosoeuer shall lose his life for my sake, shall x finde it.

26 y For what shall it profite a man though hee should winne the whole world, if he lose his owne soule? or what shal a man giue for recompence of his soule?

27 For the sonne of man shall come z in ỹ glorie of his Father with his Angels, and * then shall he giue to euery man according to his deedes.

28 * Verely I say vnto you, there be some of thē that stand here, which shall not taste of death, till they haue seene the Sonne of man come in his a kingdome.

7 Men must first learne, & then teache.

8 The mindes of méare in time to be prepared and made ready against the stombling blocke of persecutions.

p *It was a name of dignitie and not of age: and it is put for them, which were the Iudges, which the Hebrewes called Sanhedrim.*

q *Tooke him by the hand and led him aside, as they vse to doe, which meane to talke familiarly with one.*

9 Against a preposterous zeale

r *The Hebrewes cal him Satā, that is to say, an aduersarie, whom the Grecians call diabolos, that is to say, slanderers, or temptershat it is spoken of them, that either of malice, as Iudas, Iohn. 6.70. or of lightnes and pride resist the will of God.*

s *By this word we are taught that Peter sinned, through a false perswasion of himselfe.* 10 No men do worse prouide for them selues, then they ỹ loue them selues more thē God. † *Gen.* 10.38. *Mat.* 8.34. *Lu.* 9.23. & 14 27. † *Chap.* 10.39. *Mar.* 8.35,36. *Lu.* 9. 24,25,26. & 17.33 t *Shal gaine himselfe: And this is but mocking, ỹ they deny Christ to saue themselues, do not only not gaine ỹ which they looke for, but also lose the thing they would haue kept, that is, themselues, which losse is the greatest of all: but as for them that doubt not to die for Christ, it goeth far otherwise with them.* ‡ *Iohn.* 12.25. u *Like a king, as Chap.* 6.29. x *Psal.* 62.12. *Rom.* 2.6. * *Mar.* 9.1. *Lu.* 9.27. y *By his kingdome is vnderstood the glory of his ascension, and what followeth thereof, Eph.* 4.13. *or the preaching of the Gospell. Mar.* 9.1.

CHAP. XVII.

2 The transfiguration of Christ. 5 Christ ought to be heard. 11 Elias. 13 Iohn Baptist. 17 The vnbeliefe of the Apostles. 20 The power of faith. 21 Prayer and fasting. 22 Christ foretelleth his Passion. 24 He payeth tribute.

1 AND † 1 a after six daies, Iesus tooke Peter, and Iames & Iohn his brother, & brought them vp into an hie mountaine aparte,

2 And was *b* transfigured before them: and his face did shine as the Sunne, and his clothes were as white as the light.

3 And beholde, there appeared vnto them Moses, and Elias, talking with him.

4 Then answered Peter, and saide to Iesus, Master, it is good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moses, and one for Elias.

5 ¶ While he yet spake, beholde, a bright cloude shadowed them: and beholde, there *c* came a voyce out of the cloud, saying, † This is *c* that my beloued Sonne, in whom I am wel pleased: heare him.

6 And when the disciples heard that, they *d* fell on their faces, and were sore afraied.

7 Then Iesus came & touched them, and saide, Arise, and be not afraid.

8 And when they lifted vp their eyes, they sawe no man, saue Iesus only.

9 ¶ And as they came downe from the mountaine, Iesus charged them, saying, Shewe the *e* vision to no man, vntil the Sonne of man rise againe from the dead.

10 ¶ And his disciples asked him, saying, Why then say the Scribes that * Elias must first come?

11 And Iesus answered, and said vnto them, Certeinely Elias must first come, and restore al things.

12 But I say vnto you that Elias is come alredie, and they knew him not, but haue done vnto him whatsoeuer

† *Mar.9.2. Luke.9.28.*

1. Christ is in such sort humble in the Gospel, that in the mean season he is Lord both of heauen & earth

a Luke reckoneth eight daies, comming in that number the first & the last; & Matthewe speaketh but of the that were betwixt them.

b Changed into an other howe.

† *Chap.3.17. 2.Pet.1.17.*

c The article or the word, That, seuereth Christ fro other children. For he is Gods natural sonne, wel by adoption, therefore he is called the first begotten among the brethren, because that although he be of right the only sonne, yet is he chiefe amog many, an ỹ he is the sowrce and head of the adoption.

d Fell downe flat on their faces and worshipped him, as Chap.2.11.

e Which they sawe, otherwise the word vsed in this place is properly spoken of that wch is seene in a dreame. * *Mar.9.11,12.* *Malac.4.5. Chap.11.14.*

whatsoeuer they woulde: likewise shall also the Sonne of man suffer of them.

13 Then the disciples perceyued that he spake vnto them of Iohn Baptist. See Luke 1.17.

14 ¶ ✣ 2 And when they were come to the multitude, there came to him a certaine man, and *f* fell downe at his feete,

15 And said, Master, haue pity on my sonne: for he is *g* lunatike, and is sore vexed: for oft times he falleth into the fire, and oft times into the water.

16 And I brought him to thy disciples, and they could not heale him.

17 Then Iesus answered, and sayde, O generation faithlesse, and crooked, howe long nowe shal I be with you? howe long no we shall I suffer you? bring him hither to me. The rebuke was to the company not to his disciples. Beza. the Scribes.

18 And Iesus rebuked the deuill, & he went out of him: and the childe was healed at that houre.

19 ¶ Then came the disciples to Iesus apart, and sayd, Why could not we cast him out?

20 And Iesus said vnto the, Because of your vnbelief: for ✣ verely I say vnto you, if ye haue faith *as much* as *is* a graine of mustard seed, ye shall say vnto this mountaine, Remoue hence to yonder place, & it shal remoue: and nothing shalbe vnpossible vnto you.

21 4 Howbeit this kinde goeth not out, but by *b* prayer and fasting. Distrust.

22 ¶ 5 And they ∵ being in Galile, Iesus said vnto them, The Sonne of man shalbe deliuered into the hands of men,

23 And they shal kill him, but the third day shal he rise againe; and they were very sorie.

24 ¶ 6 And when they were come to Capernaū, they that receyued polle money, came to Peter, & said, Doeth not your Master *k* pay *l* polle money?

f Mar.9.14. Luke.9.38.

2 Men are vnworthy of christ his goodnes, yet notwstāding he regardeth them

f As men that make supplications vse to doe.

g They that at certaine times of the moone are troubled with the falling sickenes, or any other kinde of disease: but in this place, we must so take it, that besides the naturall disease, he had a deuilish phrensie.

3 Incredulitie & distrust, hinder and breake the course of Gods benefites.

✣ Luke.17.6.

4 The remedie against distrust.

b To giue vs to vnderstand, watchfulnes & diligence of earnest prayer, whiche cannot bee without sobrietie.

5 Our mindes must be prepared more & more against the office of the crosse.

∵ Chap.20.17. Mark.9.31. Luke.9.44. & 18.32.

6 In that that Christ doth willingly obey Cæsars edictes, he sheweth that ciuill pollicie is not taken away by the Gospel. *i* He denieth not, but hee asketh. *k* Ought he not to pay? *l* They that were from twentie yeeres of age to fiftie, payed halfe a sicle of the Sanctuarie, Exod.30.13. This was an Attick drachme which the Romanes exacted after they had subdued Iudea.

25 He ſaid, Yes. And when he was come into the houſe, Ieſus preuented him, ſaying, What thinkeſt thou Simon? Of whom do the Kinges of the earth take tribute, or polle money? of their m children, or of ſtrangers?

26 Peter ſaid vnto him, Of ſtrangers. Then ſaid Ieſus vnto him, Then are the children free.

27 Neuertheles, leſt we ſhould offend them: go to the ſea, and caſt in an angle, & take the firſt fiſhe that commeth vp, and when thou haſt opened his mouth, thou ſhalt finde a n piece of twentie pence: that take, and giue it vnto them for mee and thee.

m *By children we muſt not vnderſtād ſubiectes which pay tribute, but naturall children.*

n *The word here vſed, is ſtater, which is in value foure didrachmes, euerie drachme is about fiue pence.*

Peter was to pay toll in Sciry: for euery one muſt beg of ſome city where his ſelfe muſt be taken.

CHAP. XVIII.

1 The greateſt in the kingdome of God. 5 To receiue a litle childe. 6 To giue offence. 7 Offences. 9 The pulling out of the eye. 10 The Angels. 12 The loſt ſheepe. 15 The telling of one his fault, 17 Excommunication. 21 Wee muſt alwayes pardon the brother that repenteth. 23 The parable of the King that taketh an account of his ſeruantes.

Mar.9.34. Lu.9.46.

1 THe * ſame time the diſciples came vnto Ieſus, ſaying, VVho is the greateſt in the kingdome of heauen?

2 And Ieſus called a a litle childe vnto him, and ſet him in the middes of them,

3 And ſaid. Verely I ſay vnto you, except yee be † b conuerted, and become as little children, yee ſhall not enter into the kingdome of heauen. *Ieho.3.3.*

4 VVhoſoeuer therefore ſhall humble himſelfe as this little childe, the ſame is the greateſt in the kingdome of heauen.

5 And whoſoeuer ſhall receyue one ſuch litle childe in my name, receiueth me. *he bloſd as a childe.*

6 ‡ 2 But whoſoeuer ſhall offende one of theſe litle ones which beleeue in mee, it were better for him, that a milſtone were hanged about his necke, and that he were drowned in the depth of the ſea.

7 3 Wo be vnto the world becauſe of offences;

1 Humblenes of minde is the right way to preeminence.

a *A childe in yeeres.*

† *Chap.19.14. 1.Cor.14.20.*

b *A kind of ſpeach taken from the Hebrewes, and it is as much as, repēt.*

‡ *Mar.9.42. Lu.17.2.*

2 We ought to haue great reſpect to our brethrē be they neuer ſo baſe: & he that doth otherwiſe, ſhall be ſharply puniſhed. 3 A good man cannot but goe through the middes of offences, yet he muſt cut off all occaſion of offences.

for it

for it must needes be that c offences shall come, but wo be to that man, by whom the offence commeth.

8 ✣ Wherefore if thine hand or thy foote cause thee to d offende, cut them off, and cast them from thee: it is better for thee to enter into life, halte, or maymed, then hauing two handes, or two feete, to be cast into euerlasting fire.

9 And if thine eye cause thee to offend, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes to be cast into hell fire.

10 4See that ye despise not one of these litle ones: for I say vnto you, that in heauen their ‡ Angels alwayes beholde the face of my Father which is in heauen.

11 ⁂ For the Sonne of man is come to saue that which was lost.

12 How thinke ye? ⁎If a man haue an hundreth sheepe, & one of them be gone astray, doth he not leaue nynety and nine, and go into the mountains, and seeke that which is gone astray?

13 And if so be that he finde it, verely I say vnto you, he reioyceth more of that sheepe, then of the ninety and nine which went not astray:

14 So is it not the will of your Father which is in heauen, that one of these litle ones shoulde perish.

15 ¶ * 5Moreouer, if thy brother trespasse against thee, go & tell him his faulte betweene thee and him alone: if he heare thee, thou hast wonne thy brother. *Leu.19.17. The priuate admonition the first commandement & power with the last.

16 But if he heare thee not, take yet with thee one or two, that by the * f mouth of two or three witnesses euery word may be g confirmed:

17 6And if he b refuse to heare them, tel it vnto

c *Lets and hin-drances which stop the course of good works. The Greeke worde importeth thus much, things which we stible at* ✣*Cha.5.29.30. Mar.9.45.*

d *Looke afore, chap.5.29.*

4 The weaker that a man is, ‡ greater care we ought to haue of his saluation, as god teacheth vs by his owne example.

‡*Psal.34.8.*

⁂*Lu.19.10.*

⁎*Lu.15.4.*

✣*Leuit.19.7. Lu.17.3. Iam.5.19.*

5 We muste labour for concord, not to reuenge iniuries!

e *If his offence be such, that thou only knowest thy brothers offence.*

*Deut.19.15. Ioh.8.17. 2.Cor.13.1. Heb.10.28.

This Cōfutes the vayne fantasie of the Papistes, which will haue the Church to be iudge in priuate offences.

f *That is, by the worde and witnes, the mouth is sometime taken for the worde or speache, Num.3.16. and also for a still witnes, to witte, when the matter speaketh of it selfe, as beneath, chap.21.16.*

g *Sure and certayne.* 6 He that contemneth the iudgement of the Church, contemneth God.

h *Word for word, do not vouchsafe to heare, or make as though he did not heare,*

The Church must euer speake out of Gods word: Neyther is it heare any autority geuen the church to coyne new doctrines: but only to censure false.

Leuit. 4. 15.

5 He speaketh not of any kinde of policie, but of an ecclesiasticall assembly, for he speaketh afterward of the power of loosing & binding, which belonged to the Church, and he hath regard to the order vsed in those dayes, at what time the Elders had the iudgement of Church matters in their handes, Iohn. 9. 22. & 12. 42. & 16. 2. and vsed casting out of the Synagogue for a punishment, as we do nowe excommunication.

k Prophane, and voyde of religion: suche men, the Iewes called Gentiles: whose companie they shunned, as they did the Publicanes,

4 King. 17.

✣ 1. Cor. 5. 4. 2 Thes. 3. 14. ✣ Iohn 20. 23.

l This worde is translated from the body to the mind, for it belongeth properly to sing.

the i Church: and if he refuse to heare the Church also, let him be vnto thee as an k heathen man, and a Publicane.

Pro. 29. 1.

18 Verely I say vnto you, ✣ Whatsoeuer ye bind on earth, shal be bounde in heauen: and ✣ whatsoeuer ye loose on earth, shal be loosed in heauen.

19 Againe, verely I say vnto you, that if two of you shall l agree in earth vpon any thing, whatsoeuer they shall desire, it shall be giuen them of my father which is in heauen.

20 For where two or three are gathered together in my name, there am I in the middes of them.

21 ¶ Then came Peter to him, and said, Master, howe oft shall my brother sinne against me, and I shall forgiue him? ∵ vnto seuen times?

22 Iesus saide vnto him, *I* say not to thee, Vnto seuen times, but, Vnto seuentie times seuen times.

23 Therefore is the kingdome of heauen likened vnto a certaine king, which would take an account of his seruantes.

24 And when he had begunne to reckon, one was brought vnto him, which ought him m tenne thousand talents.

25 And because he had nothing to pay, his Lord commaunded him to be sold, and his wife, and *his* children, & all that he had, & *the dette* to be payed.

26 The seruant therefore fell downe, and n worshipped him, saying, Lorde, o refraine thine anger toward me, and I will pay thee all.

27 Then that seruantes Lord had compassion, and loosed him, and forgaue him the dette.

28 But when the seruant was departed, he found

7 They shal find God seuere and not to be pleased, which do not forgiue their brethren, although they haue bene diuersly & grieuously iniuried by the. ∵ Lu. 17. 4.

m Here is set downe a very great sum of three score hundred thousand crownes, and a smal summe of tenne crownes, that the difference may be the greater, for there is no proportion betwene them.

n This was a ciuil reuerence which was very vsuall in the East.

o Yeelde not too muche to thine anger against me: so is God called in the Scripture, slow to anger, that is to say, gentle, and one that refraineth the storming of his minde, Psalme 86. 5. patient and of great mercy.

one of his fellowe ſeruants, which ought him an hundred pence, and he layed handes on him, and thratled him, ſaying, Pay me that thou oweſt.

29 Then his fellowe ſeruant fell downe at his feete, and beſought him, ſaying, Refraine thine anger towards me, and I will pay thee all.

30 Yet he would not, but went and caſt him into priſon, till he ſhould pay the dette.

31 And when his *other* fellow ſeruants ſaw what was done, they were very ſory, and came, and declared vnto their Lord all that was done.

31 Then his Lord called him vnto him, & ſayd to him, O euil ſeruant, I forgaue thee all that dette, becauſe thou prayedſt me.

33 Oughteſt not thou alſo to haue had pitie on thy fellow ſeruant, euen as I had pitie on thee?

34 So his lord was wroth, & deliuered him to the tormēters, till he ſhould pay al that was due to him. *Matt. 5. 26.*

35 So likewiſe ſhall mine heauenly father dee vnto you, except ye forgiue from your hearts, eche one to his brother their treſpaſſes.

CHAP. XIX.

2 The ſicke are healed. 3 and 7 A bill of diuorcement. 12 Eunuches. 13 Children brought to Chriſt. 17 God only good. The commandements muſt be kept. 21 A perfect man. 23 A riche man. 26 Saluation commeth of God. 27 To leaue all and followe Chriſt.

1 AND † it came to paſſe, that when Ieſus had finiſhed theſe ſayinges, *a* he departed from Galile, and came into the coaſtes of Iudea beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ 1Then came vnto him the Phariſes tempting him, and ſaying to him, Is it lawfull for a man to *b* put away his wife vpon euery occaſion?

4 And he anſwered and ſaide vnto them, Haue ye not read, ‡that he which made *them* at the beginning, made them male and female,

5 And ſaid, ∵For this cauſe, ſhal a man leaue father

† *Mark. 10. 1.*

a *Paſſed ouer the water out of Galile into the borders of Iudea.*

1 The band of mariage ought not to be broke vnleſſe it be for fornication.

b *To ſende her a booke of diuorcement, afore chap. 5. 19.*

‡ *Gen. 1. 27.*

∵ *Gen. 2. 24. 1. Cor. 6. 16. Epheſ. 5. 31.*

ther and mother, and c cleaue vnto his wife, & they which were d two shal be one flesh. Leui. 19. 18. Mal. 2. 15.

6 Wherefore they are no more twaine, but one flesh. Let not man therfore put a sunder that, which God hath e coupled together.

7 2They saide to him, Why did then + Moses command to giue a bill of diuorcement, and to put her away?

8 He saide vnto them, Moses, f because of the hardnesse of your heart, g suffered you to put away your wiues: but from the beginning it was not so.

9 I say therefore vnto you, + that whosoeuer shal put away his wife except *it be* h for whoredome, and mary another, committeth adultery: & whosoeuer marieth her which is diuorced, doth cõmit adultry.

10 *Then* saide his disciples to him, If the i matter be so betwene man & wife, it is not good to mary.

11 3But he said vnto them, Al men can not k receiue this thing, saue they to whom it is giuen.

12 For there are some l eunuches, which were so borne of *their* mothers belly: & there be some eunuches, which be gelded by mẽ: & ther be some eunuches, which haue m gelded them selues for the kingdome of heauen. He that is able to receiue *this*, let him receiue it. 1. Cor. 7. 32.

13 ¶ 4 Then were brought to him litle childre, that he should put *his* hands on them, and pray: and

c *The Greeke worde importeth to be glewed vnto, wherby is signified that straight knot which is betweene man and wife, as though they were glewed together.*

d *They which were twoo, become as it were one: and this worde flesh, is by a figure taken for the whole man, or the body after the maner of the Hebrewes.*

e *Hath made them yoke felowes, as the mariage it selfe is by a borowed kind of speach called a yoke.*

3 Becausse politike Lawes are constrayned to beare with some things, it foloweth not by & by that God alloweth them. + *Deut.* 24. 1. f *Being occasioned by reason of the hardnes of your hearts.* g *By a politike Law: not by the moral Lawe: for this Law is a perpetual law of Gods iustice, the other boweth and be ideth as the carpenters Beuell.* + *Cha.* 5. 32. *Mar.* 10. 11. *Lu.* 16. 18. 1. *Cor.* 7. 11. h *Therfore in those dayes the Lawes that were made against adulterers, were non regarded: for they should haue needed no diuorcement, if mariage had bene cut a sunder with punishment by death.* i *If the matter stande so betwene man and wife or in mariage.* 3 The gift of continencie is peculiar, and therfore no man can set a law to him selfe of perpetual continencie. k *Receiue and admit, as by translation we say, that a straight and narrow place, is not able to receiue many things.* l *The worde Eunuche is a generall word, and hath diuers kindes vnder it, as gelded men and burstен men.* m *Which abstaine from mariage, and liue continently through the gift of God.* 4 Infants and litle children are conteined in the couenant of God. *The greek word signifieth Gods hanging on the breasts.*

+ *Mar.* 10. 13. *Lu.* 18. 15. *Chap.* 18. 3.

the

the disciples rebuked them.

14 But Iesus saide, Suffer the litle children, and forbid them not to come to me: for of such is the kingdome of heauen.

15 And when he had put his handes on them, he departed thence.

16 ¶ ✣ And beholde, one came and said vnto him, Good Master, what good thing shall I do, that I may haue eternall life?

17 And he said vnto him, Why callest thou me good? there is none good but one, euē God: but if thou wilt enter into life, keepe the commaundements.

18 He sayde to him, Which? And Iesus saide, ✣ These, Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not beare false witnesse.

19 Honour thy father & mother, and thou shalt loue thy neighbour as thy selfe.

20 The yong mā said vnto him, I haue obserued all these things from my youth: what lacke I yet?

21 Iesus said vnto him, If n thou wilt be perfite, go, sel that thou hast, & giue it to the pore, & thou shalt haue treasure in heauē, & come, & folow me.

22 And when the yong man heard that saying, he went away sorowful: for he had great possessiōs.

23 ¶ Then Iesus said vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is o easier for a p camel to go through the eie of a needle, then for a rich man to enter into the kingdome of God.

25 And whē his disciples heard it, they were exceedingly amased, saying, Who then can be saued?

26 And Iesus beheld them, and said vnto them, With mē this is vnpossible, but with God al things are possible.

27 ¶ Then answered Peter, and saide to him, Behold, we haue forsaken al, & folowed thee: what therefore shall we haue?

28 And

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14 The kingdom of heauen belongeth to suche, much more shall they inherit it that are suche.

15 They neither know thē selues nor the Lawe, that seeke to be saued by the Lawe.

✣ *Mar.* 10.17. *Lu.* 18.18.

✣ *Exod.* 20.13. *Deut.* 5.16. *Rom.* 13.9.

n *The yong man did not answere truely in saying that he had kept all the commandements: and therefore he layeth out an example of true charity before him, to shewe the disease that lay lurking in his minde.*

6 Rich men haue neede of a singular gift of God, to escape out of ỹ snares of Satan.

o *Word for word, it is of lesse labour.*

p *Theophylact noteth that by this word is meant a cable rope, but Caninius alleageth out of ỹ Thalmudists, that it is a prouerb, and the word Camel, signifieth the beast it selfe.*

✣ *Mar.* 10.28. *Luke.* 18.18.

7 It is not loſt, that is neglected for Gods ſake.

28 7 And Ieſus ſayde vnto them, Verely I ſay to you, that when the ſonne of man ſhall ſitte in the throne of his maieſtie, ye which followed me in the 9 regeneration, † ſhall ſit alſo vpon twelue thrones and iudge the twelue tribes of Iſrael.

9 *The regeneratiō is taken for that day, wherein the elect ſhall begin to liue a newlife: that is to ſay, when they ſhal enioy the heauenly inheritance, both in bodie and ſoule.*

† *Luke.22.29.*

† *Iſa.65.17. & 66.22. Reuel.21.1.*

29 And whoſoeuer ſhall forſake houſes, or brethrē, or ſiſters, or father, or mother, or wife, or childrē, or lands, for my Names ſake, he ſhal receiue an hūdreth fold more, & ſhal inherite euerlaſting life.

30 8 † But many that are firſt, ſhalbe laſt, and the laſt *ſhalbe* firſt

† 8 To haue begonne wel, & not to continue vnto the end, doth not only not profit, but alſo hurteth very much. † *Cha.20.16. Mar.10.31. Lu.13.30*

CHAP. XX.

1 Laborers hired into the vineyard. 15 The euil eye. 17 He foreteſleth his paſsion. 20 Zebedeus ſonnes. 22 The cup. 28 Chriſt is our miniſter. 30. Two blinde men.

1 God is bound to no man and therfore he calleth whomſoeuer & whenſoeuer he liſteth. This only euery man ought to take heed of, & hereupō beſtow his whole endeuour, that he go forwarde and come to ỹ mark without all ſtopping or ſtaggering, & not curiouſly to examin other mens doings, or iudgements of God.

1 FOr the kingdome of heauen is like vnto a certaine houſholder, which went out at the dawning of the day to hire laborers into his vineyard.

2 And he *a* agreed with the laborers for a peny a day, and ſent them into his vineyard.

3 And he went out about the third houre, and ſawe other ſtanding idle in the market place,

4 And ſaid vnto them, Go ye alſo into *my* vineyarde, and whatſoeuer is right, I will giue you: and they went their way.

5 Againe he went out about the ſixt and ninth houre, and did likewiſe.

6 And he went about the *b* eleuenth houre, and found other ſtanding idle, & ſaid vnto them, Why ſtand ye here all the day idle?

7 They ſaid vnto him, Becauſe no man hath hired vs. He ſaid to them, Goe yee alſo into *my* vineyard, and whatſoeuer is right, that ſhal ye receiue.

8 ¶ And when euen was come, the maſter of the vineyard ſaid vnto his ſteward, Call the laborers, & giue them their hire, beginning at the laſt, till

a *Word for word fell in time, it is a kinde of ſpeache taken from ſong.*

b *The laſt houre: for the day was twelue houres long, and the firſt houre beganne at the ſonne riſing.*

till thou come to the first.

9 And they which were hired about the eleuenth houre, came and receiued euery man a penie.

10 Now when the first came, they supposed that they should receiue more, but they likewise receiued euery man a penie.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burden and heate of the day.

13 And he answered one of them saying, Friend, I doe thee no wrong: didst thou not agree with me for a penie?

14 Take that which is thine owne, and goe thy way: I will giue vnto this last, as much as to thee.

15 Is it not lawfull for me to doe as I will with mine owne? Is thine eye e euil because I am good?

16 ✣ So the last shalbe first, and the first last: for many are called, but fewe chosen.

17 † 2 And Iesus went vp to Hierusalem, & tooke the twelue disciples apart in the way, and said vnto them,

18 3 Behold, we go vp to Hierusalem, and the Sonne of man shalbe deliuered vnto the chiefe priestes, and vnto the Scribes, and they shall condemne him to death,

19 4 And ‡ shal deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie him, but the third day he shall rise againe.

20 ✕ 5 Then came to him the mother of Zebedeus children with her sonnes, worshipping him, and desiring a certaine thing of him.

21 And he said vnto her, What wouldest thou? She said to him, Graunt that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered and saide, Ye know not what

e Naught, that is, to say, dost thou enuie at my goodnes towards them? for the Hebrewes, by an euill eye: meane enuie, because such dispositions appeare chiefely in the eies, as aboue. cha. 6. 23 It is set to answere the worde single, and it is taken there for corrupt: for whereas he said there afore. ver. 23 If thine eye be single, he addeth in the 23. but if thine eye be wicked, or corrupt, the worde being the same in that place, as it is here. See Deu. 15. 9 Sap. 5. 15 Eccles. 14. 3 Prou. 23. 6

✣ Chap. 19. 30. and 22. 14. Mark. 10. 31. Luk. 13. 30

† Mark. 10. 32. Luke. 18. 31.

2 Christ goeth to the crosse necessarily, but yet willingly.

3 They that least ought, are the greatest persecuters of Christ.

4 The ignominy of the crosse, is the sure way to the glorie of euerlasting life.

‡ Iohn. 18. 22.

✕ Mark. 10. 35.

5 The maner of the heauenly kingdō is quite cōtrary to ỹ earthly kingdō.

what

what ye aske, Are ye able to drinke of the cup that I shal drinke of, & to be baptized with the baptisme that I shalbe baptized with? They said to him, We are able.

23 And he said vnto thē, Ye shal drinke in deed of my cup, and shalbe baptized with the baptisme that I am baptized with, but to sit at my right hād, & at my left hand, is not mine to giue, but it shall be giuen to the for whō it is prepared of my Father.

24 ✝ And when the *other* ten heard this, they disdained at the two brethren.

25 Therefore Iesus called them vnto him, and said, Ye know that the Lords of the Gentiles haue g domination ouer them, and they that are great, exercise authoritie ouer them.

26 But it shal not be so among you: but whosoeuer wil be great among you, let him be your seruāt.

27 And whosoeuer will bee chiefe among you, let him be your seruant.

28 ✝ Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

29 ¶ 6 ∴ And as they departed from Iericho, a great multitude followed him.

30 And behold, two blind men, sitting by ỹ way side, when they heard ỹ Iesus passed by, cryed, saying, O Lord, the Sōne of Dauid, haue mercy on vs.

31 And the multitude rebuked thē, because they should hold their peace: but they cryed the more, saying, O lord, ỹ Sōne of Dauid, haue mercy on vs.

32 Then Iesus stoode stil, and *h*called them, and sayd, What wil ye that I should doe to you?

33 They sayde to him, Lorde, that our eyes may be opened.

34 And Iesus moued with compassion, touched their eyes, and immediately their eyes receyued sight, and they followed him.

CHAP. XXI.

1 Christ rideth on an asse into Hierusalem. 12 He easteth out ỹ sellers. 13 The house of prayer. 19 The withered figge tree. 25 Iohns baptisme. 28 Who doe the will of God.

d *This is spoken by a figure, taking the cup for that which is contained in the cup. And againe, the Hebrewes vnderstand by this word Cup, sometime the matter of punishmēt which is rendred to some, as Psal. 11. 6. or that ioye that is giuen to the faithfull, as Psal. 23. 5. and sometime a lot or condition, as Psal. 16. 5.*

e *This is applied to afflictions, as Dauid cōmonly vseth.*

f *The aboue things of Christ his diuinitie is not shutout by this, but it sheweth his debasing of himselfe by taking mans nature vpon him.*

✝ *Mar. 10. 41. Luke 22. 25.*

g *Somewhat sharply & roughly.*

✝ *Psal. 2. 7.*

6 *Christ by healing these blind men with an only touch, sheweth that he is the onely light of the worlde.*

∴ *Mar. 10. 46. Lu. 18. 35.*

h *Himselfe, not by other mēs meanes.*

God. 30 Publicanes. Harlots. 33 Gods vineyarde. The Iewes. 38 The ſonne killed of the husbandmen. 42 The corner ſtone.

1 AND * when they drew nere to Hieruſalem, & were come to Bethphage, vnto the mount of the Olives, then ſent Ieſus two diſciples,

2 Saying to them, Go into the towne that is ouer againſt you, & anon ye ſhall finde an aſſe bound, & a colt with her: looſe them, & bring them vnto me.

3 And if any man ſay ought vnto you, ſay yee, that the Lord hath neede of them, and ſtraightway a he will let them goe.

4 All this was done that it might be fulfilled, which was ſpoken by the Prophet, ſaying,

5 ¶ † Tell ye the b daughter of Sion, Behold, thy king commeth vnto thee, meeke and ſitting vpon an aſſe, & a colt, the foal of an aſſe vſed to the yoke.

6 So the diſciples went, and did as Ieſus had commanded them,

7 And brought the aſſe and the colte, & put on them their c clothes, and ſet him d thereon.

8 And a great multitude ſpred their garments in the way: and other cutte downe branches from the trees, and ſtrawed them in the way.

9 Moreouer, the people that went before, and they alſo that folowed, cried, ſaying, e Hoſanna to the Sonne of Dauid, f bleſſed be he that commeth in the Name of the Lord, Hoſanna *thou which art* in the higheſt *heauens*.

10 ¶ And when he was come into Hieruſalem, g all the citie was moued, ſaying, Who is this?

11 And the people ſaide, This is Ieſus that Prophet of Nazareth in Galile.

12 ¶ And Ieſus went into the Temple of God, and caſt out all them * that ſold and bought in the Temple, and ouerthrewe the tables of the money changers, and the ſeates of them that ſolde doues,

* *Mar.11.1. Lu.19.21.*

1 Chriſt by his humility triumphing ouer the pride of this world, aſcendeth to true glory by ignominie of the croſſe.

a *He that ſhall ſay any thing to you, ſhall let them goe, to witte, the aſſe and the colte.*

† *Eſa.62.11. Zacha.9.9. Iohn.12.15.*

b *The citie of Sion. An Hebrew kinde of ſpeache, common in the lamentations of Ieremy.*

c *Their vppermoſt garment.*

d *Vpon their garmentes, not vpon the aſſe and the colte.*

e *This was an auncient kinde of crying which they vſed in the feaſt of Tabernacles, when they caried boughs according as God commanded, Leuit.23.40. And the word is corruptly made of two, for we ſhould ſay, Hoshiangna, which is as much to ſay, as ſaue I pray thee.*

f *Well be it to him that commeth in the name of the Lorde, that is to ſay, whom the Lord hath giuen vs for our king.* * *Mar.11.11. Lu.19.45. Io.n.2.13.* g *That is, all the men of Hieruſalem were moued.* * *Deut.14.25.*

23 And

13 And said to them, It is written, † My house shal be called the house of prayer: but ‡ ye haue made it a denne of theeues.

14 Then the blinde, and the halt came to him in the Temple, and he healed them.

15 2 But when the chiefe priestes & Scribes sawe the marueils that he did, and the children crying in the Temple, and saying, Hosanna to the Sonne of Dauid, they disdained,

16 And said vnto him, Hearest thou what these say? And Iesus said vnto them, Yea: read ye neuer, By the mouth of babes and sucklinges thou hast b made perfite the praise?

17 ¶ 3 So he left them, and went out of the citie vnto Bethania, and lodged there.

18 4 And * in the morning, as he returned into the citie, he was hungrie,

19 And seeing a figge tree in the way, he came to it, and found nothing thereon, but leaues onely, and said to it, Neuer fruite grow on thee henceforwardes. And anon the figge tree withered.

20 And when his disciples sawe it, they marueiled, saying, Howe soone is the figge tree withered!

25 5 And Iesus answered and said vnto them, *Verely I say vnto you, if ye haue faith, and doubt not, ye shall not onely do that, which I haue done to the figge tree, but also if ye saye vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shal be done.

22 * And whatsoeuer ye shall aske in prayer, if ye beleeue, ye shall receiue it.

23 ¶ †6 And when he was come into the Temple, the chiefe Priestes, and the Elders of the people came vnto him, as he was teaching, and saide, By what k authoritie doest thou these things? and who gaue thee this authoritie?

24 Then

† Esa.56.7.
‡ Ierem.7.11. Mar.11.17. Luk.19.46.
2 Such as should be masters of godlines, are they that doe moste enuy the glory of Christ: but in vaine.
* Psal.8.2.
b Thou hast made moste perfite. We † reade in Dauid, Thou hast established or grounded, and if the matter be considered well, it is all one that the Euangelist, saith, for that is stable and sure, which is moste perfite.
3 Christ doth so forsake the wicked, that yet he hath a consideration and regarde of his Church.
4 Hypocrites shall at length haue their maskes discouered, & their visards plucked from their faces
* Mark.11.12.
5 How great the force of faith is.
† Chap.17.20.
i The Greeke worde signifieth a sticking or wauering of minde, so that we can not tell which way to take.
* Chap.7.7. Ioh.15.7. 1.Ioh.5.14. † Mar.11.27,28. Lu.20.1,2.
6 Against them which ouerslipping the doctrine, binde the calling and vocation to an ordinary succession, going about by the false pretext, to stoppe Christes mouth.
k Or by what power.

24 Then Ieſus anſwered & ſaid vnto thē, I alſo will aske of you *l* a certaine thing, which if ye tell me, I likewiſe will tell you by what authoritie I doe theſe things.

25 The *m* baptiſme of Iohn, whence was it? from *n* heauen, or of men? Then they *o* reaſoned a mong themſelues, ſaying, if we ſhall ſay, From heauen, he will ſay vnto vs, Why did ye not then beleue him?

26 And if we ſay Of men, we feare the multitude, ✣ for all holde Iohn as a Prophet.

27 Then they anſwered Ieſus, and ſaid, We can not tell. And he ſaid vnto them neither tel I you by what autoritie I doe theſe thinges.

28 ¶ 7 But what thinke ye? A *certaine* man had two ſonnes, and came to the elder, and ſaid, Sonne, goe and worke to day in my vineyard.

29 But he anſwered, and ſaid *I* will not: yet afterward he repented himſelf, and went.

30 Thē came he to the ſecond, & ſaid likewiſe. And he anſwered, & ſaid, *I* will, ſyr: yet he went not

31 Whether of them twaine did the will of the father? They ſaid vnto him, The firſt. Ieſus ſaide vnto them, Verely I ſay vnto you, that the Publicanes, and the harlots *p* goe before you into the kingdome of God.

32 For Iohn came vnto you in *q* way of righteouſnes, and ye beleeued him not: but the Publicanes, & the harlots beleeued him, and ye, though ye ſawe it, were not moued with repentance afterward, that ye migh beleeue him.

33 ¶ 8 Heare ano her parrable, Ther was a certaine houſholder, *r* which planted a vineyarde, and hedged it round about, and made a wine preſſe therein, & *r* built a tower, & let it out to husband-

l One word, that is to ſay, I will aske you in one worde.

m Iohn his preaching, is called by a figure, Baptiſme, becauſe he preached the Baptiſme of repentance &c. *Mar.* 1.4. *Act.* 19.3.

n From God, and ſo it is plainely ſeene, how theſe are ſet one againſt an other.

o Beat their heads about it, & muſed or layed their heades together.

✣ *Chap.* 14.5. *Mar.* 6.20.

7 It is no new thing to ſee thē to be the worſe of all mē, which ought to ſhewe the way of godlines to others.

p They make haſt to the kingdome of God, and you ſlacke ſo that at leaſtwiſe you ſhould haue followed their example. Mark then that this word, Goe before is improperly taken in this place, whereas no man followeth.

q Liuing vprightly, being of a good and honeſt converſation: For the Hebrewes vſe this word, Way, for life and maners. 8 Thoſe men oftentimes are the cruelleſt enemies of the Churche, to whoſe fidelitie it is committed: But the vocation of God, is neither tyed to time, place, nor perſon. ✣ *Eſa.* 5.1. *Ier.* 2.21. *Mar.* 12.1. *Lu.* 20.9. *r* Made the place ſtronge: For a tower is the ſtrongeſt place of a wall.

men, and went into a ſtrange countrey.

34 And when the time of the fruite drewe nere, he ſent his ſeruants to the husbandmen to receiue the fruites thereof.

35 And the husbandmen tooke his ſeruants and beat one, and killed another, and ſtoned another.

36 Againe he ſent other ſeruants, moe then the firſt: and they did the like vnto them.

37 But laſt of all he ſent vnto them his owne ſonne, ſaying, they will reuerence my ſonne.

38 But when the husbandmen ſawe the ſonne, they ſayd among themſelues, ✣This is the heire: come, let vs kill him, & let vs ſtake his inheritance.

39 So they tooke him, and caſt him out of the vineyeard, and ſlewe him.

40 When therefore the Lorde of the vineyarde ſhall come, what will he doe to thoſe husbandmen?

41 They ſaid vnto him, He will ſ cruelly deſtroy thoſe wicked men, and will let out his vineyarde vnto other husband men, which ſhall deliuer him the fruites in their ſeaſons.

42 Ieſus ſaid vnto them, Read ye neuer in the Scriptures, ✣ The ſtone which the u builders refuſed, the ſame is x made the y head of the corner? z This was the Lordes dooing, and it is marueylous in our eyes.

43 Therefore ſay I vnto you, the kingdome of God ſhalbe taken from you, and ſhalbe giuen to a nation, which ſhal bring forth the a fruites therof.

44 ∵ And whoſoeuer ſhall fall on this ſtone, he ſhalbe broken: But on whomſoeuer it ſhall fall, it will b daſhe him a pieces.

45 And when the chiefe Priſtes and Phariſes had hard his parables, they perceiued that he ſpake of them.

46 8 And they ſeeking to lay hands on him, feared ỳ people, becauſe they tooke him as a prophet.

CHAP.

✣ Chap. 26. 3, 4. and 27. 1. Iohn 11. 53.

ſ Word for word, let vs hould it faſt.

t A kinde of prouerb, ſhewing what end the wicked are worthie of.

✣ Pſal. 118. 22. Acts. 4. 11. Rom. 9. 33.

u Maſter builders, which are chiefe builders of the houſe, that is, of the Church.

x Began to be.

y the chiefeſt ſtone in the corner is called the head of the corner: which beareth vp the couplings or ioyntes of the whole building.

z That matter ſo that the ſtone which was caſt away, is made the head in the Lords doing, which we behold and greatly marueile at.

a They bring forth the fruites of the kingdome of god, which bring forth the fruites of the ſpirite, and not of the flesh, Gal. 5.

∵ Eſai. 8. 14.

b As chaffe vſeth to be ſcattered w the winde. for he vſeth a worde which ſignifieth properly, to ſeparate the chaffe from the corne with winnowing, and to ſcatter it abroade.

8 The wicked can doe nothing, but what God will.

CHAP. XXII.

The parable of the mariage. 9 The calling of the Gentiles. 11 The wedding garment, fayth. 16 Of Cesars tribute. 23 They question with Christ touching the resurrection. 32 God is of the liuing. 36. The greatest commaundement. 37 To loue God. 39 To loue ourneighbour. 42 Iesus reasoneth with the Pharises touching the Messias.

1 THen † Iesus answered, & spake vnto them againe in parables, saying,

2 The kingdom of heauen is like vnto a certaine King which maried his sonne,

3 And sent forth his seruants, to call them that were bid to the wedding, but they would not come.

4 Againe he sent foorth other seruants, saying, Tell them which are bidden, Beholde, I haue prepared my dinner: mine oxen and my fatlings are a killed, and all things are readie: come vnto the mariage.

5 But they made light of it, & went their waies, one to his farme, and another about his marchandise.

6 And the remnant tooke his seruants, and intreated them sharpely, and slewe them.

7 2 But when the King heard it, hee was wroth, and sent foorth his warriers, and destroyed those murtherers, and burnt vp their citie.

8 Then said he to his seruants, Truely † the wedding is prepared: but they which were bidden, were not worthie.

9 3 Goe yee therefore out into the high wayes, and as many as yee finde, bid them to the mariage.

10 So those seruants went out into † the wayes, and gathered together all that euer they founde, both good and bad: so the wedding was furnished with ghestes.

11 4 Then the King came in, to see the ghests,

4 Lu. 14. 16. Reuel. 19. 9.

1 Not all the whole company of them that are called by the voyce of the Gospel, are the true Churchbefore God: for most part of them had rather followe the commodities of this life: and some doe most cruelly persecute those that call them: but they are † true Church, which obey when they are called, such as for the most part they are, whom the world despiseth.

a The word here vsed is commonly vsed in sacrifices, and is by translation vsed for other feastes also: For feastes and banquets were wont to be begonne with sacrifice.

2 A dreadful destruction of them that contemne Christ. b The mariage feast. 3 God doth first call vs, when we thinke nothing of it. c The generall calling offereth the Gospel to all men: but their life is examined that enter in. † 4 In the small nomber which come at the calling, there are some castawayes which doe not confirme their faith with newnesse of life.

11. This part of ‡ parable is to be understood of such as enter into the church by the profession of faith, but are not clothed with the sanctification of Christ.

and sawe there a man which had not on a wedding garment.

12 And he said vnto him, Friende, howe camest thou in hither, & hast not on a wedding garment? And he was d speacheles.

13 Then said the King to the e seruants, Binde him hand and foote: take him away, and cast him into vtter darkenes: ✣ there shall bee weeping and gnashing of teeth.

14 ✣ For many are called, but fewe chosen.

15 ¶ ∵ Then went the Pharises and tooke counsell howe they might f tangle him in talke.

16 And they sent vnto him their disciples with the g Herodians, saying, Master, we know that thou art true, and teachest the way of God h truely, neyther carest for any man: for thou considerest not the i person of men.

17 ✣ Tell vs therefore, how thinkest thou? Is it lawfull to giue k tribute vnto Cesar, or not?

18 But Iesus perceiued their wickednes, and sayd, Why tempt ye me, ye hypocrites?

19 Shewe mee the tribute money. And they brought him a l penie.

20 And he said vnto them, VVhose is this image and superscription?

21 They said vnto him, Cesars. Then sayde hee vnto them, ✕ Giue therefore to Cesar, the thinges which are Cesars, and giue vnto God, those thinges which are Gods.

22 And when they heard it, they marueiled, and

d *Worde for worde, haultered, that is to say, he held his peace, as though he had had a bridle or an halter about his necke.*
e *To them that serued the ghestes.*
✣ *Chap. 8. 12. and 13. 42. and 25. 30.*
✣ *Chap. 20. 16.*
∵ *Mar. 12. 13. Lu. 20. 20.*
f *Snare him in his wordes or talke. The Greeke word is deriued of snares which hunters lay.*
g *They which with Herod made a new religion, patched together of the heathenish and of the Iewish religion.*
h *Truely and sincerely.*
i *Thou art not moued with any appearance and outward shewe.*
k *The worde that is vsed here, signifieth a valewing and rating of mens substance, according to the proportion whereof they payed tribute in those prouinces, which were subiect to tribute, and it is here taken for the tribute it selfe.*
l *Before, Chap. 17. 24. there is mention made of a didrachme, and here of a peny, whereas a didrachme is more by the seuenth part then a peny: so that there seemeth to be a iarre in these two places: but they may easely bee accorded thus: The peny was payed to the Romanes for tribute, according to the proportion they were rated at, the drachme was payed of euery one to the Temple, which also the Romanes tooke to themselues when they had subdued Iudea.*
✕ *Mar. 12. 17. Lu. 20. 25. Rom. 13. 7.*

5 The Christians must obey their Magistrates, although they be wicked and extortioners, but so farre forth as the authoritie that God hath ouer vs may remaine safe vnto him, and his honour be not diminished.

a

left

left him, and went their way.

23 ¶ 6 ✣ The ſame day the Sadduces came to him (which ſay that there is no reſurrection) and asked him,

24 Saying, Maſter, ✝ Moſes ſaide, If a man die, hauing no *m* children, his brother ſhall marrie his wife by the right of alliance, and raiſe vp ſeede vnto his brother.

25 Nowe there were with vs ſeuen brethren, and the firſt married a wife, and deceaſed: and hauing none yſſue, left his wife vnto his brother.

26 Likewiſe alſo the ſecond, and the third, vnto the ſeuenth.

27 And laſt of all the woman died alſo.

28 Therefore in the reſurrection, whoſe wife ſhall ſhe be of the ſeuen? for all had her.

29 Then Ieſus anſwered, and ſaide vnto them, Ye are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the reſurrection they neither marrie wiues, nor wiues are beſtowed in mariage, but are as the *n* Angels of God in heauen.

31 And concerning ϛ reſurrection of the dead, haue ye not read what is ſpoken vnto you of God, ſaying,

32 ∵ I am the God of Abraham, and the God of Iſaac, and the God of Iacob? God is not the God of the dead, but of the liuing.

33 And when the multitude hearde it, they were aſtonied at his doctrine.

34 ¶ ✱ 7 But when the Phariſes had heard, that hee had put the Sadduces to ſilence, they aſſembled together.

35 And *o* one of them, *which was* an expounder of the Lawe, asked him a queſtion, tempting him, and ſaying,

36 Maſter, which is the great commandement in the Lawe?

37 Ieſus ſaid to him, ✱ Thou ſhalt loue the Lord

6 Chriſt vncheth the reſurrection of ϛ fleſh againſt the Sadduces.

✣ *Mar.12.18. Lu.20.27. Acts 23.8.*

✝ *Deut.25.5.*

m *Vnder which name are daughters alſo comprehended, but yet as touching the familie and name of a man, becauſe he that left daughters was in no better caſe, then if he had left no children at all. (For they were not reckoned in the familie) by the name of children are Sonnes vnderſtoode.*

n *He ſaieth not that they ſhalbe without bodies, for thē they ſhould not be men any more, but they ſhalbe as Angels, for they ſhal neither marie nor be maried.*

∵ *Exod.3.6. Mar.12.27.*

✱ *Mar.12.28.*

7 The Goſpel dothnot aboliſh the precepts of the Lawe, but doth rather cōfirme them.

o *A Scribe, ſo ſaith Mar.12.28.*

Nowe what a Scribe is, looke Chap.2.4. ✱ *Deut.6.5. Mar.12.30. Luk.2.10.* 27.

thy God with all thine heart, with all thy p soule, and with all thy minde.

38 This is the first and the great commaundement.

39 And the seconde is like vnto this, ✣ Thou shalt loue thy q neighbour as thy selfe.

40 On these two commaundementes hangeth the whole Lawe, and the Prophets.

41 ¶ 8 ✣ While the Pharises were gathered together, Iesus asked them,

42 Saying, What thinke ye of Christ? r whose sonne is he? They said vnto him, Dauids.

43 He said vnto them, Howe then doth Dauid in spirite call him Lord, saying,

44 ✣ The Lord said to my Lord, Sit at my right hand, til I make thine enemies thy footestoole?

45 If then Dauid call him Lord, howe is hee his sonne?

46 And none could answere him a worde, neyther durst any from that day foorth aske him any moe questions.

p *The Hebrew text readeth, Deut. 6. 5. with thine heart, soule, & strength: and in Mar. 12. 30 & Lu. 10. 27. with all thy soule, heart, strength, and thought.*

✣ *Mar. 12. 31. Rom. 13. 9. Gal. 5. 14. Iam. 2. 8.*

q *An other man.*

8 *Christ proueth manifestly that hee is Dauids sonne according to the flesh, but otherwise, Dauids Lord, and verie God.*

✣ *Mar. 12. 35. Lu. 10. 41.*

r *Of whose stocke & familie, for the Hebrewes call a mans posteritie, sonnes.*

✣ *Psal. 110. 1.*

CHAP. XXIII.

2 Howe the Scribes teaching the people the Lawe of Moses behaue themselues. 5 Their Phylacteries, and Frindges. 7 Greetings. 8 Wee are brethren. 9 The Father. 10 The seruant. 13 To shut the kingdome of heauen. 14 To deuour widowes houses. 15 A Proselyte. 16 To sweare by the Temple. 23 To tythe mynt. 25 To cleanse the outside of the Cuppe. 27 Painted sepulchres. 33 Serpents, vipers. 37 The Henne.

1 We ought to heare whatsoeuer any wicked teachers teache vs purely out of the worde of God, yet so that we eschewe their euil maners.

1 THen spake Iesus to the multitude, and to his disciples,

2 Saying, The * Scribes and the Pharises sit in Moses seate.

3 *b* All therefore whatsoeuer they bid you ob-

* *Nehem. 8. 4.*

Differences set betwixt Moses seate whereon Scribes & Pharises sate & their seuen. ch. 16. 6.

a *Because God appointed the order, therefore the Lord would haue his word to be heard euen from the mouth of hypocrites and hirelinges.*

b *Prouide alwayes, that they deliuer Moses his doctrine which they professe, which is thing the metaphore of the seate sheweth, which they occupied as teachers of Moses his learning.*

The law is not to be vsed for the wickednes of men: rather can Christ so take away the law but to fulfil it.

serue,

seruе, that obserue and do: but after theire works do not: for they say, and do not. *See Luk. 20. 46.*

4 ✠ 2 For they binde heavie burdens, and grieuous to be borne, and lay them on mens shoulders, but they themselues will not moue them with one of theire fingers.

5 3 All their workes they do for to be seene of men: for they make theire c phylacteries broad, & make longe d the ✠ fringes of theire garments.

6 ⁘ And loue the chiefe place at feastes, and to haue the chiefe seates in the e assemblies,

7 And greeting in the markets, and to be called of men, Rabbi, f Rabbi.

8 ✕ 4 But be not ye g called, Rabbi: for h one is your doctor, *to wyte*, Christ, and all ye are brethren.

9 And * call no man your i father vpon the earth: for theire is but one, your Father which is in heauen.

10 Be not called k doctors: for one is yout doctor, *euen* Christ.

11 But he that is greatest among you, let him be your seruant.

12 * For whosoeuer l wil exalt himselfe, shalbe brought low: and whosoeuer wil humble himselfe, shalbe

Luk. 11. 46. Act. 15. 10.

2 Hypocrites for the most part are most seuere exactors of those thinges which they themselues chiefly neglect.

A truely description of their Self- & hypocrisy

3 Hypocrites are ambitious.

c *It was a thread, or ribband of blewe silk in the fringe of a corner, the beholding whereof made them to remember the lawes and ordinances of God: and therfore was it called a phylacteri, as ye would say, a keper, Nom. 15. 38. Deut. 6. 8. which order the Iewes afterwarde abused, as they do now adayes, which hang Saint Iohns Gospels about theire neckes: a thing condemned manie yeres agoe in the Councill of Antioche.* d *Worde for worde, Twisted tassils of thread which hanged at the vttermost hemmes of their garments.* ✠ *Nom. 15. 38. Deut. 22. 12. Mat. 12. 38.* ✕ *Lu. 11. 43. and 20. 46.* e *When assemblies and councils are gathered together.* f *This worde Rab, signifieth one that is aboue his fellowes, and is as good as a number of them: and we may see by the repeating of it, how proude a title it was. Nowe they were called Rabbi, which by laying on of handes were vttered and declared to the world to be wise men.* ✕ *Iam. 3. 1.*

Vayne glorie of Scribes & Pharisees

4 Modestie is a singular ornament of Gods ministers.

g *Seeke not ambitiously after it: for our Lord doth not forbidde vs to giue the Magistrate and our Masters the honoure that is due to them, Augustinus de sermone verbi Domini ex Matth. 11.* h *He seemeth to allude to a place of Esai. chap. 54. 13. and Ierem. 31. 34.* ✠ *Malac. 1. 6.* i *He shooteth at a fashion which the Iewes vsed, for they called the Rabbins our fathers.* k *It seemeth that the Scribes did very greedily hunt after such titles, whome, verse. 16. he calleth blind guides.* * *Luke. 14. 11. and 18. 14.* l *He seemeth to allude to the name of the Rabbins, for Rab. signifieth one that is aloft.*

5 Hypocrites can abid none to be better thē themselues.

m *Christ when he reprooueth any man sharply, vseth this word, to giue vs to vnderstand that there is nothing more detestable then Hipocrisy, & falshoode in religion.*

n *Which are euen at the dore.* one Proselite

◆ *Mar.12.40. Lu.20.47.*

6 It is a commō thing amongst hypocrites, to abuse the pretence of zeale to couetousnes and extortion.

o *Word for word, vnder a coulour of long prayng. And this word, Euen, noteth a double naughtines in thē: the one, that they deuoured widowes goods: the other, that they did it vnder a coulour of godlines.*

p *The drie part: now that part of the earth is called drie, which the Lord hath giuen vs to dwele vpon.*

shalbe exalted.

13 ¶ 5 Wo therfore *be* vnto you, Scribes & Pharisies, *m* hypocrites, because ye shut vp the kingdom of heauen before men: for ye your selues goe not in, neyther suffer ye them that would *n* enter, to come in.

14 ✣ 6 Wo *be* vnto you, Scribes and Pharises, hypocrites: for ye deuoure widowes houses, euen *o* vnder a coulour of long prayers: wherefore ye shal receiue the greater damnation.

15 Wo *be* vnto you, Scribes and Pharises, hypocrites: for ye compasse sea & *p* land to make one of your profession: & when he is made, ye make him two folde more the childe of hell, then you your selues.

16 Wo *be* vnto you blind guydes, which say, but whosoeuer sweareth by the gold of the Temple, he *q* offendeth.

17 Ye fooles and blinde, whether is greater, the golde, or the Temple that *r* sanctifieth the gold?

18 And whosoeuer sweareth by the altar, it is nothing: but whosoeuer sweareth by the offring *that is* vpon it, offendeth.

19 Ye fooles & blind, whether is greater, the offring, or the altar which sanctifieth the offring?

20 Whosoeuer therefore sweareth by the altar, sweareth by it, and by all thinges theron.

21 ✣ And whosoeuer sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 ∴ And he that sweareth by heauen, sweareth by the *s* throne of God, and by him that sitteth thereon.

23 ¶ 7 ✱ Wo *be* to you, Scribes & Pharises, hypo-

q *Is a letter. Sinnes are called in the Syrian tongue: Debtes, and it is certaine that Christ spake in the Syrian tongue.* r *Causeth the golde, to be counted holie, which is deducate to an holy vse.* ✣ *1.King.8.13.2.Chron.6.2.* ∴ *Chap.5.34.* s *If heauen be Gods throne, then is he no doubt about all this worlde.*

7 Hypocrites are carefull in trifles, and neglect the greatest things of purpose. ✱ *Luke.11.42.*

crites:

crites: for ye tythe myat,& annyſe ,& cummyn,& leaue the weightier matters of the lawe ,*as* iudgement and mercy and *t* fidelitie. Theſe ought ye to haue done,and not to haue left the other.

t Faithfulnes in keping of promiſe

24 Ye blinde guydes, which ſtrain out a gnat, and ſwalowe a camel.

25 ¶ 8 Woe *be* to you, ✣ Scribes and Phariſes, hypocrites, for ye make cleane the vtter ſide of the cuppe,and of the platter: but within they are full of briberie and exceſſe.

8 Hipocrites are too much carefull of outward thinges & the inward they vtterly conteme ✣ *Lu.11.39.*

26 Thou blinde Phariſe, clenſe firſt the inſide of the cuppe and platter, that the outſide of them may be cleane alſo.

27 Woe *be* to you,Scribes,and Phariſes, hypocrites: for ye are like vnto whited tombes, which appeare beautifull outwarde, but are within full of dead mens bones,and of all filthines.

28 So are ye alſo:for outward ye appeare righteous vnto men,but within ye are ful of hipocriſie and iniquitie.

9 Hipocrites when they goe moſt about to couer their wickednes,then do they by the iuſt iudgement of God,ſhame them ſelues.

29 ¶ 9 Woe *be* vnto you,Scribes and Phariſes, hypocrites: for ye buylde the tombes of the Prophetes , and garniſhe the ſepulchres of the righteous,

30 And ſay, If we had bene in the dayes of our fathers , we would not haue bene partners with them in the blood of the Prophets.

u A prouerb vſed of the Iews, which hath this meaning. Go ye on alſo, and folowe you diſciples,that at length your wickednes may come to the full.

31 So then ye be witneſſes vnto your ſelues, that ye are the children of them that murthered the Prophets.

32 *u* Fulfill ye alſo the meaſure of your fathers.

33 O ſerpents,the generation of vipers, howe ſhoulde ye eſcape the damnation *x* hell!

x Looke chap.3. verſe.22.

34 10 Wherefore behold,I ſend vnto you,Prophets,and wiſe men,& Scribes,and of them ye ſhall kill & crucifie: and of them ſhall ye ſcourge in your Synagogues , & perſecute from citie to citie.

10 Hypocrites be cruell.

35 11 That vpō you may come al the righteous blood ỳ was ſhed vpon the earth, ỳ from ỳ blood of Abel the righteous,vnto the blood of Zacharias the

11 The end of thē which perſecute the Goſpel,vnder the pretēce of zeale

✣ *Gen.4.8.*

y *Of Ioiada, who was also called Barach-Iah, that is, blessed of the Lord.*

✠ 2. *Chron.* 24. 22.

Ier. 2. 30. 32 Where the mercy of God was greatest, there was greatest wickednes & rebelion, and at lengh the most sharpe iudgmentes of God.

✠ *Lu.* 13. 34

z *He speaketh of the outward ministerie, and as he was promised for the saluing of this people, so was he also carefull for it, euen from the time that the promise was made to Abraham.*

the sonne of y Barachias, ✠ whome ye slewe betwene the Temple and the altar.

36 Verely I say vnto you, all these thinges shall come vpon this generation.

37 z ✠ Hierusalem, Hierusalem which killest the Prophets, and stonest them which are sent to thee, howe often would I haue z gathered thy children together, as the henne gathereth her chickēs vnder her wings, and ye would not! *Isa.* 65. 2.

38 Behold, your habitation shalbe left vnto you desolate,

39 For I say vnto you, ye shall not see me henceforth till that ye say, Blessed *is* he that commeth in the Name of the Lord. *Then daily songe the psalme of Benedict. But refused him being come. And therfore it followeth.*

CHAP. XXIIII

2 The destruction of the Temple. 4 The signes of Christes comming. 12 Iniquitie. 23 False Christes. 29 The signes of the ende of the world. 31 The Angel. 32 The figge Tree. 37 The dayes of Noe. 42 We must watch. 45 The seruant.

Luke 21. 5, 6. *Mar.* 13 1.

1 The destructiō of the citie and especialy of the Temple is foretolde.

✠ *Luke* 19. 44.

2 The Church shall haue a cōtinuall conflict with infinite miseries and offēces, & that more is, with false prophets, vntill the day of victorie & triumphe commeth.

✠ *Ephes.* 5. 6. *Col.* 2, 18.

4 *That is, when those things are fulfilled yet the end shall not come*

1 AND ✠ Iesus went out, and departed from the Temple, and his disciples came to him, to shewe him the building of the Temple.

2 1 And Iesus sayde vnto them, See ye not all these things? Verely I say vnto you, * there shall not be here left a stone vpon a stone, that shall not be cast downe.

3 And as he sate vpon the mount of Oliues, his disciples came vnto him apart, saying, Tell vs whē these things shall be, and what signe *shalbe* of thy comming, and of the ende of the worlde.

4 2 And Iesus answered, and sayde vnto them, * Take heede that no man deceiue you.

5 For many shal come in my name, saying, I am Christ, and shall deceiue many.

6 And ye shal heare of warres, and rumours of warres: see that ye be not troubled: for all these things must come to passe, but the 4 end is not yet

7 For

7 For nation shall rise against nation, & realme against realme, and there shalbe famine, and pestilence, and earthquakes in *b* diuers places.

8 All these are but the beginning of *c* sorowes.

9 ✣ Then shall they deliuer you vp to be afflicted, and shall kill you, and ye shalbe hated of all nations for my Names sake.

10 And then shal many be offended, & shal betray one another, and shall hate one another.

11 And many false prophets shall arise, and shall deceiue many.

12 And because iniquitie shall be increased, the loue of many shalbe colde.

13 ✣ But he that endureth to the ende, he shall be saued.

14 And this *d* Gospell of the kingdome shall be preached through the whole *e* worlde for a witnes vnto all nations, and then shall the ende come.

15 ¶ When yee ∴ therefore shall see the *f* abomination of desolation spoken of by * Daniel the Prophet, set in the holy place (let him that readeth consider it.)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is on the house top, not come downe to fetch any thing out of his house.

18 And he that is in the fielde, let not him returne backe to fetch his *g* clothes.

19 And woe *shalbe* to them that are with childe, and to them that giue sucke in those dayes.

20 But pray that your flight be not in the winter, neither on the * *h* Sabbath day.

21 For then shall bee great tribulation, such as was not from the beginning of the worlde to this tyme, nor shall be. *Their heinous faires heinously punished*

22 And

b Euery where.

c Word for word, of great torments, like vnto women in trauaile.

✣ *Chap.10.17. Lu.21.12. Ioh.15.20.& 16.2.*

✣ *2.Thess.3.13. 2.Tim.2.5.*

3 The Gospell shalbe spred abroad, rage the world and the deuill neuer so much: and they which do constantly beleeue, shall be saued.

d Ioyfull tydinges of the kingdome of heauen.

e Through all that part that is dwelt in.

4 The kingdom of christ shal not be abolished whe the citie of Hierusalem is vtterly destroyed, but shall be stretched out euen to the end of the worlde.

∴ *Mar.13.14. Lu.21.20.*

f The abomination of desolation, that is to say, which all men detest and can not abide, by reason of the foule and shamefull filthines of it: and he speaketh of the idols that were set vp in the Temple, or as other thinke, he meant the marring of the doctrine in the Church.

** Dan.9.27.*

g This betokeneth the great feare that shalbe.

* *Actes 1.12.*

h It was not lawfull to take a iourney on the Sabbath day, Ioseph.booke.13.

i These thinges which befell the people of the Iewes in the 34. yeeres, when as the whole lande was wasted, and at length the citie of Hierusalem itake, and both it and their Temple destroyed, are mixed with those which shall come to passe before the last comming of our Lord.

k The whole nation should vtterly be destroied: and this word Flesshe, is by a figure taken for man, as the Hebrews vse to speak.

† Mar.13.21. & Lu.17.23.

l Shal openly lay foorth great signes for men to behold.

‡ Lu.17.37.

5 The onely remedy against the furious rage of the world, is to be gathered and ioyned to Christ

m Christ, who will come with speede, & his presence will be with a maiestie, to whom all shal flocke euen as Egles.

22 And except i those dayes shoulde be shortened, there shoulde no k flesshe be saued: but for the electes sake those dayes shalbe shortened. Dan. 12. 1.

23 ✠ Then if any shall say vnto you, Loe, here is Christ, or there, beleeue it not.

24 For there shall arise false Christes, and false prophets, and l shal shew great signes and wonders, so that if it were possible, they shoulde deceiue the very elect. 2 Cor. 11. 3. 1 Ioh. 2. 1. 2 Thes. 2. 9. Act. 20. 29. This is said to stir vp vs to take the greater heede.

25 Behold, I haue tolde you before.

26 Wherfore if they shall say vnto you, Behold, he is in the desert, go not forth: Behold, he is in the secret places, beleeue it not.

27 For as the lightning cōmeth out of the East, & is seene vnto the West, so shal also the comming of the Sonne of man be.

28 † 5 For where soeuer a dead m carkeis is, thither will the Egles be gathered together. Iob 39. 30.

29 ✠ 6 And immediately after the tribulations of those dayes, shall the sunne be darkened, and the moone shall not giue her light, and the starres shal fall from heauen, and the powers of heauen shalbe shaken. The great defection began immediately after the destruction of Ierusalem.

30 And then shall appeare the n signe of the Sonne of man in heauen: and then shall all the o kinreds of the earth p mourne, * and they shal see the Sonne of man q come in the cloudes of heauen with power and great glorie.

31 * And he shall send his Angels with a great sound of a trumper, & they shal gather together his elect, from the r foure windes, & from the one end of the heauens vnto the other.

* Mar.13.24. Lu.21.25. Esai.13.10. Ezec.32.7. Ioel. 2.31. & 3.15. 6 Euerlasting damnation shalbe the end of the securitie of the wicked, and euerlasting blisse, of the miseries of the godly. n The signe of the Sonne of man shall appeare in heauen and earth draweth nere to iudge the world. o All nations, and hee alludeth to the dispersion which we read of, Gene. 10. & 11. or to the deuiding of the people of Israel. p They shalbe in such sorowe, that they shal strike themselues: and it is transferred to the mourning. q Reu. 1. 7. Dan. 7. 13. Sitting vpon the cloudes, as hee was taken vp into heauen. * 1. Cor. 15. 52. 1. Thes. 4. 16. r From the foure quarters of the world.

32 7 Nowe

32 7 Nowe learne the parable of the figge tree: when her bough is yet ſ tender, & it putteth foorth leaues, ye knowe that ſommer *is* neere.

33 So likewiſe ye, when ye ſee all theſe thinges, know ϒ *the kingdome of God* is nere, *euen* at the doores.

34 Verely I ſay vnto you, this t generation ſhall not paſſe, till all theſe things be done.

35 ✣ 8 Heauen and earth ſhal paſſe away: but my wordes ſhall not paſſe away.

36 9 But of that day & houre knoweth no man, no not the Angels of heauen, but my father onely.

37 But as the daies of Noe *were*, ſo likewiſe ſhal the comming of the Sonne of man be.

38 ✣ For as in the dayes *before* the flood, they did u eate and drinke, marrie, and giue in marriage, vnto the day that Noe entred into the Arke,

39 And knewe nothing, till the flood came, and tooke them alway, ſo ſhall alſo the coming of the Sonne of man be.

40 10 ∵ Then two ſhalbe in the fieldes, the one ſhalbe receiued, and the other ſhalbe refuſed.

41 ✲ Two women ſhalbe grinding at the mil: the one ſhall be receiued, and the other ſhalbe refuſed.

42 11 ✲ Watch therefore: for ye know not what houre your maſter will come.

43 ✣ Of this be ſure, that if the good man of the houſe knew at what watch the theefe would come, he would ſurely watch, and not ſuffer his houſe to

7 If God hath preſcribed a certaine order to nature, much more hath he doneſo to his eternall iudgements, but the wicked vnderſtand it not, or rather make a mocke at it: but the godly doe mark it, & waite for it.

ſ *When his tenderneſs ſheweth that the ſap which is the life of the tree, is come from the roote into the barke.*

t *This age: this word Generation or Age, being vſed for the men of this age.*

Eſther of the hyſtorie of Ieruſalem or ende of the world.

✣ *Mar.*13.31.

8 The Lord doeth now begin ϒ iudgement, which he will make an end of in ϒ latter day.

9 It is ſufficient for vs to know

Sinne. Lacke. Security.

that God hath appointed a latter day for the reſtoring of all things: but when it ſhal be, it is hidden from vs all, for our profit, that we may bee ſo much the more watchfull, that we be not taken, as they were in old time in the flood. ✣ *Lu.*17.26. *Gen.*7.1. *Pet.*3.20. u *The word which the Euangeliſt vſeth, expreſſeth the matter more fully then ours doeth: for it is a word which is proper to bruit beaſts: and his meaning is, that in thoſe dayes men ſhalbe giuen to their bellies like vnto bruite beaſtes: for otherwiſe it is no fault to eate and drinke.*

10 Againſt them that perſuade themſelues that God will be merciſull to all men, and doe by that meanes giue ouer themſelues to ſinne, that they may in the meane while liue in pleaſure voyde of all care. ∵ *Luk.*17.34. ✲ *The Greeke women and the Barbarians did grinde and bake. Plus booke Problem.*

11 An example of the horrible careleſnes of men in thoſe things wherof they ought to be moſt carefull. ✲ *Mar.*13.35. ✣ *Lu.*12.39. *1. Theſ.*5.2. *Reu.*16.15.

be

be digged through.

44 Therefore be ye also ready: for in the houre that ye thinke not, will the sonne of man come.

45 ✣ Who then is a faithfull seruant and wise, whome his master hath made ruler ouer his household, to giue them meate in season?

46 Blessed *is* that seruant, whom his master when he commeth, shall finde so doing.

47 Verely I say vnto you, he shall make him ruler ouer all his goods.

48 But if that euill seruant shall say in his heart, My master doth deferre his comming,

49 And begin to smite his fellowes, and to eate and to drinke with the drunken,

50 That seruants master wil come in a day, whē he looketh not for him, and in an houre that hee is not ware of,

51 And will ỿ cut him off, and giue him his portion with hypocrites: ✣ there shalbe weeping, and gnashing of teeth.

✣ *Lu.12.42.* *Faithfull & true stewardes or seruitours.*

ỿ *To wit, from the rest, or wil cut him into two partes, which was a most cruel kinde of punishment: wherewith as Iustine martyr witnesseth, Esai the Prophet was executed by the Iewes: the like kinde of punishmēt we read of. 1. Sam. 15.33. & Dan. 3. 29.*

✣ *Chap. 13.42. and 25.30.*

False & periured Stewardes or seruitours.

CHAP. XXV.

1 The virgines looking for the Bridegrome. 13 Wee must watch. 14 The talentes deliuered vnto the seruants. 24 The euil seruant. 30 After what sort the last iudgement shalbe. 41 The cursed.

1 THen 1 the kingdome of heauen shalbe likened vnto tenne virgines, which tooke their lampes, & *a* went forth to meete the bridegrome.

2 And fiue of them were wise, and fiue fooliſh.

3 The fooliſhe tooke their lampes, but tooke none oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Nowe while the bridegrome taried long, all *b* slumbred and slept.

6 And at midnight there was a crye made, Behólde, the bridegrome commeth: go out to meete him.

1 We must desire strength at Gods hande, whichmay serue vs as a tore he while we walke through this darkneſſe, to bring vs to our desired ende: otherwise if we become slothfull and negligēt as wearie of our paines & trauel, we shall bee shut out of the doores.

a The pompe of brideales was wont for the most part to be kept in the nights seasons, and that by damsels. *b Their eyes being beaten with sleepe.*

Then

7 Then all those virgines arose, and trimmed their lampes.

8 And the foolishe saide to the wise, Giue vs of your oyle, for our lampes are out.

9 But the wise answered, sayng, *Not so*, lest there wil not be ynough for vs and you: but go ye rather to them that sel, and buy for your selues.

10 And while they went to bye the bridegrome came: & they that were ready, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying Lord, Lord, open to vs

12 But he answered, and saide, Verely I say vnto you, I knowe you not.

13 ✣ Watch therfore: for ye knowe neither the day, nor y houre, when the sonne of man wil come

14 ✣ 2 For *the kingdome of heauen is* as a man that going into a strange countrey, called his seruantes and deliuered to them his goods.

15 And vnto one he gaue fiue talents and to another two, and to another one, to euery man after his owne *c* habilitie, & straightwaye from home.

16 Then he that had receiued the fiue talentes, went and occupied with them, & gained other fiue talents.

17 Likewise also, hee that *receiued* two, he also gained other two.

18 But he that receiued that one, went and digget it in the earth, and hid his masters money.

19 But after a long season, the master of those seruants came, and reckoned with them. *he will come to take an accompt of all.*

20 Then came he that had receiued fiue talents, and brought other fiue talents, saying, Master thou deliueredst vnto me fiue talents: behold, I haue gained with them other fiue talents:

21 Then his master said vnto him, It is well done good seruant and faith full, Thou hast bene faithful in litle, I wil make thee ruler ouer much: *d* enter into thy masters ioy.

22 Also

x Chap. 24.42 Mar. 13.35.

✣ Luke 19.12,13 2 Christ witnesseth that there shalbe a long time, betweene his departure to his father, & his cóming againe to vs, but yet notwithstanding that, he will at that day take an accouut not only of the rebellious and obstinate, howe they haue bestoued that which they receiued of him but also of his housholde seruãts, which haue not through slothfulnes employed those giftes which he bestowed vpon them.

c According to the wisedome and skil in dealing, which was giuen them.

d Come & receiue the fruite of my goodnes: nowe the Lords ioy is doubled, Iohn 15.11. that my ioy may remaine in you, and your ioy be fulfilled.

22 Also he that had receyued two talentes, came, and said, Master, thou deliueredst vnto me two talents: behold, I haue gained two other talents more

23 His master said vnto him, It is well donne good seruant, and faithfull, Thou hast bene faithfull in litle, I will make the ruler ouer much: enter into thy masters ioy.

34 Then he which had receyued the one talent, came, and said, Master, I knewe that thou wast an hard man, which reapest where thou sowedst not, and gathercst where thou straweſt not:

25 I was therefore afraid, & went, & hid thy talent in the earth: behold thou hast thine owne.

1 Feare. 2 Slouth 3 Lye.

His slouthfulnes was in false or yuel his masters hardnes.

26 And his master answered, and said vnto him, Thou euil seruant, and slouthfull, thou knewest that I reape where I sowed not, and gather where I strawed not.

27 Thou oughtest therfore to haue put my money to the ¶ exchangers, and then at my comming should I haue receyued mine owne with vantage.

¶ Tables which haue their shop bulkes or table, set abroade, where they let out money to vsurie.

28 Take therefore the talent from him, & giue it vnto him which hath ten talents.

29 * For vnto euery man that hath, it shalbe giuen, and he shal haue abundance & from him that hath not, euen that he hath, shalbe taken away.

* The same hath he hauc.

30 Cast therfore that vnprofitable seruant into vtter † darknes: there shalbe weeping, and gnashing of teeth.

† extimas

3 A liuely setting forth of the euerlasting iudgement which is to come.

31 ¶ And when the Sonne of man commeth in his glorie and all the holy Angels with him, then shall he sit vpon the throne of his glory.

Dan. 7. 12. & 13. 40. 47.

32 And before him shalbe gathered all nations, and he shall separat them one from another, as a shepeheard separateth the sheepe from the goates.

33 And he shall set the sheepe on his right hand, and the goates on the left.

f blessed and happie, vpon whom my Father hath most aboundantly bestowed his benefits.

34 Then shall the king say to them on his right hand, Come ye f blessed of my father: take the inheritance of the kingdom prepared for you from the

the foundation of the world.

35 † For I was an hũgred, & ye gaue me meat: I thirſted, and ye gaue me drink: I was a ſtranger, and ye tooke me in vnto you. † Eſai. 58 Ezech. 18. 7

36 I *was* naked, & ye clothed me: I was ſick, & ye viſited me: I was in priſon, & ye came vnto me. † Eccluſ. 7. 35

37 Then ſhall the righteous anſwere him, ſaying, Lord, when ſawe we thee an hungred, and fed thee? or a thirſt, and gaue thee drinke? called & bleſſed of god. ve. 34.

38 And when ſawe we thee a ſtranger, & tooke thee in vnto vs? or naked, and clothed thee?

39 Or when ſawe we thee ſicke, or in priſon, & came vnto thee?

40 And the Kinge ſhall anſwere, and ſay vnto them, Verely I ſay vnto you, in as much as ye haue done it vnto one of the leaſt of theſe my brethrẽ, ye haue done it to me. Caluine. This ought rather to ſtrengthen a truſt in god then in our owne workes. 1 Tym. 6. 17. 2. Cor. 9. 6. Pro. 19. 17.

41 Then ſhal he ſay vnto thẽ on the lefte hand, ‖ Departe frõ me ye curſed, into euerlaſting fire, which is prepared for the deuyl and his angels. ‖ The 6ct knowledge of this fire is to learne how we may deuoyd it & know it. ‖ Pſal. 6. 8

42 For I was an hungred, and yee gaue me no meat: thirſted, and ye gaue me no drinke: Chap. 7. 23. Luke, 13. 27

43 I was a ſtranger, and ye tooke me not in vnto you: I *was* naked, and ye clothed me not: ſicke, and in priſon, and ye viſited me not.

44 Then ſhal they alſo anſwere him, ſaying, Lord, when ſaw we thee an hungred, or a thirſt, or a ſtranger, or naked, or ſicke, or in priſon, and did not miniſter vnto thee?

45 Then ſhal he anſwere them, and ſay, Verely I ſay vnto you, in as much as yee did it not to one of the leaſt of theſe, ye did it not to me.

46 * And theſe ſhal go into euerlaſting paine, and the righteous into life eternall. * Daniel. 12. 2. Iohn. 5. 29

CHAP. XXVI.

1 The conſultation of the Prieſts againſt Chriſt. 6 His feete are anoynted. 15 Iudas ſelleth him. 26 The inſtitution of the ſupper. 34 & 69 Peters denyall. 38 Chriſt is heauie. 47 He is betrayed with a kiſſe. 56 He is led to Caiaphas. 64 He confeſſeth him ſelfe to be Chriſt. 67 They ſpet at him.

✣ Marke 14.1 Luke 22.1

1 Christ witnesseth by his voluntarie going to death, that he wil make full satisfactiō for the sinne of Adam, by his obediēce. 2 God himselfe and not men, appointed ye time that Christ should be crucified in.

1 AND ✣ it came to passe, when Iesus had finished all these sayings, hee sayde vnto his disciples,

2 2 Ye know that after two dayes is the passeouer, and the Sonne of man shalbe deliuered to be crucified.

3 ✣ Thē assembled together the chiefe priests, & the Scribes, and the Elders of the people into the hall of the high priest, called Caiaphas:

4 And cōsulted together that they might take Iesus by subtiltie, and kill him.

5 But they saide, Not on the a feast *day*, lest any vprore be among the people.

6 ¶ ✣ 3 And when Iesus was in Bethania, in the house of Simon the Leper,

7 b There came vnto him a woman, which had a c boxe of very costly oyntment, & powred it on his head, as he sate at the table.

8 And when his d disciples sawe it, they had indignation, saying, What needed this e waste?

9 For this oyntmēt might haue bene solde for much, and bene giuen to the poore.

10 4 And Iesus knowing it, said vnto thē, Why trouble ye the woman? for shee hath wrought a good worke vpon me.

11 ✣ 5 For ye haue the poore alwayes with you, but me shall ye not haue alwayes.

a *By this worde, Feast, is meant the whole feast of vnleauened bread: the first and eyght day whereof were so holy, that they might do no manner of worke therein, though the whole companie of the Sanhedrin determined otherwise: And yet it came to passe through Gods prouidence, that Christ suffred at that time, to the ende that all the people of Israel might bee witnesses of his euerlasting sacrifice.* ✣ Marke 14.3. Iohn 11.2.

3 By this sudden worke of a sinneful woman, Christ giueth the ghestes to vnderstande of his death, & buriall which was nigh: the sauour whereof shall bring life to all sinners which flee vnto him. But Iudas taketh an occasion hereby to accomplish his wicked counsel and purpose.

b *For these thinges were done before Christ came to Hierusalem: & yet some thinke that the Euangelistes recite two historiesc These boxes were of alabaster, which in olde time men vsade holowe to put in oyntmentes: for some write, that alabaster keepeth oyntment very well without corruption. Plinie, booke 13. Chap. 1.* d *This is a figure called Synecdoche: for it is sayde but of Iudas that he was moued thereat, Iohn 12.4.* e *Vnprofitable spending.* 4 We ought not rashly to condemne that, which is not orderly done. ✣ *Deut. 15.11.* 5 Christ who was once anoynted in his owne person, must alwayes be anoynted in the poore.

12 For

12 For *f* in that she powred this oyntment on my bodie, she did it to burie me.

f In that shee powred this oyntment vpon my bodie, she did it to burie me.

13 Verely I say vnto you, whereſoeuer this Gospel shall be preached throughout all the worlde, there shall also this that shee hath done, be spoken of for a memoriall of her.

14 ¶ ✣ Then one of the twelue, called Iudas Iſcariot, went vnto the chiefe Priests,

✣ *Mark.14.10.*

15 And said, What wil ye giue me, and I wil deliuer him vnto you? and they appointed vnto him thirtie *pieces* of siluer.

Couetousnes in the ministry. our ministry will also make their bargaine before hande. And for wage deliuer Christ to his edemies. Small wage.

16 And from that time, he sought opportunitie to betray him.

17 ¶ ✣ Now *g* on the first *day* of the feast of vnleauened bread the disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eate the Passeouer?

✣ *Mark.14.12. Luke.22.7.*

6 Christ verely purposing to bring vs into our countrey out of hande, and so to abrogate the figure of the Lawe, fulfilleth the Lawe, neglecting the contrarie tradition and custome of the Iewes: & therewithall sheweth that all things shall so come to passe by the ministerie of men, that the secret counsell of God shall gouern them.

18 And he saide, Goe ye into the citie to such a man, & say to him, The master saith, My time is at hande: I will keepe the Passeouer at thine house with my disciples.

19 And the disciples did as Iesus had giue them charge, and made readie the Passeouer.

20 ✣ So when *h* euen was come, he *b* sate downe with the twelue.

21 And as they did eate, he said, * Verely I say vnto you, that one of you shall betray me.

22 And they were exceeding sorowful, & began euery one of them to say vnto him, Is it I, Master?

g This was the fourteenth day of the first moneth: and the first day of vnleauened bread should haue bene the fifteenth, but because this dayes euening (which after the maner of the Romanes was referred to the day before) and being by the Iewes maner to the day following, therefore it is called the first day of vnleauened bread. ✣ *Luke* 22.14.

h Because the Lawe appointed them to be shod, and haue their staues in their hands, as though they were in haste, therby it is to be gathered, that they sate not downe whē they did eate the Passeouer, but stoode, for otherwise when they were to meate they put off their shoes: therefore he speaketh here in this place, not of the Passeouer, but of the Supper, which was celebrated after that the Passeouer was solemely done.

* *Marke.14.18. Iohn.13.21.*

This law Exod. 12.11. of that maner of eat. of the Passouer with their loines girded, their shoes on their feet, their staues in their handes &c to eate it in haste was but temporall at that time only. And neuer after vsed. For the markes of the doore poste with flowr. And therfore Christ brake not the law in sitting &c. & in going out into the Garden after Supper. For in nothing [illegible]

23 And he answered and said, † He that i dippeth his hande with me in the dishe, hee shal betray me.

24 Surely the Sonne of man goeth his way, as it is written of him: but wo be to that man, by whō the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

25 Then Iudas k which betrayed him, answered and saide, Is it I, Master? He sayd vnto him, Thou hast said it. *Thine own mouth vttereth that*

26 ¶ 7 ‡ And as they did eate, Iesus tooke the bread, and when he had l blessed, he brake it, and gaue it to the disciples and said, Take, eate: m this is my bodie. *Christ gaue the sacraments to the mouth, but body to the mynde. See. 1. Cor. 24. 84.*

27 Also he tooke the cuppe, and when he had giuen thankes, he gaue it them, saying, Drinke ye n all of it. *This is, his Bread & wine a liuing food, powred out for Christ in pertaining vnto a memorial, a pledge, a token, a sacrament, a scale.*

28 o For this is my blood of the p New Testament, that is shedde for many, for the remission of sinnes. *See Exod. 24. 84.*

29 I say vnto you, that I will not drinke henceforth of this fruite of the vine vntill that day, when I shal drinke it new with you in my Fathers kingdome.

30 And when they had sung q a Psalme, they went out into the mount of Oliues.

† Psal. 41. 9.

i That is to say, whom I vouchsafed to come to my table, alluding to † place, psa. 41. 10. which is not so to be understoode, as though at the selfe same instant that the Lord spake these words, Iudas had had his hande in the dish (for that had bene an vndoubted token) but it is ment of his tabling and eating with him.

k Whose head was about nothing els but to betray him.

l Christ minding forthwith to fulfil the promises of the old couenant, instituteth a new couenant with new e signes.

‡ 1. Cor. 11. 24.

† Marke sayth, Had giuen thankes: and therfore blessing is not a consecrating, with a coniuring kinde of murmuring and force of wordes: and yet the bread and the wine are changed, not in nature but in qualitie, for they become vndoubted tokens of the bodie and blood of Christ, not of their owne nature or force of words, but by Christ his institution, which must be recited and layed forth, that faith may finde what to laye hold on, both in the word and in the elements. m This is a figuratiue speach, which is called Metonymia: that is to say, the putting of one name for another: so calling the bread his bodie, which is the signe and sacrament of his bodie: and yet notwithstanding, it is so a figuratiue and changed kinde of speach, that the faithfull doe receiue Christ in deede with all his gifts (though by a spirituall meanes) and become one with him. n Therefore they which tooke away the cup from the people, did against Christ his institution. o To wit, this cup or wine, is my blood, sacramentally, as Luk. 22. 20 p Or Couenant, that is to say, whereby the new league and couenaunt is made, for in making of leagues, they vsed powring of wine, and sheading of blood. q When they had made an ende of their solemne singing, which some thinke was sixe Psalmes, beginning at the 112. to the 117.

31 ¶ 8 † Then

31 ¶ 8 ✣ Then ſaid Ieſus vnto them, All ye ſhall be offended by mee this night: for it is written, I ✣ will ſmite the ſhepheарde, and the ſheepe of the flocke ſhalbe ſcattered.

32 But ∵ after I am riſen againe, I wil go before you into Galile.

33 But Peter aunſwered, and ſayde vnto him, Though that all men ſhould be offended by thee, yet will I neuer be offended.

34 ✱ Ieſus ſaid vnto him, Verely I ſay vnto thee, that this night, before the cocke crowe, thou ſhalt denie me thriſe.

35 Peter ſaid vnto him, Though I ſhould dye with thee, I wil in no caſe denie thee. Likewiſe alſo ſaid all the diſciples.

35 ¶ ✱ 9 Thē went Ieſus with them into a place which is called Gethſemane, and ſaid vnto his diſciples, Sit ye here, while I go, and pray yonder.

37 And he tooke vnto him Peter, and the two ſonnes of Zebedeus, and began to waxe ſorowful, and r grieuouſly troubled.

38 10 Then ſaide Ieſus vnto them, My ſoule is verie heauie, *euen* vnto the death: tarie ye here, and watch with me.

39 So hee went a litle further, and fell on his face, and prayed, ſaying, O my Father, if it be poſſible, ſ let this t cup paſſe from mee: neuertheleſſe, not as I will, but as thou wilt.

40 11 After, he came vnto the diſciples, & found

8 Chriſt being more carefull of his diſciples, then of himſelf, forewarneth them of their flight, and putteth them in better comfort.

✣ *Marke* 14.27 *Iohn* 16.32. and 18.8.

✱ *Zacharie* 13.7.

∵ *Marke* 14.28. *and* 16.7.

✱ *Iohn* 13.38. *Marke* 14.30.

✣ *Luke* 22.39.

9 Chriſt hauing regard to the weakenes of his diſciples, leauing all the reſt in ſafetie, taketh with him but three to be witneſſes of his anguiſh, and goeth of purpoſe into the place appointed to betray him in.

r *The worde which he vſeth, ſignifieth great ſorowe, and marueilous and deadly griefe: which thing, as it betokeneth the trueth of mans nature, which ſhunneth death as a thing that entred in againſt nature, ſo it ſheweth that although Chriſt were voide of ſinne, yet he ſuſteined this horrible puniſhment, becauſe he felt the wrath of God kindled againſt vs for ſinnes, which he reuenged and puniſhed in his perſon.* 10 Chriſt a true man, going about to ſuffer the puniſhment which was due vnto vs, for forſaking of God, is forſakē of his own: he hath a terrible conflict with the horrour and feare of the curſe of God; out of which hee eſcaping as conquerour, cauſeth vs not to be any more afrayde of death. ſ *Let it paſſe me, and not touch me.* t *That is, which is at hand, and is offred and prepared for me: a kinde of ſpeache which the Hebrewes vſe, for the wrath of God, and the puniſhment he ſendeth: also ſee, Chap.* 20.22. 11 An example of the careleſſeneſſe of man.

them a sleepe, and saide to Peter, What? could ye not watch with me one houre?

41 Watch, and pray, that ye enter not into tentation: the spirit in deede is readie, but the flesshe is weake.

42 Againe he went away the second time, and prayed, saying, O my Father, if this cup can not passe away from me, but that *I* must drinke it, thy will be done.

43 And he came, and founde them a sleepe againe, for their eyes were heauie.

44 So he left them and went away againe, and prayed the third time, saying the same wordes.

45 Then came he to his disciples, and said vnto them, Sleepe hencefoorth, and take your rest: beholde, the houre is at hand, and the Sonne of man is giuen into the hands of sinners.

46 12 Rise, let vs go: beholde, he is at hande that betrayeth me.

47 ✣ And while hee yet spake, lo Iudas, one of the twelue, came, and with him a great multitude with swordes and staues, *u* from the high Priestes and Elders of the people.

48 Now he that betraied him, had giuen them a token, saying, Whomsoeuer I shall kisse, that is he, lay holde on him.

49 And forthwith hee came to Iesus, and sayde, God saue thee, Master, and kissed him.

50 13 Then Iesus said vnto him, *x* Friend, wherfore art thou come? Then came they, and layde hands on Iesus, and tooke him.

51 And beholde, one of them which were with Iesus, stretched out *his* hande, & drewe his sworde, and strooke a seruant of the high Priest, & smote off his eare.

52 14 Thē said Iesus vnto him, Put vp thy sword into his place: ✣ for all that *y* take the sword, shall perish with the sworde.

53 15 Either thinkest thou, that I can not nowe pray to my Father, and he will giue me mo then twelue

12 Christ offreth himselfe willingly to be taken, that in so obeying willingly, he might make satisfactiō for the wilfull fall of Adam.
✣ *Mark.* 14.43. *Luke* 22.47. *Iohn.* 18.3.
u *Sent from the high Priestes.*
13 Christ is takē that we might be deliuered.
x *Christ reprehendeth Iudas tauntingly, and rebuketh him sharply, for he knew wel ynough for what cause he came.*
14 Our vocation must be the rule of our zeale.
✣ *Gene.* 9.6. *Reuel.* 13.10.
y *They take the sword to whom the Lord hath not giuen it, that is to say, they which vse the swords, and are not called to it.*
15 Christ was taken, because he was willing to be taken.

twelue legions of Angels?

54 How then ſhould the † Scriptures be fulfilled, vvhich ſay, that it muſt be ſo? Christ must ſuffer for the ſinne of the world. Ver. 24.

55 The ſame houre ſaid Ieſus to the multitude, Ye be come out as it vvere againſt a theefe, with ſwords & ſtaues to take me: I ſate daily teaching in the Temple among you, and ye tooke me not.

56 But all this was done, that the Scriptures of the Prophets might be fulfilled. ✣ Then al the diſciples forſooke him, and fled.

57 ❡ ∵ 16 And they tooke Ieſus, and led him to a Caiaphas the hie Prieſt, where the Scribes & the Elders were aſſembled. This high commiſſion.

58 And Peter followed him a farre off vnto the hie Prieſts b hall, and went in, and ſate with the ſeruants to ſee the end. Many baſe followers now a dayes.

59 Now * the chiefe Prieſts and the Elders, and al the whole councill ſought falſe witneſſe againſt Ieſus, to put him to death. The practiſe of the high commiſſion.

60 But they found none, & though many falſe witneſſes came, yet found they none: but at the laſt came two falſe witneſſes,

61 And ſaid, This man ſaid, * I can deſtroy the Temple of God, and builde it in three dayes. Ioh. 2. 19. Mat. 27. 40. Act. 6. 14.

62 Then the chiefe Prieſt aroſe, & ſaid to him, Anſwereſt thou nothing? c What is the matter that theſe men witneſſe againſt thee?

63 But Ieſus helde his peace. Then the chiefe Prieſt anſwered, and ſaide to him, I charge thee ſweare vnto vs by the liuing God, to tell vs, If thou be that Chriſt the Sonne of God, or no. THE oth of the high commiſſion. Saint Paule is forced often times to ſweare.

64 * Ieſus ſaid to him, Thou haſt ſaid: neuertheleſſe I ſaye vnto you, d hereafter ſhall ye ſee the Sonne of man, ſitting e at the right hād of ỹ power Chriſt ſweareth not: but ſhutteth them all to, as did Iudas & Peter.

1. By this queſtioning, he anſwereth a ſlye obiection, for they might haue asked him, why he did not in this his great extremitie of danger, call to his Father for ayde: but to this he anſwereth by a queſtion.

✣ *Iſai.* 35. 10.

✣ *Verſe.* 31.

∵ *Mark.* 14. 53. *Luk.* 22. 54. *Iohn.* 18. 14.

16 Chriſt being innocent is condemned of the high Prieſt for that wickednes whereof we are guiltie.

a *From Annas to Caiaphas, before whom the multitude was aſſembled, Iohn.* 18. 13.

b *The worde here vſed, ſignifieth properly an open large rowme before an houſe, as we ſee in Kings palaces and noble mens houſes: we call it a court, for it is open to the ayre, and by a figure Synecdoche, is taken for the houſe it ſelfe.* ✣ *Mark.* 14. 55. ✣ *Iohn* 2. 19.

c *How commeth it to paſſe that theſe men witneſſe againſt thee?* ✣ *Chap.* 16. 27. *Rom.* 14. 10. 1. *Theſſ.* 4. 14.

d *This worde diſtinguiſheth his firſt comming from the latter.*

e *Sitting with God in like and equall honour at the right hand of his power, that is, in greateſt power: for the right hande ſignifieth among the Hebrewes, that that is mighty and of great power.*

(v. 61. He ſaied not right he myght deſtroy it: but made them guilty of it. Nether ſpake he of their materiall temple. Ioh. 2. 19. 21. Marvell how they wreſt his words.)

of God, and come in the f cloudes of the heauen.

65 Then the hie Priest g rent his clothes, saying, He hath blasphemed, what haue we any more need of witnesses? behold: now ye haue heard his blasphemie.

66 What thinke ye? They answered, and said, He is guyltie of death. *Like iudge, like counsel. Like iudgment. The Smoke of Satnan.*

67 ✝ Then spet they in his face, and buffeted him, and other smote him with roddes,

68 Saying, Prophecie to vs, O Christ, Who is he that smote thee?

69 ¶ ✝ 17 Peter *b* sate without in the hall: and a mayd came to him, saying, Thou also wast with Iesus of Galile: *He is now afraide of a Girle. To confesse that he was with Christ.*

70 But he denied before them all, saying, I wote not what thou sayest. *From Eating v. 58. To Backbiting. Hos. 12. 15.*

71 And when he went out into the porche, another *maide* sawe him, and said vnto them that were there, This man was also with Iesus of Nazareth.

72 And againe he denied with an othe, saying, I knowe not the man. *Certainly. He that is afraide to be confessed of men before one will forsweare him before many.*

73 So after a while, came vnto him they that stood by, and said vnto Peter, Surely thou art also one of them: for euen thy speach bewrayeth thee.

74 Then began he to *h* curse *himself*, & to sweare, saying, I knowe not the man. And immediatly the cocke crewe. *See how sodainly sin & dangerously sin entreth. Satan.*

75 Then Peter remembred the words of Iesus, which had said vnto him, Before the cocke crowe thou shalt denie me thrise. So he went out, & wept bitterly. *Peter by the voice of a Cocke. Iudas not by the voice of God. He endureth not sin. Sermons. He differeth not.*

f *Cloudes of heauen. Looke afore, Chap. 24. 30.*

g *This was an vsuall matter among the Iewes: for so were they bound to do, when they heard any, Israelite to blaspheme God, and it was a tradition of their Talmude in the booke of the Magistrates, in the title, of the foure kinds of death.*

✝ *Esa. 50. 6.*

✝ *Mark. 14. 66. Luk. 22. 55. Iohn. 18. 29.*

17 Peter by the wonderfull prouidence of god, appointed to be a witnesse of all these things, is prepared to the example of singular constancie, by the experience of his owne incredulitie.

h *That is, without the place where the Bishop sate, but not without the house, for afterward he went from thence into the porche.* 1 *He swore, and cursed himself.*

CHAP. XXVII.

2 He is deliuered bound to Pilate. 5 Iudas hangeth himselfe. 19 Pilates wife. 20 Barabbas is asked. 24 Pilate washeth his hads. 29 Christ is crowned with thorne. 34 He is crucified, 40 Reuiled. 50 He giueth vp the ghost. 57 He is buried. 62 The souldiers watch him.

1 WHen ✝ the morning was come, all the chiefe Priests, & the Elders of the people tooke

✝ *Mar. 15. 1. Luk. 22. 66. Iohn 18. 28.*

tooke counſell againſt Ieſus, to put him to death,
2 And led him away bound, and deliuered him vnto Pontius Pilate the gouernour.
3 ¶ 1 Then when Iudas which betraied him, ſaw that he was condemned, he repented him ſelfe, and brought againe the thirtie *pieces* of ſiluer to the chiefe Prieſts, and Elders,
4 Saying, I haue ſinned, betraying the innocent blood. But they ſaide, What is that to vs? ſee thou to it.
5 And when he had caſt downe the ſiluer *pieces* in the Temple, he *a* departed, and went, † and hanged him ſelfe.
6 And the chiefe Prieſts tooke the ſiluer *pieces*, and ſaid, It is not lawful for vs to put them into the *b* treaſure, becauſe it is the price *c* of blood.
7 And they tooke counſell, and bought with them a potters field, for the buriall of *d* ſtrangers.
8 Wherefore that field is called, † The field of blood, vntill this day.
9 (Then was fulfilled that which was ſpoken by *e* Ieremias the Prophet, ſaying, ‡ *f* And they tooke thirtie ſiluer *pieces*, the price of him that was valued, whom *they* of the children of Iſrael valued.
10 And they gaue them for the potters field, as the Lord appointed me. ‡ *g*
11 ¶ 2 * And Ieſus ſtood before the gouernour, and the gouernour asked him, ſaying, Art thou the King of the Iewes? Ieſus ſaid vnto him, Thou ſayeſt it.
12 And when he was accuſed of the chiefe Prieſts, and Elders, he anſwered nothing.
13 Then ſaid Pilate vnto him, Heareſt thou not how many things they lay againſt thee?
14 But he anſwered him not to one worde, in ſo much that the gouernour marueiled greatly.

1 An example of the horrible iudgement of God, as well againſt them which ſell chriſt, as againſt them which bye Chriſt.

a *Out of mens ſightes.*
† *Act.1.18.*
b *The treaſure of the temple.*
c *Of life & death.*
d *Strangers and gheſtes, whom the Iewes could not abide to be ioyned vnto, no not after they were dead.*
† *Act.1.19.*
e *Seeing this Prophecie is read in Zach.11.12. it cã not be denied but Ieremies name crept into the text, either through the Printers fault, or by ſome other ignorance: may be alſo that it came out of the margine, by reaſon of the abbreuiation of the letters, the one being* iou, *the other* ion *which are not much vnlike. But in the Syrian text the Prophets name is not ſet downe at all.* ‡ *Zacha.11.12.* f *The Euangeliſt doth not followe the Prophets wordes, but his meaning, which he ſheweth to be fulfilled.* 2 Chriſt holdeth his peace when he is accuſed, that we may not be accuſed: acknowledging our guyltines, and therewithall his owne innocencie.
* *Mat.15.2. Luk.23.3. Ioh.18.33.*

3 Christ is first quitted of the same iudge, before he be condemned, that we might see, howe the iust died for the vniust.

15 3 Nowe at the feast, the gouernour was wont to deliuer vnto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 When they were then gathered together, Pilate saide vnto them, Whether will ye that I let loose vnto you Barabbas, or Iesus which is called Christ?

18 (For he knewe well, that for enuie they had deliuered him.

19 Also whē he was set downe vpon the iudgement seate, his wife sent to him, saying, Haue thou nothing to do with that iust man: for I haue suffered many things this day in a dreame by reason of him.)

✣ *Mark.15.11. Luk.23.18. Ioh.18.40. Act.3.14.*

4 Christ beeing quit by the testimonie of the Iudge himselfe, is notwithstanding cōdemned by the same to quit vs before God.

20 ✣ But the chiefe Priests and the Elders had perswaded the people that they should aske Barabbas, and should destroy Iesus.

21 Then the gouernour answered, and said vnto them, Whether of the twaine will ye that I let loose vnto you? And they said, Barabbas.

22 Pilate said vnto them, What shall I do then with Iesus, which is called Christ? They all saide to him, let him be crucified.

23 Then said the gouernour, But what euil hath he done? Then they cryed the more, saying, Let him be crucified.

24 4 When Pilate saw that he availed nothing, but that more tumult was made, he tooke water, & g washed his hands before the multitude, saying, I am innocent of the *b* blood of this iust man: looke you to it.

g *It was a maner in olde time, when any murder was mistrusted & in other slaughters, to wash their hands in water to declare them selues guiltles.*

h *Of the murder, an Hebrew kinde of speache.*

25 Than answered all the people, and said, *i* His blood *be* on vs, and on our children.

i *If there be any offence committed in slaying him, let vs and our posteritie smart for it.*

26 Thus let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified.

✣ *Mark.15.16. Iohn 19.2.*

27 ¶ & Then the souldiers of the gouernour tooke Iesus into the common hall, and gathered about him the whole band,

28 5 And

28 5 And they ſtripped him, & *k* put about him a *l* ſkarlet robe,

29 And platted a crowne of thornes, and put it vpon his head, and a reede in his right hande, and bowed their knees before him, and mocked him, ſaying, God ſaue thee king of the Iewes.

30 And ſpitted vpon him, and tooke the reede, & ſmote him on the head.

31 Thus when they had mocked him, they took the robe from him, and put his owne rayment on him, and led him away to crucifie him.

32 ✣ And as they came out, they found a man of Cyrene, named Simon: him they *m* compelled to beare his croſſe.

33 ✣ 6 And when they came vnto the place called Golgotha, (that is to ſay, the place of dead mens skulles)

34 7 They gaue him vineger to drinke, mingled with gall: & when he had taſted thereof, he would not drinke.

35 ¶ 8 And when they had crucified him, they parted his garmentes, and did caſt lottes, that it might be fulfilled which was ſpoken by the Prophet, ⁘ They deuided my garments among them, and vpon my veſture did caſt lots.

36 And they ſate and watched him there.

37 ¶ 9 They ſet vp alſo ouer his head his cauſe written, THIS IS IESVS THE KING OF THE IEWES.

38 ¶ 10 And there were two theeues crucified *n* him, one on the right hand, & another on *y* left.

39 11 And they that paſſed by, reuiled him, wag-

5 Chriſt ſuffreth that reproche which was due to our ſinnes. notwithſtãding in the meane time by the ſecret prouidence of God he is intituled king by them, which did him that reproch

k They caſt a cloke about him, and wrapped it about him, for it lacked ſleeues.

l Iohn and Marke make mention of a purple robe, which is alſo a very pleaſant red. But theſe prophane and malepert ſawcie ſouldiers clad Ieſus in this araye, to mock him withall, who was in deede a true king.

✣ *Mark. 15. 21 Luke 23. 26*

m They compelled Simon to beare his burdenſome croſſe, whereby it appeareth that Ieſus was ſo ſore handled before, that he fainted by the way, & was not able to beare his croſſe through: for Iohn wryteth that he did beare the croſſe, to wit, at the beginning. ✣ *Mar. 15. 22. Iohn 19. 17.* 6 He is led out of the city, that we may be brought into the heauenly kingdome. 7 Chriſt founde no comfort any where, that in him we might be filled with all comforte. 8 He is made a curſe, that in him we may be bleſſed, he is ſpoyled of his garments, that we might be enriched by his nakednes. ⁘ *Pſal. 22. 18. Mar. 15. 24.* He is pronounced the true Meſsias, euen of them of whom hee is reiected. 10 Chriſt began then to iudge the world, when after his iudgement he hunge betwixte two theeues. 11 To make full ſatisfaction for vs Chriſt ſuffereth and ouercommeth not onely the torments of the bodye, but alſo the moſt horrible torments of the minde.

ging their heads,

40 And saying, † Thou that destroyest the Temple, & buyldest it in three dayes, saue thy selfe: if thou be ỹ son of god, come down frō the crosse.

41 Likewise also the hie Priests mocking him, with the Scribes, and Elders, and Pharises, said,

42 He saued others, *but* he can not saue himselfe: if he be ỹ king of Israel, let him now come down from the crosse, and we wil beleeue in him.

43 † He trusteth in God, let him deliuer him now, if he will haue him: for he said, I am the Sōne of God.

44 The selfe same thing also the * theiues which were crucifyed with him, cast in his teeth. *See ch. 26. 8.*

45 12 Now frō the sixt houre was there darkenes ouer all the land, vnto the ninth houre.

46 And about the ninth hour Iesus cryed with a loud voice, saying, † Eli, Eli, lama sabachthani, that is, My God, My God, why hast thou o forsakē me?

47 And some of them that stoode there, when they heard it, said, This man calleth p Elias.

48 And straightway one of them ran, & tooke * a spondge, and filled it with vineger, and put it on a reede, and gaue him to drinke.

49 Other said, Let be: let vs see, if Elias wil come and saue him.

50 13 Then Iesus cryed againe with a loude voyce, and yeelded vp the Ghost.

51 14 And beholde, * the q vaile of the Temple was rent in twaine, frō the top to the bottome, & the earth did quake, and the stones were clouen.

52 And the r graues did open themselues, and many bodies of the Saints, which slept, arose,

53 And came out of the graues after his resurrec-

† *Iohn 2. 19*
† *Psal. 22. 9*
n *This is spoken by the figure Synecdoche, for there was but one of the that did reuile him*
12 Heauen it selfe is darkned for very horror, and Iesus crieth out from the depth of hell, & in the meane while he is mocked.
† *Psal. 22. 1*
o *To wit, in this miserie: And this crying out is proper to his humanitie, which notwithstanding was voide of sinne, but yet it felt the wrath of God, which is due to our sinnes.*
p *They allude to Elias name, not for want of vnderstanding the tongue, but of a prophane impudencie and sawcinesse, and hee repeated those words, to the ende that this better harping vpon the name, might be vnderstoode.*
* *Psal. 69. 22*
13 Christ after he had ouercome other enemies, at length prouoketh and setteth vpon death it selfe. 14 Christ, when he is dead, sheweth him selfe to bee God almightie, and his enemies confessing the same. * *2. Chro. 3. 14.* q *Which deuided the holyest of all.* r *That is to say, the stones claue in sunder, and the graues did open themselues to shew by the token, that death was ouercome: and the resurrection of the dead followed the resurrection of Christ, as appeareth by the nexte verse following.*

tion,

tion,& went into the holy citie,and appeared vnto many. *This was after Christs resurrection.*

54 When the Centurion, and they that were with him watching Ieſus,ſawe the earthquake,and the things that were done,they feared greatly,ſaying, Truely this was the Sonne of God.

55 ¶ And many women were there,beholding him a farre off,which had folowed Ieſus from Galile,miniſtring vnto him.

56 Among whome was Marie Magdalene,and Marie the mother of Iames,and Ioſes,& the mother of Zebedeus ſonnes.

57 ¶ 15 ✣ And when the euen was come, there came a riche man of Arimathea, named Ioſeph, who had alſo himſelfe bene Ieſus diſciple.

58 He went to Pilate, and asked the bodie of Ieſus. Then Pilate commanded the bodie to be deliuered.

59 So Ioſeph tooke the body,and wrapped it in a cleane linnen cloth,

60 And put it in his newe tombe,which he had hewen out in a rocke, and rolled a great ſtone to the doore of the ſepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie ſitting ouer againſt the ſepulchre.

62 ¶ 16 Nowe the next day that followed the Preparation *of the Sabbath*, the hie Prieſtes & Phariſes aſſembled to Pilate,

63 And ſaid,Syr,we remember that that deceiuer ſaid,while he was yet aliue,Within three daies I will riſe.

64 Cõmand therefore,ỹ the ſepulchre be made ſure vntill the third day, leſt his diſciples come by night,and ſteale him away, & ſay vnto the people, He is riſen from the dead: ſo ſhall the laſt errour be worſe then the firſt.

65 Then Pilate ſaid vnto thẽ,Ye haue a ſwatch: goe,and make it ſure as ye know.

66 And they went,and made the ſepulchre ſure with the watch,and ſealed the ſtone.

15 Chriſt is buried,not priuily or by ſtealth, but by the Gouernours cõſent by a famous mã, in a place not far diſtant, in a new ſepulchre, ſo ỹ it cã not be doubted of his death. ✣ *Mar.*15.42. *Luk.*23.50. *Iohn.*19.38.

16 The keeping of the ſepulchre is committed to Chriſtes owne murderers,that there might be no doubt of his reſurrection.

ſ *The ſouldiers of the garriſon which were appointed to keepe the temple.*

CHAP.

CHAP. XXVIII.

1 The wome̅ go to ỹ ſepulchre. 2 The Angel. 9. The women ſee Chriſt. 18 He ſendeth his Apoſtles to preach.

1 NOwe † in the *a* end of the Sabbath, when the firſt *day* of the weeke *b* bega̅ to dawne, Marie Magdalene, and the other Marie came to ſee the ſepulchre,

2 And beholde, there was a great earthquake: for the Angel of the Lord deſcended from heaue̅, and came & rolled backe the ſtone fro̅ the doore, and ſate vpon it.

3 And his *c* countenance was like lightning, and his raiment white as ſnow. *See Mark. 9. 3.*

4 And for feare of him, the keepers were aſtonied, and became as dead men.

5 But the Angel anſwered, and ſaid to the women, Feare *d* ye not: for I know that ye ſeeke Ieſus which was crucified.

6 He is not here, for he is riſen, as he ſaid: come, ſee the place where the Lord was layd.

7 And go quickly, and tel his diſciples ỹ he is riſen fro̅ ỹ dead: & behold, he goeth before you into Galile: there ye ſhal ſee him: lo, I haue told you.

8 So they departed quickly from the ſepulchre, with feare and great ioye, and did runne to bring his diſciples word.

9 ¶ And as they went to tel his diſciples, behold, Ieſus alſo met the̅, ſaying, God ſaue you. And they came, & tooke him by ỹ feete, & worſhipped him.

10 Then ſaide Ieſus vnto them, Be not afraied. Goe, & tel my brethren, that they go into Galile, and there ſhall they ſee me.

11 ¶ Now when they were gone, behold, ſome of the watch came into the citie, and ſhewed vnto the hie Prieſts all the things that were done.

12 And they gathered them togither with the Elders, & tooke counſel, & gaue large money vnto the ſouldiers,

13 Saying,

† Mar. 16. 5. Iohn. 20. 11.

1 Chriſt hauing put death to flight in the ſepulchre, riſeth by his own power, as ſtraightway the Angel witneſſeth.

a *At the going out of the Sabbath, that is, about day breake after the Romanes count, which reckon the naturall day fro the ſunne riſing to the next ſunne riſing: & not as the Hebrewes, which count from euening to euening*

b *When the morning of the firſt day after the Sabbath beganne to dawne: and that firſt day is the ſame, which we now call Sunday, or the Lords day.*

c *The beames of the eyes, & by the figure Synecdoche, for the countenance*

d *The word (Ye) is ſpoke̅ with force, to confirme the women, now that the ſouldiers were afraid.*

2 Chriſt appeareth himſelfe after his reſurrection, and ſending the wome̅ to his diſciples, ſheweth that he hath not forgotten them.

3 The more the ſunne ſhineth, the more are the wicked blinded.

13 Saying, Say, his disciples came by night, and stole him away while we slept.

14 And if this matter *c* come before the Gouernour to be heard, we will perswade him, and so vse the matter that you shall not neede to care.

15 So they tooke the money, and did as they were taught: and this saying is noysed among the Iewes vnto this day.

16 ¶ 4 Then the eleuen disciples went into Galile, into a mountaine, where Iesus had appointed them.

17 And when they sawe him, they worshipped him: but some doubted.

18 And Iesus came, and spake vnto them, saying, ✣ All power is giuē vnto me in heauē, & in earth.

19 ✣ 5 Go therfore, and teach all nations, baptizing them *f* in the Name of the Father, and the Sonne, and the holy Ghost. *Doctrine ioyned to the Sacrament. Act. Luk. 3. 3.*

20 Teaching them to obserue all things, whatsoeuer I haue commanded you: & loe, I am with you *g* alway, vntil the end of the world. Amen. *Ier. 1. 8. Ier. 15. 20. 2.*

c For it was to be feared, that it would be brought to the Gouernours eares.

4 Christ appeareth also to his disciples, whom he maketh Apostles.

✣ *Heb. 1. 2. Chab. 11. 27. Iohn. 17. 2.*

✣ *Mar. 16. 15.*

5 The summe of the Apostleship, is the publishing of the doctrine receyued of Christ through out al ỹ world, & the ministrie of ỹ sacraments: the efficacie of which things, hangeth not of the ministers, but of the Lord.

f Calling vpon the name of the Father, the Sonne, & the holy Ghost. ✣ Ioh. 14. 16. *g For euer: & this place is meant of the maner of the presence of his spirit, by meanes whereof he maketh vs partakers both of himselfe and of all his benefites, but is absent from vs in body.*

The cause of our cleansing or regeneration is the persuasion of ỹ father & mother in the sō, the gospell in the holy goste.

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO MARKE.

CHAP. I.

4 Iohn baptizeth. 6 His apparel & meat. 9 Iesus is baptized. 12 He is tempted. 14 He preacheth ỹ Gospell. 21 and 39 He teacheth in the Sinagogues. 23 Hee healeth one that had a deuill. 29 Peters mother in lawe. 32 Many diseased persons. 40 The Leper.

1 THe beginning of the Gospel of Iesus Christ, the Sonne of God:

2 ✣ 1 As it is writtē in the *a* Prophets, ✣ Beholde, *b* I sende my messenger

1 Iohn goeth before Christ as it was forespoken by ỹ Prophets

a This is the figure Metonymia, whereby is meant the bookes of the Prophetes, Malachie & Esai. ✣ *mal. 3 1. b The Prophet vseth the present tence, when he speaketh of a thing to come, being as sure of it, as if he sawe it.*

c before

c *A Metaphor taken from the vsage of Kings, which vse to haue vshers goe before them.*
✣ *Isai.40.3*
Luke 3.4
Iohn 1.15
2 The summe of Iohns doctrine, or rather christs is remission of sinnes & amendment of life.
✣ *Mat.3.1*
d *The Iewes vsed many kindes of washings: but here is spoken of a peculiar kinde of washing, which hath all the parts of true baptisme, amendment of life, & forgiuenes of sinnes.*
✣ *Mat.3.4.*
✣ *Leuit.11.22.*
✣ *Mat.3.11*
Luke 3.16
Iohn.1.26
Actes 1.5.& 2.4.
& 11.16.& 19.4
3 Iohn and all ministers cast their eies vpon Christ the Lord.
e *The Euangelist his meaning was*

c before thy face, which shall prepare thy way before thee.

3 ✣ The voyce of him that cryeth in the wildernes, *is*, Prepare the way of the Lord: make his pathes straight.

4 2 ✣ Iohn did baptize in the wildernesse, and preach the d baptisme of amendement of life, for remission of sinnes.

5 And all the countrey of Iudea, and they of Hierusalē went out vnto him, & were al baptized of him in the riuer Iordan, confessing their sins.

6 ✣ Nowe Iohn was clothed with camels heare, and with a girdle of a skinne about his loynes, & he did eate * Locusts and wilde hony,

7 ✣ 3 And preached, saying, A stronger then I commeth after me, whose shooes latchet I am not worthy to e stoope downe, and vnloose.

8 Truely I e baptize you with water: but he wil baptize you with the holy Ghost.

9 ¶ * 4 And it came to passe in those daies, that Iesus came from Nazareth f citie of Galile, and was baptized of Iohn in Iordan.

10 5 And assoone as he was come out of the water, *Iohn* saw the heauens clouen in twaine, and the holy ghost descending vpon him like a doue.

11 ✣ Then there was a voyce from heauē, *saying*, Thou art my beloued Sone, in whom I am *b* well pleased.

12 ✣ 6 And immediately the Spirit *i* driueth him into the wildernes.

13 And he was there in the wildernesse fourtie

so expresse the condition of the basest seruant. f *He sheweth that all the force of baptisme proceedeth from Christ, who baptizeth within.* * *Mat.3.13, Luk.3.21. Iohn. 1.33.* 4 Christ doth consecrate our baptisme in himselfe. 5 The vocatiō of Christ from heauen, as head of the Church. g *Iohn that went downe into the water with Christ.* h *Luke Matth.3.17.* ✣ *Matth.3.1. Luke 4.1. Hebr. 2.18.* 6 Christ being tempted ouercommeth. i *Here is no violent and forcible driuing out meant: but the diuine power enableth Christ (who had lyued vntill this time as a priuate man) vnto a newe person, and prepareth him to the combat that was at hand, and to his ministerie.*

dayes,

dayes, and was tempted of Satan: he was also with the wilde beastes, and the Angels ministred vnto him.

14 ¶ † 7 Now after that Iohn was committed *to prison*, Iesus came into Galile, preaching the Gospel of the kingdome of God,

15 And saying, The time is fulfilled, and the kingdome of God is at hande: repent and beleeue the Gospell.

16 ¶ † 8 And as he walked by the sea of Galile, he sawe Simon, and Andrewe his brother, casting a nette into the sea, (for they were fishers.)

17 Then Iesus sayd vnto them, Folowe me, and I will make you to be fishers of men.

18 And straightway they forsooke their nettes, and folowed him.

19 9 And when he had gone a litle further thence, he sawe Iames *the sonne* of Zebedeus, and Iohn his brother, as they were in the shippe, mending their nettes.

20 And anone he called them: and they left their father Zebedeus in the ship with his hyred seruantes, and went their way after him.

21 ¶ So ‡ they entred into k Capernaum, and straightway on the Sabbath day he entred into the Synagogue, and taught.

22 And they were astonied at his doctrine, *for he taught them as one that had authoritie, and not as the Scribes.

23 ¶ 10 And there was in their Synagogue a man *l* in whom was an vncleane spirite, and he cried out,

24 Saying, Ah, what haue we to doe with thee, O *m* Iesus of Nazareth? Art thou come to destroy vs? I know thee what thou art, *euen* that *n* holy one of God.

25 And Iesus rebuked him, saying, Holde thy peace, and come out of him.

26 And the vncleane spirit *o* tare him, and cryed with a loude voyce, and came out of him.

† *Mat.4.12 Luk.4.14. & Iohn.4.43.

7 After that Iohn is taken, Christ sheweth himselfe fully.

† *Mat.4.18. Luk.5.2.

8 The calling of Simon and Andrewe.

9 The calling of Iames & Iohn.

‡ *Mat.4.13. Luk.4.31.

k *From the citie Nazareth.*

* *Mat.7.28. Luk.4.32.

10 He preacheth that doctrine, by which alone Satan is driuē out of the world, which also he cōfirmeth by a miracle.

l *Wont for word, a man in an vncleane spirit, that is to say, possessed with an euil spirit.*

m *He was borne in Bethleem, but through the error of the people he was called a Nazarean, because he was brought vp in Nazareth.*

n *He alludeth to that name that was written in the golden plate which the high Priest wore. Exod.28.36*

o *Looke beneath, chap.9.20.*

27 And they were all amased, so that they demanded p one of another, saying, What thing is this? what newe doctrine is this? for he q commaundeth euen the foule spirites with authoritie, and they obey him.

28 And immediatly his fame spread abroade throughout all the region r bordering on Galile.

29 ¶ ✣ 11 And assoone as they were come out of the Synagogue, they entred into the house of Simon and Andrewe, with Iames and Iohn.

30 And Simons wiues mother lay sicke of a feuer, and anon they tolde him of her.

31 And he came and tooke her by the hande, and lifted her vp, and the feuer forsooke her by and by, and she ministred vnto them.

32 And when euen was come, at what tyme the sunne setteth, they brought to him all that were diseased, and them that were possessed with deuils.

33 And the whole citie was gathered together at the doore.

34 And he healed many that were sicke of diuers diseases? and he cast out many deuils, and s suffred not the deuils to say that they knewe him.

35 And in the morning very early before day, *Iesus* arose and went out into a solitarie place, and there prayed.

36 And Simon, and they that were with him, followed carefully after him.

37 And when they had founde him, they said vnto him, All men seeke for thee.

38 Then he said vnto them, Let vs goe into the t next townes, that I may preach there also: for I came out for that purpose.

39 And he preached in their Synagogues, throughout all Galile, and cast the deuils out.

40 ¶ ✣ 12 And there came a leper to him, beseeching him, and kneeled downe vnto him, and said to him. If thou wilt, thou canst make me cleane.

41 And Iesus had compassion, and put forth his hand,

p *As men amased.*
q *By his owne authoritie, or as a Lord.*
r *Not onely into Galile, but also into the countries bordering vpon it.*
✣ *Mat.8.14. Luk.4.38.*
11 By healing of diuers diseases, he sheweth that he hath brought true life into the world.
s *For it belongeth not to the deuils to preach the Gospel, Act.16.18.*
t *Villages which were as Cities.*
a. *Mat.8.2. Luk.5.12.*
12 By healing the leprous, he sheweth that he came for this cause, to wipe out the sinnes of the world with his touching.

hand, and touched him, and ſaid to him, I will: be thou cleane.

42 And aſſone as he had ſpoken, immediatly the leproſie departed frō him, & he was made cleane.

43 And after he had giuen him a ſtreight commaundement, he ſent him away forthwith,

44 13 And ſaid vnto him, See thou ſay nothing to any man, but get thee hence, and ſhew thy ſelfe to the * † Prieſt, and offer for thy cleanſing thoſe things which Moſes commanded, for a teſtimonie all vnto them.

13 He witneſſeth that he was not moued with ambition, but with the onely deſire of his Fathers glory, and loue towardes poore ſinners.

u *All the poſteritie of Aaro might iudge of a leper.* † *Leuit.* 14.4. † *Luke.* 5.13.

45 But when he was departed, † he beganne to tell many things, and to publiſh the matter: ſo that Ieſus coulde no more openly enter into the citie, but was without in deſert places: and they came to him from euery quarter.

CHAP. II.

3 And 4 One ſicke of the palſie, hauing his ſinnes forgiuen him, is healed. 14 Matthew is called. 19 Faſtings and afflictions are foretold. 23 The diſciples plucke the eares of corne. 26 The ſhewebread.

* *Mat.* 9.1. *Luke.* 5.18.

1 AFter * *a ſeuen* dayes, hee entred into Capernaum againe, and it was noyſed that he was in the *a* houſe.

1 Chriſt ſheweth by healing this man which was ſicke of the palſie, that men recouer in him through fayth onely, all their ſtrength which they haue loſt.

a Capernaum is called a houſe for men.

2 And anon, many gathered together, in ſo much that the *b* places about † doore could not receiue any more: & he preached the word vnto thē.

a *In the houſe where he vſed to remaine: for he choſe Capernaum to dwell on, and left Nazareth.*

3 And there came vnto him, that brought one ſicke of the palſie, borne of foure men.

4 And becauſe they coulde not come nere vnto him for the multitude, they vncouered the roofe of the houſe where he was: and when they had broken it open, they clet downe the *c* bed, wherein the ſicke of the palſie laye.

b *Neither the houſe nor the entrie was able to holde them.* c *They brake vp the vpper part of the houſe, which was plaine, and let downe the man that was ſicke of the palſie into the lower part where Chriſt preached, for they could not otherwiſe come into his ſight.* d *The worde ſignifieth the worſt kinde of bed, whereupon men vſe to lay downe themſelues at noonetide, and ſuch other times to refreſh themſelues: we call it a couche.*

5 Now whē Ieſus ſaw their fayth, hee ſaid to the ſick of the palſie, Sonne, thy ſinnes are forgiuē thee

6 And there were certaine of the Scribes, ſitting there, and *e* reaſoning in their hearts,

7 Why doth this man ſpeake ſuch blaſphemies? † who can forgiue ſinnes, but God onely?

8 And immediatly when Ieſus perceiued in his ſpirit, that thus they reaſoned with themſelues, he ſaid vnto them, Why reaſon ye theſe things in your hearts?

9 Whether is it eaſier to ſay to the ſicke of the palſie, Thy ſinnes are forgiuen thee? or to ſay, Ariſe, and take vp thy bed, and walke?

10 But that yee may knowe, that the Sonne of man hath authoritie in earth to forgiue ſinnes, (he ſaid vnto the ſicke of the palſie)

11 I ſay vnto thee, Ariſe and take vp thy bedde, and get thee hence into thine owne houſe.

12 And by and by he aroſe, and tooke vp his bed, and went forth before them all, in ſo much that they were all *f* amaſed, and glorified God, ſaying, We neuer ſawe ſuch a thing.

13 ¶ 2 Then he went forth againe towarde the ſea, and all the people reſorted vnto him, and hee taught them.

14 † And as Ieſus paſſed by, hee ſawe *g* Leui *the ſonne* of Alpheus ſit at the receite of cuſtome, and ſaid vnto him, Follow me. And he aroſe and folowed him.

15 ¶ And it came to paſſe, as Ieſus ſate at table in his houſe, many Publicanes and ſinners ſate at table alſo with Ieſus, and his diſciples: for there were many that followed him.

16 And when the Scribes and Phariſes ſawe him eate with the Publicanes and ſinners, they ſaid vnto his diſciples, Howe is it, that he eateth & drinketh with Publicanes and ſinners?

17 Now when Ieſus heard it, hee ſaid vnto them, The whole haue no neede of the Phyſicion, but the ſicke. ⁂ I came not to call the righteous, but the ſinners to repentance.

18 * 3 And the diſciples of Iohn, and the Phariſes

e In their mindes diſputing vpon that matter, on both ſides.
† *Iob.14.4. Iſai.43.25.*

f Word for word, paſt themſelues, or out of their wittes.
2 The Goſpel offendeth the proude, and ſaueth the humble.
† *Mat.9.9. Luke.5.27.*
g Matthewes other name.
⁂ *1.Tim.1.13.*
* *Mat.9.14. Luke.5.33.*
3 The ſuperſtitious & hypocrites do raſhly put the ſumme of godlines in things indifferent & are here for three cauſes reprehended. Firſt for ỹ not cõſidring what euery mans ſtrength is able to beare, they raſhly make all maner of lawes cõcerning ſuch things, without all diſcretion.

ſes did faſt, and came and ſaid vnto him, VVhy doe the diſciples of Iohn, and of the Phariſes faſt, and thy diſciples faſt not?

19 And Ieſus ſaid vnto them, Can the children of the maiage chaber faſt, whiles the bridegrome is with them? as long as they haue the bridegrome with them, they can not faſt.

20 But the dayes will come, when the bridegrome ſhalbe taken from them, and then ſhal they faſt in thoſe dayes.

21 Alſo no man ſoweth a piece of newe cloth in an olde garment: for els the newe piece that filled it vp, taketh away *ſomewhat* from the olde, and the breach is worſe.

22 Likewiſe no man putteth newe wine into old veſſels: for els the newe wine breaketh the veſſels, and the wine runneth out, and the veſſels are loſt: but newe wine muſt be put into new veſſels.

23 ¶ ✣4And it came to paſſe as he went through the corne on the *b*Sabbath day, that his diſciples, as they went on their way, began to plucke the eares of corne.

24 And the Phariſes ſaid vnto him, Behold, why do they on ỹ Sabbath day, that which is not lawful?

25 And he ſaide to them. Haue yee neuer read what ✝ Dauid did when he had neede, and was an hungred, *both* he, and they that were with him?

26 How he went into the houſe of God, in the dayes of ỹ Abiathar the hie Prieſt, and did eate the ſhewe bread, which were not lawfull to eate but for the ỽ Prieſtes, and gaue alſo to them which were with him?

27 And he ſaid to them, The Sabbath was made for man, and not man for the Sabbath.

28 VVherfore the Sonne of man is Lorde, euen of the *k* Sabbath.

✣ *Mat.12.1. Luke.6 1.*

4 Secondarily, for that they make no difference betweene the laws which God made concerning ỹ ſame things, & lawes that aremade of things which are tterly vnlawful.

b Worde for word, on the Sabbaths, that is, on the holie dayes.

✝ *1.Sam.21.6. 11.Sam.21.11. he is called Achimelech and his ſonne Abiathar, but by conference of other places, it is plaine that both of them had two names, Looke.8.Chr.24.6 2 Sam.1.17.&15 29.1.king.2.26. 2 King.25.18.*

ỽ *Exod.29.33. Leu.8.31.and 24.9.*

k Hath the Sabbath day in his power, and may rule it as hee liſteth.

CHAP. III.

1 The withered hād is healed. 6. The Phariſes cōſult w the Herodiās. 10 Many are healed by touching chriſt. 31 At his fight the deuils fell down before him. 14 The

twelue Apoſtles. 24 The kingdome deuided againſt it ſelfe. 29 Blaſphemie againſt the holye Ghoſt. 33 Chriſtes parentes.

3 ✣ *Mat.12.9. Luke.6.6.*

AND ✣ 1 hee entred againe into the Synagogue, and there was a man which had a *a* withered hand.

2 And they watched him, whether he woulde heale him on the Sabboth day, that they might accuſe him.

3 Then he ſaid vnto the man which had the withered hand, Ariſe: *Stande forth* in the middes.

4 And he ſaid to them, Is it lawfull to do a good deede on the Sabbath day, or to do euill? to ſaue the *b* life, or to kill? But they held their peace.

5 Then he looked round about on them, *c* angerly, mourning alſo for the *d* hardnes of their heartes, and ſaid to the man, Stretch foorth thine hand. And he ſtretched it out: and his hand was reſtored, as whole as the other.

6 ¶ 2 And the Phariſes departed, and ſtraightway gathered a councill with the *e* Herodians againſt him, that they might deſtroy him.

7 But Ieſus auoyded with his diſciples to the ſea: and a great multitude followed him from Galile, and from Iudea,

8 And from Hieruſalem, and from Idumea, and *f* beyond Iordan: and they that dwelled about Tyrus and Sidon, when they had hearde what great things he did, came vnto him in great number.

9 And hee commanded his diſciples, that a litle ſhip ſhould *g* waite for him, becauſe of the multitude, leſt they ſhould throng him.

10 For hee had healed manie, in ſo much that they preaſſed vpon him to touch him, as manie as had *h* plagues.

1 Thirdly, for that they preferred the ceremonial law (which was but an appendant to the morall lawe (before the morall lawe. Whereas contrarywiſe, they ſhoulde haue learned out of this, the true vſe of the ceremonial law

a *That is, vnprofitable and dead.*

b *A figuratiue ſpeach, by the figure Synecdoche. For this kinde of ſaying, To ſaue the life, is as much, as to ſaue the man.*

c *Men, when they haue wrong done vnto them, are angrie, but not without vice: but Chriſt is angrie without vice, neyther is he ſorie ſo much for the iniurie that is done to his owne perſon, as for their wickednes: and therefore he had pitie vpon them, and for that cauſe is he ſaide to haue mourned.*

d *As though their heart had beene ſo cloſed vp, & growen together, that wholſome doctrine could preuaile no more with them.*

2 The more ſ truth is kept vnder, the more it commeth out.

e *Looke Matth.22.16.*

f *Which Ioſephus calleth ſtonie or rockie.*

g *Should alwayes be ready for him.*

h *Diſeaſes wherewith God ſcourgeth men as it were with whippes.*

11 And

11 And when the i vncleane spirites sawe him, they fell downe before him, and cried saying, Thou art the Sonne of God. *That Satan alleageth all he sayings of the men that Christ speake of God, but are for enuie with the diuell.*

12 And he sharpely rebuked them, to the ende they should not vtter him.

13 ¶ + Then he went vp into a mountaine, and called vnto him whome he woulde, and they came vnto him.

14 3 And hee kappoynted twelue, that they should be with him, and that he might sende them to preache,

15 And that they might haue power to heale sicknesses, and to cast out deuils.

16 And the first was Simon, and he named Simon, Peter.

17 Then Iames *the sonne* of Zebedeus, and Iohn Iames brother (and surnamed them Boanerges, which is, the sonnes of thunder,)

18 And Andrew, and Philippe, & Bartlemew, and Matthew, & Thomas, & Iames, *the sonne* of Alpheus, and l Thaddeus, and Simon the Cananite,

19 And Iudas Iscariot, who also betrayed him, & they came m home.

20 And the multitude assembled againe, so that they could not so much as eate bread.

21 4 And when his kinsfolkes heard of it, they went out to lay holde on him: for they said that he was beside him selfe.

22 ¶ + And the Scribes which came down from Hierusalem, said, He hath Beelzebub, and through the prince of the deuils he casteth out deuils.

23 But he called them vnto him, and saide vnto them in parables, How can Satan driue out Satan?

24 For if a king dome be deuided against it self, that kingdome can not stand.

25 Or if a house be deuided against it selfe, that house can not continue.

26 So if o Satan make insurrection against him selfe, and be deuided, he can not endure, but is at an ende.

i *In them whome they had entred into: or by the figure called Metonymia for the which were vexed with the vncleane spirits.*
+ *Chap. 6. 7. Mat 10. 1. Lu. 9. 1*

3 The xii. Apostles are set apart to be trained vp to the office of the Apostleship.

k *Chose & appointed out twelue to be familiar & conuersant with him.*

l *Whome Luke also calleth Iudas: and for difference sake, y other Iudas is called Iscarot.*

m *The disciples whom Christ had taken to be of his traine and to liue with him, come home to his house, to be with him alwayes after.*

4 None are worse enemies of the Gospel, then they that least ought.

n *Word for word, they that were of him that is his kinsfolke: for they that were nigh were brought to their kinsmen.*
+ *Mat. 9. 34. and 12. 24. Lu. 11. 15.*

o *Satans impes & hande.*

✣ *Mat.*18.31. *Luke.*12.10. *1.Iohn.*5.16

5 They only are without hope of ſaluation, which do maliciouſly oppugn Chriſt, whome they know.

27 No man can enter into a ſtrong mans houſe, and take away his goods, except he firſt binde that ſtrong man, and then ſpoyle his houſe.

28 ¶ ✣ 5 Verely I ſay vnto you, all ſinnes ſhall be forgiuen vnto the children of men, & blaſphemies, wherewith they blaſpheme:

29 But he that blaſphemeth agaynſt the holy Ghoſt, ſhall neuer haue forgiuenes, but is culpable of eternall damnation.

p *Theſe are the wordes of the Euangeliſt.*

30 p Becauſe they ſaid, He had an vncleane ſpirit.

✣ *Mat.*12.46. *Luk.*8.19.

q *Vnder this name Brother, the Hebrews vnderſtand all that are of the ſame ſtocke and kindred.*

6 The ſpirituall kindred is farre otherwiſe to be accounted of, then the carnall or fleſhly.

31 ¶ ✣ Then came his q brethren & mother, and ſtoode without, and ſent vnto him, and called him.

32 And the people ſate about him, and they ſaid vnto him, Behold thy mother, & thy brethren ſeeke for thee without.

33 But he anſwered them, ſaying, Who is my mother and my brethren.

34 6 And he looked round about on the, which ſate in compaſſe about him, and ſaid, Beholde my mother and my brethren.

35 For whoſoeuer doeth the will of God, he is my brother, and my ſiſter, and mother.

CHAP. IIII.

4 The Parable of the ſower, 14 And the meaning ther of. 18 Thornes. 21 The candle. 26 Of him that ſowed, and then ſlept. 31 The graine of muſtarde ſeede. 38 Chriſt ſleepeth in the ſhippe.

✣ *Mat.*13.1 *Luk.*8.4.

a *Sea ſide of Tiberias.*

b *In a ſhip which was launched into the ſea.*

1 AND ✣ he began againe to teache by the a ſea ſide, and there gathered vnto him a great multitude, ſo that he entred into a ſhip, and ſate b in the ſea, and all the people was by the ſea ſide on the land.

1 The ſelf ſame doctrine of the Goſpel is ſowen euery where, but it hath not like ſucceſſe in deede through the fault of mã, but yet by the iuſt iudgement of God.

2 And he taught them many things in parables, and ſaid vnto them in his doctrine,

3 1 Hearken: Beholde there went out a ſower to ſowe.

4 And it came to paſſe as he ſowed, that ſome fell by the way ſide, and the foules of the heauens came, and deuoured it vp.

5 And ſome fell on ſtony ground, where it had

not

not much earth, and by & by sprang vp, because it had not deapth of earth.

6 But assoone as the Sunne was vp, it was burnt vp, and because it had not roote, it withered away.

7 And some fel among the thorns, & the thorns grewe vp, and choked it, so that it gaue no fruite.

8 Some agayne fell in good grounde, and did yelde fruite that sprong vp, & grew, and it brought fourth, some thirtie folde, some sixtie folde, & some an hundreth folde.

9 Then he said vnto them, He that hath eares to heare, let him heare.

10 And when he was c alone, they that were d about him with the twelue, asked him of the parable.

11 And he said vnto them, To you it is giuen to know the mysterie of the kingdome of God: but vnto them that are e without, all things be done in parables,

12 † That they seeing may see, & not discerne: and they hearing, may heare, and not vnderstande, least at any time they should turne, & their sinnes should be forgiuen them.

13 Againe he sayde vnto them, Perceiue ye not this parable? howe then should ye vnderstande all other parables?

14 The sower soweth the worde.

15 And these are they that *receiue the seede* by the wayes side, in whom the worde is sowen: but when they haue heard it, Satan cōmeth immediatly, & taketh away the word that was sowen in their heartes.

16 And likewise they that receiue the seede in stony ground, are they, which whē they haue heard the word, straightwayes receiue it with gladnes.

17 Yet haue they no roote in themselues, & indure but a time: *for* when trouble and persecution ariseth for the word, immediatly they be offended.

18 Also they that receiue the seede among the thornes, are such as heare the worde:

19 But the cares f of this world, & the † deceitfulnes of riches, and the lustes of other things enter in,

c *Word for word* solitarie.

d *They that followed him at the heeles.*

e *That is to say, to strangers, and such as are none of ours.*

† *Isa.6.9. Mat.13.14. Luk.8.10. Iohn.12.40. Acts.28.26. Rom.11.8.*

f *Which pertaine to this life.*

† *1.Tim.6.17.*

in, and choke the worde, and it is vnfruitfull.

20 But they that haue receiued seede in good ground, are they that heare the word, and receiue it, and bring forth fruite: one *corne* thirtie, another sixtie, and some an hundreth.

21 ¶ 2Also he said vnto them, ✣ Commeth the candle in, to be put vnder a bushell, or vnder the bed, and not to be put on a candlesticke?

22 ✣ For there is nothing hid, that shall not be opened: neither is there a secret, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 3And he sayde vnto them, Take heede what ye heare. ✣ With what measure ye meat, it shall be measured vnto you: and vnto you that heare, shall more be giuen.

25 ✣ For vnto him that hath, shall it be giuen, & from him that hath not, shall be taken away, euen that he hath.

26 ¶ 4Also he said, So is the kingdome of God, as if a man should cast seede in the ground,

27 And g should sleepe, and rise vp night & day, and the seede should spring and growe vp, he h not knowing howe.

28 For the earth bringeth foorth fruite i of it selfe, first the blade, then the eares, after that full corne in the eares.

29 And assone as the fruite sheweth it self, anon he putteth in the sickle, because the harueste is come.

30 ¶ ✣ 5He said moreouer, Whereunto shall we liken the kingdome of God? or with what comparison shall we compare it?

31 *It is* like a grayne of mustarde seede, which when it is sowen in the earth, is the least of al seedes that be in the earth:

2 Although the light of the Gospel be reiected of the world, yet it ought to be lighted, if it were for no other cause then this, that the wickednes of ỹ world might be made manifest.
✣ *Mat.*5.15. *Lu.*8.16. & 11.33
✣ *Mat.*10.26. *Lu.*8.17. & 12.2.
3 The more liberally that we communicate such giftes as God hath giuen vs, with our brethren, the more bountifull will God be toward vs.
✣ *Mat.*7.2. *Lu.*6.38.
✣ *Mat.*13.12. *and*.25.29. *Lu.*8.18 & 19.26
4 The Lorde soweth and reapeth after a maner vnknowen to men.
g *That is, when he hath done sowing, should passe the time both daye and night, nothing doubting but that the seede would spring, which groweth both day and night.* h *It is the part of the ministers, to labour the ground with all diligence, and commende the successe to God: for that mightie working whereby the seede commeth to blade and eare, is secret, and is only knowen by the fruite.* i *By a certayne power which moueth itselfe.* ✣ *Mat.*13.31. *Lu.*13.19. 5 God farre otherwise then men vse, beginneth with the least, and endeth with the greatest.

32 But after that it is sowen, it groweth vp, and is greatest of all herbes, and beareth great braunches, so that the foules of heauen may builde vnder the shadowe of it.

33 And †with many such parables he preached the word vnto them, *as they were able to heare it.

34 And without parables spake he nothing vnto them: but he *expounded all things to his disciples apart.

35 ¶ ‖Now the same day when euen was come, he said vnto thē, Let vs passe ouer vnto ‡ other side.

36 And they left the multitude, and tooke him as he was in the ship, and there were also with him other litle shippes.

37 ¶ And there arose a great storme of winde, & the waues dashed into ‡ ship, so that it was now ful.

38 And he was in the sterne a sleepe on a pillow: and they awoke him, and said to him, Master, carest thou not that we perish?

39 And he rose vp, and rebuked the winde, and sayd vnto the Sea, Peace, and be still. So the winde ceased, and it was a great calme.

40 Then he sayd vnto them, m VVhy are ye so fearefull? how is it that ye haue no fayth?

41 And they feared exceedingly, and sayde one to another, VVho is this, that both the winde & sea obey him?

† *Mat.13.34.*
* *According to the capacitie of the hearers.*
Word for word, Loosed, as you would say, read them the hard riddels.
‡ *Mat.8.23. Luke.8.22.*
¶ *They that saile with Christ, although he seme to sleepe neuer so soundly whē they are in danger, yet they are perceiued of him in time conuenient, being awaked.*
m *Howe commeth it to passe that you haue no faith?*

CHAP. V.

1 One possessed is healed. 7 The deuil acknowledgeth Christ. 9 A legion of deuils 13 entreth into swine. 22 Iairus daughter. 25 A woman is healed of a bloodie issue. 26 Physicians. 34 Faith. 39 Sleepe.

1 AND ‖ they came ouer to the other side of the sea into the countrey of the a Gadarens.

2 And when he was come out of the ship, there met him incontinently out of the graues, a man b which had an vncleane spirit:

‖ *Mat.8.28. Luke.8.26.*
a *Many haue the vertue of Christ in admiration, and yet they wil not redeeme it with the losse of the least thing they haue.*
2 *Looke Mat.8.30.*
b *Worde for worde, in an vncleane spirit: wher they are said to be in the spirit, because the spirit holdeth them fast locked vp, and as it were bound.*

3 Who

3 Who had his abiding among the graues, and no man could binde him, no not with chaynes:

4 Because that when he was often bounde with fetters and chaynes, he plucked the chaynes asunder, and brake the fetters in pieces, neither coulde any man tame him.

5 And alwayes both night and day hee cryed in the mountaines, and in the graues, and strooke him selfe with stones.

6 And when he sawe Iesus afarre off, hee ranne, and worshipped him,

7 And cryed with a loude voyce, & sayde, What haue I to do with thee, Iesus the Sonne of the most high God? I *c* will that thou sweare to me by God, that thou torment me not.

8 (For he said vnto him, Come out of the man, thou vncleane spirit.)

9 And he asked him, VVhat is thy name? and he answered, saying, My name *is* Legion: for we are many.

10 And he *d* prayed him instantly, that he would not send them away out of the countrey.

11 Now there was there in the *e* mountaines a great heard of swine, feeding.

12 And al the deuils besought him, saying, Sende vs into the swine, that we may enter into them.

13 And incontinently Iesus gaue them leaue. Then the vncleane spirites went out, & entred into the swyne, and the heard ranne headlong from the high banke into the *f* sea, (and there were about two thousand swine) and they were choked vp in the sea.

14 And the swineheards fled, and tolde it in the citie, and in the countrey, and they came out to see what it was that was done.

15 And they came to Iesus, and sawe him that had bene possessed with the deuil, and had the legion, sit both clothed, & in his right minde: and they were afrayd.

16 And they that sawe it, tolde them, what was done

c That is, assure me by an othe, that thou wilt not vexe me.

d That deuil that played the messager for his felowes.

e This whole countries is for the greater part of it verie hilly, for the mountaines of Galaad runne through it.

f Strabo in the sixteenth booke sayeth that in Gadaris there is a standing poole of verie naughtie water, which if beasts taste of, they shead their heare, nayles, or houes and hornes.

done to him that was poſſeſſed with the deuill, and concerning the ſwine.

17 Then they began to pray him, that he would depart from their coaſtes.

18 And when he was come into the ſhip, he that had bene poſſeſſed with the deuill, prayed him that he might be with him.

19 Howbeit Ieſus would not ſuffer him, but ſaid vnto him, Goe thy way home to thy friendes, and ſhew them what great things the Lorde hath done vnto thee, and *how* hee hath had compaſsion on thee.

20 So he departed, and began to publiſh in Decapolis, what great thinges Ieſus had done vnto him, and all men did marueil.

21 ¶ And when Ieſus was come ouer againe by ſhip vnto the other ſide, a great multitude gathered together to him, and he was neere vnto the ſea.

22 ✣ And *g* beholde, there came one of the rulers of the Synagogue, whoſe name was Iairus: and when he ſawe him, he fell downe at his feete

23 And beſought him inſtantly, ſaying, My litle daughter lieth at point of death: *I pray thee* that thou wouldeſt come and laye thine handes on her, that ſhe might be healed, and liue.

24 Then he went with him, & a great multitude followed him, and thronged him.

25 (2 And there was a certaine woman, which was diſeaſed with an iſſue of blood twelue yeres,

26 And had ſuffered many things of many phyſicions, & had ſpent all that ſhee had, and it auailed her nothing, but ſhe became much worſe.

27 When ſhee had heard of Ieſus, ſhee came in the preaſſe behinde, and touched his garment.

28 For ſhe ſaide, If I may but touch his clothes, I ſhalbe whole.

29 And ſtraightway the courſe of her blood was dried vp, and ſhe felt in her body, that ſhe was healed of that plague.

30 And immediatly when Ieſus did knowe in him

✣ *Mat.9.18. Luke.8.41.*

g The whole copanie aſſembled not diſorderly, but in euery Synagogue there were certain men which gouerned the people.

2 Ieſus being touched with true faith, although it be but weake, doth heale vs by his vertue.

himselfe the vertue that went out of him, he turned him round about in the preasse, & saide, Who hath touched my clothes?

31 And his disciples sayde vnto him, Thou seest the multitude throng thee, and sayest thou, Who did touch me?

32 And hee looked round about, to see her that had done that.

33 And the woman feared and trembled: for she knewe what was done in her, and she came and fell downe before him, and tolde him the whole trueth.

34 And he sayd to her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.)

35 While he yet spake, there came from the *same* ruler of the Synagogues house *certaine* which saide, Thy daughter is dead: why disease thou the Master any further?

3 Fathers apprehend by faith the promises of life euen for their children.

35 3 Assoone as Iesus heard that worde spoken, he said vnto the ruler of the Synagogue, Be not afraide: onely beleeue.

37 And he suffered no man to followe him saue Peter and Iames, and Iohn the brother of Iames.

38 So hee came vnto the house of the ruler of the Synagogue, and saw the tumult, and them that wept and wailed greatly.

39 And he went in, and sayde vnto them, Why make ye this trouble, and weepe? the childe is not dead, but sleepeth.

4 Such as mock & scorn Christ, are vnworthy to bee witnesses of his goodnesse. h *The three disciples.*

40 4 And they laught him to scorne: but he put them all out, and tooke the father, and the mother of the childe, and them *h* that were with him, and entred in where the childe lay,

41 And tooke the childe by the hand, and sayde vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, arise.

42 And straightway the maiden arose, and walked: for she was of the age of twelue yeeres, & they were astonied out of measure.

43 And

43 And he charged them straitely that no man
should knowe of it, and commanded to giue her
meate.

CHAP. VI.

1 Christ preaching in his countrey, his own contemne him. 6 The vnbeliefe of the Nazarites. 7 The Apostles are sent. 13 They cast out deuils: they anoynt the sicke with oyle. 14 Herods opinion of Christ. 18 The cause of Iohns imprisonment. 22 Dauncing. 27 Iohn beheaded, 29 buried. 30 The Apostles returne from preaching. 34 Christ teacheth in the desert. 37 He feedeth the people with fiue loaues. 48 The Apostles are troubled on the sea. 56 The sicke that touch Christs garment, are healed.

1 AND † he departed thence, and came into his owne countrey, and his disciples folowed him.

2 And when the Sabbath was come, he began to teach in the Synagogue, & many that heard him, were astonied, and said, From whence hath this man these things? and what wisedome is this that is giuen vnto him, that euē such a great works are done by his hands.

3 Is not this that carpenter Maries sonne, the brother of Iames and Ioses, and of Iuda & Simon? and are not his b sisters here with vs? And they were offended in him.

4 Then Iesus said vnto them, A †Prophet is not without c honour, but in his owne countrey, and among his owne kinred, and in his owne house.

5 And he d could there doe no great works, saue that he laide his hands vpon a fewe sicke folke, and healed them,

6 And he marualled at their vnbeliefe, ‖ and went about by the townes on euery side, teaching.

7 ¶ × 2 And he called vnto him the twelue, and

† *Mat.13.54. Luk.4.16.*

1 The faithlesse world doeth no whit at all diminisshe the vertue of Christ, but wittingly and willingly depriueth it selfe of the efficacie of it beeing offred vnto them.

a *The word signifieth powers, or vertues, whereby are meante those wonderfull workes that Christ did: which shewed and set forth the vertue & power of his Godhead to all the world. Mat.7.22,*

b *After the maner of the Hebrues who by brethren and sisters, vnderstande all their kinsfolkes. † Mat.13.57. Lu.4.24. Iohn.4.44.*

c *Not onely that hath that honour which of right is due to him taken from him, but is also euil spoken of and misreported.* d *That is, he would not: for we must nedes haue faith if we will receiue the works of God.* ‖ *Mat.4.23. Lu.13,22.* × *Chap.3.14. Mat.10.1. Lu.9.1.*

2 The disciples are prepared to that generall Apostleship, by a peculiar sending forth.

began

began to sende them forth two and two, and gaue them power ouer vncleane spirits.

8 3 And commaunded them, that they shoulde take nothing for *their* iourney, saue a staffe onely: neither scrip, neither bread, neither money in their girdels:

9 But that they should be shod with † *e* sandals, and that they should not put on *f* two coates.

10 And he said vnto them, Whersoeuer ye shall enter into an house, *g* there abide till ye departe thence.

11 † 4 And whosoeuer shal not receiue you, nor heare you, when ye depart thence, shake off the dust that is vnder your feet, for a witnes vnto thē. Verely I say vnto you, It shal be easier for Sodome, or Gomorrha at the day of iudgement, then for that citie.

12 ¶ And they went out, and preached, that *men* should amend their liues.

13 And they caste out many deuils: and they * *h* anointed many that were sicke, with oyle, and healed *them*.

14 ¶ * 5 Then king Herod heard *of him*, (for his name was made manifest) and said, Iohn Baptist is risen agayne from the dead, and therefore great *i* works are wrought by him.

15 Other said, It is Elias, & some said, It is a Prophet, or as one of *k* those Prophets.

16 * So when Herod heard it, he said, It is Iohn whom *l* I beheaded: he is risen from the dead.

17 For Herod him selfe had sent forth, and had taken Iohn, and bound him in prison for Herodias sake, which was his brother Philippes wife, because he had maried her.

18 For Iohn said vnto Herod, † It is not lawfull for thee to haue thy brothers wife.

19 Therefore Herodias *m* layed wayte agaynst him,

3 Faithfull pastors ought not to haue their minds set, no not on things that are necessarie to this life, if they may be a hinderaunce vnto them, be it neuer so litle.

† *Act.* 12. 8.

e The worde signifieth properly, womens shoes.

f That is, they should take no change of garmēts with them, that they might be lighter for this iourney & make more speede.

g That is, change not your inns in this short iorney.

† *Mat.* 10. 14.

4 The Lord is a most seuere reuenger of hys seruants.

† *Act.* 13. 51. *and* 18. 6.

* *Iames.* 5. 14.

h That oyle was a token and a signe of this marueilous vertue and feare that the gifte of healing is ceased a good while since, the ceremonie which is yet retey-

red of some, is to no purpose. * *Mat.* 14. 1. *Luk.* 9. 7. 5 The Gospel confirmeth the godly, and vexeth the wicked. *i The word signifieth Powers, whereby is meant the power of working miracles.* *k Of the old Prophets.* * *Luk.* 3. 19. *l Commaunded to be beheaded.* † *Leu.* 18. 16. & 20. 21. *m Sought al meanes to do him hurt.*

him,and would haue killed him,but ſhe could not:

20 For Herod feared Iohn,knowing that he was a iuſt man,and an holy, and reuerenced him, and when he heard him, he did many things, & heard him n gladly.

21 But the time being conuenient,when Herod on his birth day made a banket to his princes and captaines, and chiefe eſtates of Galile:

22 And the daughter o of ỹ ſame Herodias came in and daunced, & pleaſed Herod, and them that ſate at table together, the King ſaid vnto the maid, Aske of me what thou wilt, and I will giue it thee.

23 And he ſware vnto her, Whatſoeuer thou ſhalt aske of me, I will giue it thee, *euen* vnto the halfe of my kingdom.

24 ✣So p ſhee went forth and ſaid to her mother What ſhall I aske? and ſhee ſaid Iohn baptiſts head.

25 Then ſhee came in ſtraightway with haſte vnto the king and asked, ſaying I would that thou ſhouldeſt giue me euen now in a charger the head of Iohn Baptiſt.

26 Then the king was verie ſorie: yet for his othes ſakes, and for their ſakes which ſate at table with him, he would not refuſe her.

27 And immediatly ỹ King ſent the q hangmã, and giue charge that his heade ſhould be brought in. So he went and beheaded him in the priſon,

28 And brought his head in a charger & giue it to the maide, & the maide gaue it to her mother.

29 And when his diſciples heard it, they came and tooke vp his bodie, and put it in a tombe.

30 ¶ ✣ And the Apoſtles gathered themſelues together to Ieſus, and tolde him all thinges, both what they had done and what they had taught.

31 6 And he ſaid vnto them, Come ye apart into ỹ wildernes, & reſt a while: for there were many commers and goers, ỹ they had not leaſure to eat.

32 ⁘ So they went by ſhipp out of the way into a deſert place.

n *The tyrant was very well content to heare ſentence pronoũced againſt him, but the ſeede fell vpon ſtonie places.*

o *Which the ſame Herodias had not by Herodes Antipas, but by Philip, and Ioſephus calleth her Salome.*

✣ *Matt.14.8.*

p *For women vſed not to ſit at table with men*

q *The word ſignifieth one that beareth a dart, & the Kings garde was ſo called, becauſe they did beare dartes.*

✣ *Luke 9.10.*

6 Such as folow Chriſt ſhal want nothing, no not in the wildernes, but ſhal haue a boundance. And how wicked a thing is it, not to looke for this tranſitorie life at his handes, who giueth euerlaſting life

⁘ *Matth.14.13.*

33 But the people ſawe them when they departed,and many knewe him , and ranne a foote thither out of all cities, & came thither before them, and aſſembled vnto him

34 ✣ Then Ieſus went out,and ſaw a great multitude,and had compaſſion on them , becauſe they were like ſheepe which had no ſhepheard: †and he began to teach them many things.

35 ∵ And when the day was nowe farre ſpent, his diſciples came vnto him, ſaying, This is a deſert place, and nowe the day is farre paſſed.

36 Let them depart,that they may goe into the countrey and townes about,and buy e them bread: for they haue nothing to eate.

37 But he anſwered , and ſaid vnto them , Giue ye them to eate.And they ſaid vnto him, ‡ Shall we go,and buie ſtwo hundreth pennie worth of bread, and geue them to eate?

38 ✳Then he ſaid vnto them, How many loaues haue ye? goe and looke . And when they knew it, they ſaid Fiue,and two fiſhes.

39 So he commaunded them to make them all ſit downe by ‖ companies vpon the greene graſſe.

40 Then they ſate downe by ¶ rowes , by hundreds , and by fifties.

41 And he tooke the fiue loaues , and the two fiſhes,and looked vp to heauen, and gaue thankes, and brake the loaues , and gaue them to his diſciples to ſet before them , and the two fiſhes he deuided among them all.

42 So they did all eate,and were ſatiſfied,

43 And they tooke vp twelue baſkets full of the fragments, and of the fiſhes.

44 And they that had eaten , were about fiue thouſand men,

45 ¶ 7 And ſtraightway he cauſed his diſciples

✣ *Mat.9 36. and 14.14.*
✣ *Luk.9.11.*
∵ *Mat.14.15.*
‡ *This is a kind of demande and wondring,not without a priuie mocke, which men do commonly vſe,when beginning to be in a fume, they denie to doe a thing.*
ſ *Which is about twentie crounes, which is fiue pounde.*
✳ *Mat.14.17 Luke 9.13. Iohn 6.9.*
† *Word for word, by bakeres after ye maner of the Hebrewes,who haue no diſtributiues, as Chapter 6.7. Now he calleth the row of the ſitters,bankets.*
‖ *The word ſignifieth , the beddes in a garden,and it is word for worde, by beddes and beddes, meaning thereby that they ſate downe in rowes, one by another, as beddes in a garden.*
7 The faythful ſeruants of God after theire litle labour,are ſubiect to a great tempeſt, which Chriſt doeth ſo moderate , being preſent in power although abſent in bodie,that he bringeth them to an happie hauen,at ſuch time and by ſuch meanes , as they looked not for: A liuely image of the Church toſſed to and fro in this world.

to

to goe into the ſhippe, and to goe before vnto the other ſide vnto Bethſaida, while hee ſent away the people.

46 Then aſſoone as hee had ſent x them away, he departed into a mountaine to pray.

47 ✣ And when euen was come, the ſhip was in the middes of the ſea, and he alone on the land.

48 And he ſawe them troubled in rowing, (for the winde was contrarie vnto them) and about the fourth watch of the night, he came vnto them, walking vpon the ſea, & would haue paſſed by them.

49 And when they ſawe him walking vpon the ſea, they ſuppoſed it had bene a ſpirit, and cried out.

50 For they all ſawe him, and were ſore afraid: but anon he talked with them, and ſaid vnto them, be ye of good comfort: it is I, be not afraide.

51 Then he went vp vnto them into the ſhippe, and the winde ceaſed, & they were y much more amaſed in them ſelues, and marueiled.

52 For they had not z conſidered *the matter* of the loaues, becauſe their hearts were hardened.

53 ¶ ✣ And they came ouer, and went into the lande of Gennesaret, and arriued.

54 8 So when they were come out of the ſhip, ſtraightway they knew him,

55 And ranne about throughout all that region round about, *and* began to carie hither and thither in couches all that were ſicke, where they heard that he was.

56 And whitherſoeuer hee entred into townes, or cities, or villages, they layde their ſicke in the ſtreetes, and prayed him that they might touche at the leaſt the edge of his garment. And as many as touched a him, were made whole.

x *His diſciples.*
✣ *Mat.14.23. Iohn.6.15.*
y *They were ſo farre from leaning to be amaſed, when they knewe that it was no ſpirit, that they were much more aſtoniſhed then euer they were before, when they ſaw the winde and the ſeas obey his commandement.*
z *Either they perceiued not, or had not well conſidered that miracle of the fiue loaues, inſomuch that that vertue of Chriſt was no leſſe ſtrãge to them, then if they had not bene preſent at that miracle which was done but a litle before.*
✣ *Mat.14.34.*
8 Chriſt being reiected in his owne countrey, and arriuing vpon a ſudden amongſt them of whom he was not looked for, is receiued to their great profite.
a *Or the hemme of the garment.*

CHAP VII.

1 The Apoſtles are founde fault with, for eating with vnwaſhen hands. 4 The Phariſes traditiõs about waſhings. Hypocrites 8 Mens traditiõs more ſet by thẽ Gods. 10 Parents muſt be honored. 14 The thinges that doe in deede defile a man. 25 The woman of Chanane. 32 The deafe domme man is healed.

✣ *Mat.*15.2.

1 None do more reſiſt the wiſedome of God then they that ſhould be wiſeſt, and that vpon a zeale of their owne traditions: for man doe not pleaſe themſelues more in any thing thē in ſuperſtition, that is to ſay, in a worſhip of God fondly deuiſed of them ſelues.

a *Word for word, eate bread: a kinde of ſpeach which the Hebrewes vſe, taking bread for all kinde of foode.*

b *For the Phariſes woulde not eate their meate with vnwaſhen hands, becauſe they thought that their hands were defiled with common handling of things, Mat.*15. 11.12.

c *Obſeruing diligently.*

1 THen ✣ 1 gathered vnto him the Phariſes and certaine of the Scribes which came from Hieruſalem.

2 And when they ſawe ſome of his diſciples *a* eate meate with *b* common hands, (that is to ſay, vnwaſhen) they complayned.

3 (For the Phariſes, and all the Iewes, except they waſh their handsoft, eat not, cholding the tradition of the Elders. *The Sect of the pharasies deſcribed.*

4 And *when they come* from the *d* market, excepte they waſhe, they eate not: and many other thinges there be, which they haue taken vpon them to obſerue, *as* the waſhing of cuppes, and *e* pottes, and of braſen veſſels, and of beddes.)

5 Then asked him the Phariſes and Scribes Why *f* walke not thy diſciples according to the tradition of the Elders, but eate meate with vnwaſhen handes?

6 2 Then he anſwered and ſaid vnto them, Surely ✣ Eſay hath prophecied well of you, hypocrites, as it is written, This people honoureth mee with lippes, but their heart is farre away from mee.

✣ 7 3 But they woorſhip me in vaine, teaching *for* doctrines the commandements of men.

8 4 For yee lay the commaundement of God apart, and obſerue the tradition of men, *as* the waſhing of pottes and of cuppes, and many other ſuch like things ye doe.

9 5 And he ſaide vnto them, VVell, ye reiect the commandement of God, that ye may obſerue your owne tradition.

d *That is to ſay, from ciuill affaires and worldly, they goe not to meate, vnleſſe they waſh themſelues firſt.* e *By theſe words are vnderſtood all kindes of veſſels which are appointed for our dayly vſe.* f *Why liue they not? a kinde of ſpeach taken from the Hebrewes: for amongſt them, the way is taken for trade of life.* 2 Hypocriſie is alwayes ioyned with ſuperſtition. ✣ *Iſa.*29.14. 3 The more earneſt the ſuperſtitious are, the more they are mad, in promiſing themſelues Gods fauour by their deſerts. 4 The deuiſes of ſuperſtitious men do not only not fulfil ✣ Law of God (as they blaſphemouſly perſwade themſelues) but alſo do vtterly take it away. 5 True religion, which is cleane contrary to ſuperſtition, conſiſteth in ſpirituall worſhip: and all enemies of true religion, although they ſeeme to haue taken deepe roote, ſhalbe pluckt vp.

10 For

10 For Moſes ſaid, ✣ Honour thy father and thy mother: and ✝Whoſoeuer ſhall ſpeake euill of father or mother, let him g die the death.

11 But ye ſay, If a man ſay to father or mother, Corban, *that is*, By the gift that is *offred* by me, thou mayeſt haue profite, *be ſhalbe free.*

12 So yee ſuffer him no more to doe any thing for his father, or his mother,

13 Making the worde of God of none authoritie, by your tradition which ye haue ordeined: and ye doe many ſuch like things.

14 ∵ Then he called the whole multitude vnto him, and ſaid vnto them, Hearken you all vnto me, and vnderſtand.

15 There is nothing without a man, that can defile him, when it entreth into him: but ✳ things which proceede out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when hee came into an houſe, *away* from the people, his diſciples asked him concerning the parable.

18 And he ſaid vnto them, VVhat? are ye without vnderſtāding alſo (Do ye not know that whatſoeuer thing from without entereth into a man, cannot defile him,

19 Becauſe it entreth not into his heart, but into the belly, and goeth out into the draught which is the *b* purging of all meates?

20 Then he ſaide, That which commeth out of man, that defileth man.

21 ✳ For from within, *euen* out of the heart of men, proceede euill thoughtes, adulteries, fornications, murthers,

22 Thefts, *i* couetouſnes, wickednes, deceit, vncleānes, an wicked eie, backbiting, pride, fooliſhnes.

23 All theſe euill things come from within, and defile a man.

24 ¶ ✳ 6 And frō thence he roſe, and went into the *l* borders of Tyrus and Sidon, and entred into an

✣ *Exod.20.12. Deut.5.16. Ephe.6.2.*
✝ *Exod.21.17. Leuit.20.9. Pro.20.20.*
g *Without hope of pardon, he ſhalbe put to death.*
∵ *Mat.15.10.*
h *For that that goeth into the draught, purgeth all meates.*
✳ *Ge.6.5.& 8.21*
i *All kind of craftines wherby men profite themſelues by othermens loſſes*
k *Cankered malice.*
✳ *Mat.15.21.*
6 That which the proude doe reiect when it is offred vnto thē, that ſamedo the modeſt & humble ſinners as it were violently wring out.
l *Into the vttermoſt coaſtes of Paleſtine, which were next to Tyrus and Sidon.*

an house, and woulde that no man shoulde haue knowen: but he could not be hid.

25 For a certaine woman, whose litle daughter had an vncleane spirite, heard of him, & came, and fell at his feete,

26 (And the woman was a *m* Greeke, a *n* Syrophenissian by nation) & she besought him that he woulde cast out the deuill out of her daughter.

27 But Iesus sayde vnto her, Let the children first be fed: for it is not good to take the childrens bread, and to cast it vnto *o* whelpes.

28 Then shee answered, and saide vnto him, *p* Trueth, Lord: yet indeede the whelpes eate vnder the table of the childrens crommes.

29 Then he said vnto her, For this saying goe thy way: the deuill is gone out of thy daughter.

30 And when she was come home to her house, shee founde the deuill departed, and her daughter lying on the bed.

31 ¶ 7 And he departed againe from the coasts of Tyrus and Sidon, and came vnto the sea of Galile, through the middes of the coastes of *q* Decapolis.

32 And they brought vnto him one that was deafe, and stambered in his speach, and prayed him to put his hand vpon him.

33 Then hee tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, hee sighed, and sayde vnto him, Ephphata, that is, Be opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and hee spake plaine.

36 And he commanded them, that they should tel no man: but how much soeuer he forbad them, the more a great deale they published it,

37 And were beyonde measure astonied, saying, ✣ He hath done all things well: hee maketh both the deafe to heare, and the domme to speake.

CHAP.

m *By profession, prophane.*

n *Neighbour nations were to Damascus.*

o *He vseth this word whelpes rather then the word Dogs, that hee may seeme to speake more contumeliously.*

p *As if she sayde, It is as thou sayest Lord, for it is enough for the whelpes, if they can but gather vp the crommes that are vnder the table: therefore I craue the crommes and not the childrens bread.*

7 As the Father created vs to this life in the beginning in his onely Sonne, so doeth he also in him alone renue vs vnto euerlasting life.

q *It was a litle countrey, and so called of ten cities, which the foure gouernments do runne betweene, and compasse. Plinie, booke. 3. chap. 8.*

✣ *Gen. 1. 31. Eccle. 39. 21.*

CHAP. VIII.

The miracle of ỹ ſeuen loaues. 11 The Iewes ſeeke ſignes. 15 To beware of the leauen of the Phariſies. 22 A blind man healed. 27 The peoples ſundry opinions of Chriſt. 29 The Apoſtles acknowledge Chriſt. 31 He foretelleth his death. 33 Peter. Satan. 35 To ſaue & loſe ỹ life. 36 To be aſhamed of Chriſt

8 IN ✣ thoſe dayes, when there was a very great multitude, and had nothing to eate, Ieſus called his diſciples to him, & ſaid vnto them,

✣ *Mat.*15.32.

2 I haue compaſsion on the multitude, becauſe they haue nowe continued with me three dayes, & haue nothing to eate.

3 And if I ſend them away faſting to theire owne houſes, they would *a* faint by the waye: for ſome of them came from farre.

4 Then his diſciples anſwered him, Whēce can a man ſatiſfie thes ẅ bread here in the wilderneſs?

5 And he asked them, Howe many loaues haue ye? And they ſaid Seuen.

6 Then he commanded the multitude to ſit downe on the grounde: and he tooke the ſeuen loaues, and gaue thankes, brake *them*, and gaue to his diſciples to ſet before *them*, and they did ſet *them* before the people.

7 They had alſo a fewe ſmale fiſhes: and when he had giuen thankes, he commanded them alſo to be ſet before *them*.

8 So they did eate, and were ſuffiſed, and they tooke vp of the broken meat, that was left, ſeuen baskets full.

9 (And they that had eaten, were about foure thouſand) ſo he ſent them away.

10 ¶ ✣ And anon he entred into a ſhip with his diſciples, & came into the parts of Dalmanutha.

11 ✣ And the Phariſes *b* came forth, and began to diſpute with him, ſeeking of him a ſigne from heauen, and tempting him.

✣ *Matth.*15.39.

✣ *Matth.*16.1

12 Then he *c* ſighed deepely in his ſpirit, & ſaid, Why doeth this generattion ſeeke a ſigne? Verely I ſay

a Worde for word, they wil fall one ſunder, or be diſſolued, for when men fal in a ſound, their ſynowes fall one from another.

1 The ſtubberne enēmies of the doctrine of the Goſpel, giuing no credit to the miracles already done, require newe: but Chriſt being angrie with them, doeth vtterly forſake them.

b A common kind of ſpeache, which the Hebrewes vſe wherby is meant that the phariſes went from their houſes of purpoſe, to encounter with him.

c Theſe ſighes came euen from his heart roote, for the Lord was very much moued with theſe mens ſo great infidelitie.

I say vnto you, *d* a signe shall not be giuen vnto this generation.

13 ¶ So he left them, and went into the shippe againe, and departed to the other side.

14 ¶ † And they had forgotten to take bread, neither had they in the ship with thē but one loafe

15 2 And he charged them, saying, Take heede and beware of the leauen of the Phanises, & of the leauen of Herod,

16 3 And they reasoned among themselues, saying, *It is* because we haue no bread.

17 And when Iesus knewe it, he said vnto them, Why reason you *thus*, because ye haue no bread? perceyue ye not yet, neither vnderstand? haue ye your hearts yet hardened?

18 Haue ye eyes, and see not? and haue ye eares, and heare not? and do ye not remember?

19 † When I brake the fiue loaues among fiue thousand, how many basketes full of broken meat tooke ye vp? They said vnto him, Twelue.

20 And when *I brake* seuen among foure thousand, how many baskets of leauings of broken meat tooke ye vp? And they said, Seuen.

21 Then he said vnto them, *e* How *is it* that ye vnderstand not?

22 4 And he came to Bethsaida, & they brought a blind man vnto him, & desired him to touch him

23 Then he tooke the blind by the hand, & led him out of the towne, & spat in his eyes, & put his handes vpon him, and asked him, if he sawe ought.

24 And he looked vp, and said, I *f* see men: for I see them walking like trees.

25 After that, he put his hands againe vpon his eyes, & made him *g* looke againe. And he was restored to his sight, & saw euery man a far of clerely

26 5 And

d Worde for worde, if a signe be giuen it is a cutted kinde of speache very common amōg the Hebrews: wherein some such wordes as these must be vnderstoode: Let me be taken for a lyer, or some such like. † And when ty y spake out the whole, they saye, The Lord doe thus and thus by me. † *Mat.* 16.5.

2 We must especially take heed of them which corrupt the worde of god, what degree so euer they be of, eyther in the Church, or in ciuil policie.

3 They that haue their minds fixed on earthly thinges, are vtterly blind in heauenly thinges, although they be neuer so plainly set forth vnto them.

† *Iohn* 6.11.

e How commeth it to passe, that you vnderstand not these thinges which are so plaine and euident?

4 A true image of our regeneration, which Christ, seperating vs from the worlde, worketh and accomplisheth by litle and litle in vs.

f He perceyued some moūing of men, when he could not discerne their bodies.

g He commanded him againe, to trie if deeds, whether he could see well or no.

26 ¶ And he ſent him home to his houſe, ſaying, Neither go into ỹ town, nor tel it to any in ỹ town

27 ¶ ✝ 6 And Ieſus went out, and his diſciples into the townes of Ceſarea Philippi. And by the way he asked his diſciples, ſaying vnto them, Whom do men ſay that I am?

28 And they anſwered, *Some ſay*, Iohn Baptiſt: & ſome, Elias: and ſome, one of the Prophetes.

29 And he ſaid vnto them, But whom ſay ye that I am? Then Peter anſwered, and ſaid vnto him, Thou art that Chriſt.

30 7 And he ſharply charged them, that concerning him they ſhould tell no man,

31 8 Then he began to teach thē that the Sonne of mā muſt ſuffer many things, & ſhould be reproued of ỹ elders, & of the hie Prieſts, & of ỹ Scribes, and be ſlaine, and within three dayes riſe againe.

32 9 And he ſpake that thing boldly. Then Peter tooke him a ſide and began to rebuke him.

33 Then he turned backe, & looked on his diſciples, and rebuked Peter ſaying, Get thee behinde me: Satan: for thou *b* vnderſtandeſt not the things that are of God, but the things that are of men.

34 ¶ 10 And he called the people vnto him with his diſciples, and ſaid vnto them, ✝ Whoſoeuer will followe me, let him forſake himſelfe, and take vp his croſſe, and folowe me.

35 For whoſoeuer will ✝ ſaue his life, ſhall loſe it: but whoſoeuer ſhall loſe his life for my ſake and the Goſpels, he ſhall ſaue it.

36 11 For what ſhall it profite a man, though he ſhould winne the whole world, if he loſe his ſoule?

37 Or what exchāge ſhal a mā giue for his ſoule?

38 * For whoſoeuer ſhalbe aſhamed of me, & of my wordes among this adulterous and ſinfull generation, of him ſhall the Sonne of man be aſhamed alſo, when he commeth in the glorie of his

5 Chriſt wil not haue his miracls to be ſepa rated frō his doctrine. ✝ *Mat.16.13. Lu.9.18.*

6 Many praiſe Chriſt, whichyet notwithſtāding ſpoyle him of his praiſe.

7 Chriſt hath appointed his times to ỹ preaching of ỹ Goſpel: & therefore here deferreth it to a more cōmodious time leſt ſodaine haſt ſhould rather hinder thē further the miſtery of his comminge

8 Chriſt ſuffered al ỹ he ſuffered for vs, not vnwil lingly, neither vnaweres, but foreknowing it, and willingly.

9 None are more mad then they ỹ are wiſe beſide ỹ word of God. *h Thus is not godly but worldly wiſdome.*

10 The diſciples of Chriſt muſt beare ſtoutly, what burdē ſoeuer ỹ Lord layeth vpō them & ſubdue the affe-

The gospel then is to be had of euery parte thereof

ctions of the fleſhe. ✝ *Mat.10.38. and 16.24. Lu.9.23. & 14.27.* * *Mat.10.39. & 16.25. Lu.9.24. & 17.33.11.* They are the moſt fooliſh of al men whih purchaſe the enioying of this life, with ỹ loſſe of euerlaſting bliſſe * *Mat.10.33. Lu.9.26. & 12.2.*

Father

Father with the holy Angels.

CHAP. IX.

2 Christes transfiguration. 7 Christ must be heard. 11. Of Elias & Iohn Baptist. 14 The possessed are healed 23 Faith cā do al things. 31 Christ foretelleth his death. 33 Who is greatest amōg ỹ Apostles. 36 Christ taketh a child in his arms. 42 To offēd. 50 Salt. Peace.

1 AND ✝ he said vnto them, Verely I say vnto you, that there be some of thē ỹ stand here, which shall not tast of death til they haue seene the *a* kingdome of God come with power.

a When he shall begin his kindome through the preaching of the gospel: that is to say, after the resurrection.

✝ *Mat.* 17. 1. *Lu.* 9. 28.

1 The heauenly glory of Christ, which should within a short space be abased vpō ỹ cros, is anouched by visible signes, by ỹ presence & talk of Elias & Moses, & bv ỹ voice of ỹ Father himselfe, before thre of his disciples, which are witnesses against whome lyeth no exception.

2 ✝ 1 And six dayes after, Iesus taketh vnto him Peter, and Iames, and Iohn, & carieth them vp into an hie mountaine out of the way alone, and his shape was chaunged (*transfigured*) before them.

3 And his raimēt did *b* shine, & was very whit as snowe, so whit as no fuller can make vpō the earth.

4 And there appeared vnto them Elias with Moses, and they were talking with Iesus.

5 Thē Peter answered & said to Iesus, Master, it is good for vs to be here: let vs make also three tabernacls, one for thee, & one for Moses, & one for Elias.

6 Yet he knewe not what he said: for they were *c* afraide.

7 And there was a cloud that shadowed them, and a voyce came out of the cloude, saying, ✝ This is (*that*) my beloued Sonne: heare him.

8 And sodenly they looked round about, & saw no more any man saue Iesus only with them.

9 2 ✻ And as they came downe from the moūtaine, he chardged them, that they should tell no man what they had seene, saue when the Sonne of man were risen from the dead againe.

10 So they *d* kept that matter to themselues, & *e* demaunded one of an other, what the risinge frō the dead againe should meane?

11 3 Also they asked him, saying, Why saye the

b Did sparkle as it were.

c They were besīde thēselues for feare.

✝ *Mat.* 3. 17 *and* 17. 5. *Chap.* 1. 11.

2 The lord hath appoynted his times for ỹ publishing of the Gospel.

✻ *Mat.* 17.

d Euen very hardly as it were.

e They questioned not together touchinge the general resurrection which shalbe in the latter day, but they vnderstoode not, what he ment by that which he spake of his owne peculiar resurrection. 3 The foolish opinion of the Rabbines is here refelled touching Elias commynge, which was, that either elias should rise againe from the dead, or that his soule should enter into some other body.

Scribes,

Scribes, that † Elias muſt firſt come?

† *Mach.4.5.*

12 And he anſwered, and ſaide vnto them, Elias verely ſhall firſt come, and reſtore all thinges: and † as it is written of the Sonne of man, he muſt ſuffer many things, and be ſet at nought.

† *Eſai.53.4.*

13 But I ſay vnto you, that Elias is come, (and they haue done vnto him whatſoeuer they would) as it is written of him.

14 ¶ ∴ 4 And when he came to *his* diſciples, hee ſaw a great multitude about them, and the Scribes diſputing with them.

∴ *Mat.17.14. Luk.9.38.*

4 Chriſt ſheweth by a miracle euen to the vnworthy, that he is come to bridle the rage of Satan.

15 And ſtraitway all ſ people, when they beheld him, were amaſed, & ranne to him, & ſaluted him.

16 Then hee asked the Scribes, VVhat diſpute you among your ſelues?

17 And one of the company anſwered, and ſaid, Maſter, I haue brought my ſonne vnto thee, which hath a dumme ſpirit:

18 And whereſoeuer he taketh him, he *f* teareth him, and he ſometh, & gnaſheth his teeth, and pineth away: and I ſpake to thy diſciples, that they ſhould caſt him out, and they could not.

f *Vexeth him inwardly, as the cobike vſeth to do.*

19 Then he anſwered him, and ſaid, O faithleſſe generation, how long now ſhal I be with you? how long now ſhall I ſuffer you? Bring him vnto me.

Or to him.

20 So they brought him vnto him: and aſſoone as the ſpirit g ſaw him, he tare him, & he fell downe on the ground, wallowing and foming.

g *So ſoone as Ieſus had looked vpon the boye that was brought vnto him, the deuill began to rage after his maner.*

21 Then he asked his father, How long time is it ſince he hath bene thus? And he ſaid, Of a childe.

22 And oft times he caſteth him into the fire, & into the water to deſtroy him: but if thou canſt do any thing, helpe vs, and haue compaſsion vpon vs.

23 And Ieſus ſaid vnto him, If thou canſt beleue it, *b* all things are poſsible to him that beleeueth,

h *There is nothing but Chriſt can and will do it for them that beleeue in him*

24 And ſtraightway the father of the childe crying with teares, ſaid, Lord, I beleeue: helpe my vnbeliefe.

The aſsaults of my faith

25 VVhen Ieſus ſawe that the people came running together, he rebuked ſ vncleane ſpirit, ſaying vnto

vnto him, Thou dumme and deafe ſpirite, I charge thee, come out of him, & enter no more into him.

26 5 Then *the ſpirit* cryed, and rent him ſore, and came out, and he was as one dead, in ſo much that many ſaid, He is dead.

27 But Ieſus tooke his hand, & lift him vp, and he aroſe.

28 6 And when he was come into the houſe, his diſciples asked him ſecretly, VVhy coulde not we caſt him out?

29 And he ſaid vnto them, This kinde can by no other meanes come forth, but by prayer & faſting.

30 ¶ ✣ And they departed thence, and *i* went together through Galile, and he would not that any ſhould haue knowen it.

31 7 For he taught his diſciples, and ſaide vnto them, The Sonne of man ſhalbe deliuered into the hands of men, and they ſhall kil him, but after that he is killed, he ſhall riſe againe the third day.

32 But they vnderſtoode not that ſaying, and were afraid to aske him.

33 ✣8 After, he came to Capernaum: and when he was in the *k* houſe, he asked them, VVhat was it that ye diſputed among you by the way?

34 And they helde their peace: for by the way they reaſoned among themſelues, who *ſhould be* the chiefeſt.

35 And he ſate downe, and called the twelue, and ſaid to them, If any man deſire to be firſt, the ſame ſhalbe laſt of all, and ſeruant vnto all.

36 And he tooke a litle childe, and ſet him in the middes of them, and tooke him in his armes, & ſaid vnto them,

37 VVhoſoeuer ſhall receiue one of ſuch litle children in my Name, receiueth me: & whoſoeuer receiueth me, receiueth not *l* me, but him that ſent me.

38 ¶ ∵ 9 Then Iohn anſwered him, ſaying, Maſter, we ſawe one caſting out deuils by thy Name, which followeth not vs, and we forbade him, becauſe

5 The neerer that the vertue of Chriſt is, the more outragiouſly doeth Satan rage.

6 We haue neede of faith, & therefore of prayer and faſting, to caſt Satan out of his old poſſeſsion.

✣ *Mat.17.22. Lu.9.22.*

i *Hee and his diſciples together.*

7 Chriſt forewarneth vs *h* great diligence, to the end we ſhould not be oppreſſed with ſudden calamities, but the ſlouthfulneſſe of man is wonderfull.

✣ *Mat.18.1. Lu.9.46.*

8 Onely humilitie doth exalt.

k *Where he was wont to make his abode.*

l *He doth not only receiueme, but alſo him that ſent me.*

∵ *Lu.9.49.*

9 God, who is *h* authour of an ordinary vocatiō, worketh alſo extraordinarily ſo oft as it pleaſeth him. But an extraordinary vocatiō is tried by the doctrine and the effectes.

cause he followeth vs not. *Num. 11. 28.*

39 ✣ But Iesus said, Forbid him not: for there is no man that can do miracle by my Name, that can lightly speake euill of me. ✣ *1. Cor. 12. 3.*

40 For whosoeuer is not against vs, is on our parte. *Then al they which take not Christes parte against his enemies are against him & scatter, & gather not vnto*

41 ✣ And whosoeuer shal giue you a cup of water to drinke for my Names sake, because ye belōg to Christ, verely I say vnto you, he shall not lose his reward. ✣ *Mat. 10. 42.*

42 ∵ 10 And whosoeuer shal offend one of these litle ones, that beleeue in me, it were better for him rather, that a milstone were hanged about his necke, and that he were cast into the sea. ∵ *Mat. 18. 6. Luke. 17. 1.*

10 God is so seuere a reuenger of offences, that it is better to suffer any losse, thē to be an occasion of offence vnto any.

43 * Wherefore if thine hand cause thee to offende, cut it off: it is better for thee to enter into life, maimed, then hauing two handes, to goe into hell, into the fire that neuer shalbe quenched,

44 * Where their m worme dieth not, & the fire neuer goeth out. * *Mat. 5. 29. & 18. 8.*

45 Likewise, if thy foote cause thee to offende, cut it off: it is better for thee to go halte into life, then hauing two feete, to be cast into hell, into the fire that neuer shalbe quenched, * *Esai. 66. 24.*

m *Their worme which shalbe cast into that flame.*

46 Where their worme dyeth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to go into the kingdom of God with one eye, then hauing two eyes, to be cast into hell fire,

48 Where their worme dieth not, and the fyre neuer goeth out.

11 We must be seasoned & powdred by God, both that wee may be acceptable sacrifices vnto him, and also that we being knit together, may season one another.

49 11 For euery man shalbe n salted with fire: and * euery sacrifice shalbe salted with salt.

n *That is, shalbe consecrate to God, being seasoned with the incorruptible word.*

50 ✣ Salte is good: but if the salt be vnsauerie, wherewith shall it be seasoned? haue salte in your selues, and haue peace one with another. *The salte of the couenant. For al offrings of prai. ers must be made with salte.* ✣ *Leuit. 2. 13.*

CHAP. X.

9 The wife, onely for fornication, is to be put away. 13 Litle childrē are brought to christ. 17 A richmā asketh Iesus, ✣ *Mat. 5. 13. Luk. 14. 34.*

Ieſus, how he may poſſeſſe eternall life. 28 The Apoſtles forſooke all thinges for Chriſtes ſake. 33 Chriſt foreſheweth his death. 35 Zebedeus his ſonnes requeſt. 46 Blinde Bartimæus healed.

1 AND ✣ he a aroſe from thence, & went into the coaſts of Iudea by the farre ſide of Iordan, & the people reſorted vnto him again, and as he was wont, he taught them againe.

2 Then the Phanſes came and asked him, if it were lawfull for a man to put away *his* wife, and tempted him.

3 And he anſwered, and ſaid vnto them, VVhat did ✣ Moſes command you?

4 And they ſaid, Moſes ſuffred to write a bill of diuorcement, and to put her away.

5 ¶ Then Ieſus anſwered, and ſaide vnto them, For the hardnes of your heart hee wrote this b precept vnto you.

6 But at the beginning of the creation ∴ God made them male and female:

7 ✻ For this cauſe ſhall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine ſhalbe one fleſh: ſo that they are no more twaine, but one fleſh.

9 ✻ Therfore, what God hath coupled together, let not man ſeparate.

10 And in the houſe his diſciples asked him againe of that matter.

11 And he ſaide vnto them, * VVhoſoeuer ſhall put away his wife and marry another, committeth adulterie c againſt her.

12 And if a woman put away her husband, and be married to another, ſhe committeth adultery.

13 ¶ ✣ Then they brought litle children to him, that he ſhould touch them, and his diſciples rebuked thoſe that brought them.

14 But when Ieſus ſaw it, he was diſpleaſed, and ſaid to them, Suffer the litle children to come vnto me, & forbid them not: for of ſuch is the kingdom of God.

15 Verely I ſay vnto you, VVhoſoeuer ſhall not receiue

✣ *Mat.19.1.*
a *That is to ſay, departed and went from thence: for in the Hebrew tongue, ſitting & dwelling are alone, & ſo are riſing and going forth.*
✣ *Deut.24.1.*
1 God did neuer allow thoſe diuorces, which law did tolerate
b *Looke Mat.19. For Moſes gaue them no comandement to put away their wiues, but rather made a good prouiſo for the wiues againſt the ſtubberne hardnes of their husbands.*
∴ *Gen.1.27. Mat.19.4.*
✻ *Gen.2.24. 1.Cor.6.16. Epheſ.5.31.*
✻ *1.Cor.7.10.*
* *Mat.5.32. and 19.9. Lu.16.18.*
c *Whom he putteth away, for he is an adulterer by keeping company with another.*
✣ *Mat.19.13. Lu.18.15.*
2 God of his goodnes cõprehendeth in the couenãt not only the fathers but the children alſo: & therfore he bleſſeth the.

receyue the kingdome of God 3 as a litle child, he shall not enter therein. *Mat. 3.*

16 And he tooke them vp in his armes, and put *his* handes vpon them, and blessed them.

17 ¶ 4 And when he was gone out on the way there came one † running and kneeled to him, & asked him, Good Master, what shall I doe, that I may possesse eternall life?

18 Iesus said vnto him, Why callest thou me good? there is none good but one euen God.

19 Thou knowest the cõmandements, † Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt d hurt no man. Honour thy father and mother.

20 Then he answered and said to him, Master, all these thinges I haue obserued from my youth

21 And Iesus looked vpon him, and loued him, and said vnto him, One thing is lacking vnto thee. Goe *and* sell all that thou hast, and giue † to the poore, and thou shalt haue treasure in heauen, and come, followe me, and take vp the crosse.

22 But he was sad at that saying, and went away sorowfull: for he had great possessions.

23 And Iesus looked round about, and said vnto his disciples, how hardly do they that haue riches, enter into the kingdome of God!

24 And his disciples were afraid at his wordes But Iesus answered againe, and said vnto them. Children, how hard is it for them that trust in riches to enter into the kingdome of God!

25 It is easier for a camell to go through the eye of a needle, then for a riche man to enter into the kingdome of God.

26 And they were much more astonyed, saying with themselues, Who then can be saued?

27 But Iesus looked vpon them, and said, With men it *is* impossible, but not with God: for with God all things are possible.

28 ¶ † 5 Then

3 We must in malice become children, if we will enter into the kingdome of heauen.

4 Two thinges are chiefly to be eschewed of the which earnestly seeke eternall life: that is to say an opinion of their merits or deseruinges, which is not onely vnderstoode, but condemned by the due consideration of ỹ Lawe: & the loue of riches which turneth aside many from that race wherein they ran with a good courage.

† *Mat. 19. 16. Lu. 18. 18.*

† *Exod. 20. 13.*

d *Neither by force nor deceit, nor any other meane whatsoeuer.*

✣ *Mat.*19 27. *Lu.*18.28.
5 To neglect all things in cõparison of Christ, is a sure way vnto eternall life, so that we fal not away, by the way. ✣
c *An hundreth fold as much if we looke to the true vse & cõmodities of this life, so that we measure them after the will of God, and not after the welth it selfe, and our greedy desire.*
f *Euen in the middest of persecution.*
✣ *Mat.*19.30 *Lu.*13.30
∵ *Mat.*20,17. *Lu.*18.31.
6 The disciples are againe prepared to patiẽce not to be ouercome by ỹ foretelling vnto thẽ of his death, which was at hand, & therewithal of life which shoulde most certainly folowe.
x *Mat.*20.20
7 We must first striue before we triumphe.
g *We pray thee.*

28 ¶ ✣ 5 Then Peter began to say vnto him, Loe, we haue forsaken all and haue folowed thee,

29 Iesus answered, & said, Verely I say vnto you, there is no man that hath forsaken house, or brethrẽ, or sisters, or father, or mother, or wife, or children, or landes for my sake and the Gospels.

30 But he shall receyue an c hundred fold, now at this present, houses, & brethren, and sisters, and mothers, and children, and landes f with persecutions, and in the worlde to come eternall life.

31 ✣ But many *that are* first, shalbe last, and the last first.

32 ¶ ∵ 6 And they were in the way going vp to Hierusalem, and Iesus went before them and they were troubled, and as they folowed, they were afraid, & Iesus tooke the twelue againe, & beganne to tel them what things should come vnto him.

33 *Saying*, Behold, we go vp to Hierusalem, and the Sonne of man shalbe delyuered vnto the hie Priestes, and to the Scribes and they shall condemne him to death, and shall delyuer him to the Gentiles

34 And they shall mocke him, and scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

35 ¶ x 7 Then Iames & Iohn the sonnes of Zebedeus came vnto him, saying Master, g we woulde that thou shouldest do for vs that that we desire.

36 And he said vnto them, What would yee I should do for you?

37 And they said to him, Graunt vnto vs, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Iesus said vnto them, Ye knowe not what you aske. Can ye drink of the cup that I shal drinke of, and be baptized with the baptisme that I shalbe baptized with?

39 And they said vnto him, We can. But Iesus said vnto them, Ye shall drinke in deede of the cup that I shall drinke, and be baptized with the baptisme

baptiſme wherewith I ſhalbe baptized:

40 But to ſit at my right hand, and at my left, is not mine to giue, but *it ſhalbe giuen* to them for whom it is prepared.

41 And when the ten heard that, they beganne to diſdaine at Iames and Iohn.

42 8 But Ieſus called them vnto him, and ſaid to them, † ye know that *b* they which are princes among the Gentiles, haue dominion ouer them, and they that be great among them, exerciſe authoritie ouer them.

43 But it ſhal not be ſo among you: But whoſoeuer wil be great among you, ſhalbe your ſeruant.

44 And whoſoeuer will be chiefe of you, ſhalbe the ſeruant of all.

45 For euen the ſonne of man came not to be ſerued but to ſerue, & to giue his life for the raunſome of many.

46 ¶ † 9 Then they came to Ierico: and as he went out of Ierico with his diſciples, and a great multitude, Bartimeus the ſonne of Timeus, a blind man, ſate by the wayes ſide, begging.

47 And when he heard that it was Ieſus of Nazareth, he began to cry and to ſay, Ieſus the ſonne of Dauid haue mercie on me.

48 And many rebuked him becauſe he ſhould holde his peace: but he cried much more, O ſonne of Dauid haue mercie on me.

49 Then Ieſus ſtoode ſtill, and commaunded him to be called: and they called the blind, ſaying vnto him, Be of good comfort: ariſe, he calleth thee.

50 So he threwe away his cloke and roſe, and came to Ieſus.

51 And Ieſus anſwered, and ſaid vnto him, What wilt thou that I doe vnto thee? And the blind ſaid vnto him, Lord that I may receiue ſight.

52 Then Ieſus ſaid vnto him, Goe thy way: thy faith hath ſaued thee. And by and by, he receiued *his* ſight, and followed Ieſus in the way.

8 The Magiſtrates according to Gods appoyntment rules ouer their ſubiectes: but the Paſtors are not called to rule, but to ſerue, according to the example of the Sonne of God him ſelf, who went before them, for ſo much as he alſo was a miniſter of his fathers will.

† *Luke* 22. 25.

b they rowmes *it is decreed and appointed.*

† *Mat.* 20. 29. *Luke* 18. 35.

9 Chriſt only, being called vpon by fayth, healeth our blindneſſe.

CHAP. XI.

1 Christ entreth into Hierusalem riding on an asse. 13 The fruitlesse figge tree is cursed 15. Sellers & Byers are cast out of the Temple. 23 The force of faith. 24 Faith in prayer. 25 The brothers offenses must be pardonned 27 The Priests aske by what authoritie he wrought those things that he did. 30 Whence Iohns Baptisme was.

✣ *Mat.* 21. 1. *Luke.* 18. 29.

1 A liuely image of the spirituall kingdome of Christ on earth

1 AND ✣ when they came nere to Hierusalem, to Bethphage & Bethania vnto the mount of Olives, he sent forth two of his disciples,

2 And saide vnto them, Go your wayes into that towne that is ouer against you, and assoone as ye shall enter into it, ye shal finde a colte tyed, whereon neuer man sate: loose him, and bring him

3 And if any man say vnto you, Why do ye this? Say that the Lord hath neede of him, and straightway he will send him hither.

4 And they went their way, and found a colt tyed by the doore without, in a place where two waves met and they loosed him.

5 Then certaine of them, that stoode there, said vnto them, What do ye loosing the colt?

6 And they sayd vnto them, as Iesus had commanded them: So they let them goe.

✣ *Iohn* 12. 14.

7 ¶ ✣ And they brought the colte to Iesus, and cast their garments on him, and he sate vpon him.

8 And many spred their garments in the way: other cut downe branches of the trees, & strawed them in the way.

9 And they that went before, and they that followed, cryed, saying, Hosanna: *a* blessed *be* he that commeth in the Name of the Lord.

a Well be it to him that commeth to vs from God, or that is sent of God

10 *b* Blessed *be* the kingdome that commeth in the Name of the Lord of our father Dauid: Hosanna, *O thou which art* in the highest *heauens.*

b Happy and prosperous.

11 ✣ So Iesus entred into Hierusalem, and into the Temple: and when he had looked about on things, and now it was euening, he went foorth vnto Bethania with the twelue.

✣ *Mat.* 21. 10. *Luke* 19. 45.

12 ✣ And

12 ✣ And on the morow when they were come out from Bethania, he was hungrie.

13 2 And seeing a figge tree a farre off, that had leaues, he went *to see* if hee might finde any thing thereon: but when he came vnto it, he found nothing but leaues: for the time of figges was not yet

14 Then Ieſus anſwered, and ſayde to it, Neuer man eate fruite of thee hereafter while the worlde ſtandeth: and his diſciples heard it.

15 ¶ 3 And they came to Hieruſalem, and Ieſus went into the Temple, and began to caſt out them that ſolde & bought in the Temple, and ouerthrew the tables of the money chaungers, and the ſeates of them that ſolde doues.

16 Neither would he ſuffer that any man ſhould carie a *c* veſſell through the Temple.

17 And he taught, ſaying vnto them, Is it not written, ✣ Mine houſe ſhall be *d* called the houſe of prayer vnto all nations? ∵ but you haue made it a deune of theeues.

18 And the Scribes and hie Prieſtes hearde it, ✣ and ſought howe to deſtroy him: for they feared ✱ him, becauſe the whole multitude was aſtonied at his doctrine.

19 But when euen was come, *Ieſus* went out of the citie.

20 ¶ ✱ 4 And in the morning as they iourneyed together, they ſaw the figge tree dried vp from the rootes.

21 Then Peter remembred, and ſaid vnto him, Maſter, behold, the figge tree which thou curſedſt, is withered.

22 And Ieſus anſwered, & ſaid vnto them, Haue *e* the faith of God.

23 For verely I ſay vnto you, that whoſoeuer ſhall ſay vnto this mountaine, Be thou taken away, and caſt into the ſea, & ſhall not wauer in his heart, but ſhall beleeue that thoſe things which he ſaieth, ſhall come to paſſe, whatſoeuer he ſayth, ſhall bee *done* to him.

✣ *Mat.21.19.*

2 An example of that vengeance which hãgeth ouer the heads of hypocrites.

3 Chriſt ſheweth in deed, that he is the true King and high Prieſt, & therefore the reuenger of the diuine ſeruice of the Temple.

c *That is, any prophane inſtrument, of which thoſe fellowes had a number, that made the court of the Temple a market place.*

✣ *Iſai.56.7.*

d *Shall openly bee ſo accompted and taken.*

∵ *Iere.7.11.*

✱ *Mat.21.19.*

4 The force of faith is exceeding great and charitie is euer ioyned with it.

e *The faith of God is that aſſured faith and truſt which we haue in him.*

✣ *Mat.7.7. Lu.11.9.*

24 ✣ Therefore I ſay vnto you, Whatſoeuer ye deſire when ye pray, beleeue that *f* ye ſhall haue it, and it ſhalbe *done* vnto you.

f *Word for word, that you receiue it, ſpeaking in the time that nowe is, to ſhewe the certauntie of the thing and the performance in deede.*

25 ✣ But when ye ſhal ſtand and pray, forgiue, if ye haue any thing againſt any man, that your Father alſo which is in heauen, may forgiue you your treſpaſſes.

✣ *Mat.6.14.*

26 For if you will not forgiue, your Father which is in heauen, will not pardon you your treſpaſſes.

g *When you ſhall appeare before the altar.*

27 ¶ ⁘ 5 Then they came againe to Hieruſalem: and as he walked in the Temple, there came to him the hie Prieſtes, and the Scribes, and the Elders.

⁘ *Mat.21.23. Lu.20.1.*

28 And ſaid vnto him, By what authoritie doeſt thou theſe thinges? and who gaue thee this authoritie, that thou ſhouldeſt doe theſe things?

5 The Goſpel hath bene aſſaulted long time ſince, vnder the pretence of an ordinarie ſucceſsion.

29 Then Ieſus anſwered, and ſayde vnto them, I wil alſo aske of you a certaine thing, and anſwere ye me, & I wil tel you by what authoritie I do theſe things.

30 The baptiſme of Iohn, was it from heauen, or of men? anſwere me.

31 And they thought with themſelues, ſaying, If we ſhal ſay, From heauen, he will ſay, Why then did ye not beleeue him?

6 A reward of an euill conſcience to be afraide of thoſe, of whom they ſhould and might haue bin feared.

32 6 But if we ſay, Of men, we feare the people: for all men counted Iohn, that he was a Prophet in deede.

33 Then they anſwered, and ſaide vnto Ieſus, We can not tell. And Ieſus anſwered, and ſaid vnto them, Neither will I tell you by what authoritie I doe theſe things.

CHAP. XII.

1 Of the vineyarde. 10 Chriſt the ſtone refuſed of the Iewes. 13 Of tribute to bee giuen to Ceſar. 18 The Sadduces denying the reſurrection. 28 The firſt commandement. 31 To loue God and the neighbour is better then ſacrifices. 36 Chriſt Dauids ſonne. 38 To beware of the Scribes and Phariſes. 42 The poore widowe.

1 And

1 AND he began to ſpeak vnto them in *a* parables, ✣ *A certaine* man planted a vineyard, and compaſſed it with an hedge, and digged a pit for the winepreſſe, and built a towre in it, and let it out to husbandmen, and went into a ſtrange conntrey.

2 *b* And at the time, he ſent to the husbandmen a ſeruant, that he might receiue of the husbandmen of the fruite of the vineyarde.

3 But they tooke him, and beate him, and ſent him away emptie.

4 And againe hee ſent vnto them another ſeruant, and at him they caſt ſtones, and brake his head, and ſent him away ſhamefully handled.

5 And againe hee ſent another, and him they ſlew, & many other, beating ſome, & killing ſome.

6 Yet had he one ſonne, his deare beloued: him alſo he ſent the laſt vnto them, ſaying, They will reuerence my ſonne.

7 But the husbandmen ſaid among themſelues, This is the heire: come, let vs kill him, and the inheritance ſhalbe ours.

8 So they tooke him, and killed him, and caſt him out of the vineyard.

9 What ſhall then the Lord of the vineyard do? He will come and deſtroy theſe husbandmen, and giue the vineyard to others.

10 Haue ye not read ſo much as this Scripture? ✣ The ſtone which the builders did refuſe, is made the head of the corner.

11 This was done of the Lord, and it is marueilous in our eyes.

12 Then they ſought about to take him, but they feared the people: for they perceiued that he ſpake that parable againſt them: therefore they left him, and went their way.

13 ¶ 2 And they ſent vnto him certaine of the Phariſes, and of the Herodians that they might take him in *his* talke.

14 And when they came, they ſaide vnto him,

1 The calling of God is not tied either to place, perſon, or time, without exception.

a *This word, parable, which the Euangeliſts vſe, doeth not onely ſignifie a comparing of things together, but alſo darke ſpeaches, and allegories.*

✣ *Eſai.5.1. Iere.2.2. Mat.21.33. Iu.20.9.*

b *When the fruits of the ground vſe to be gathered.*

✣ *Pſal.118.22. Iſai.28.16. Mat.21.42. Act.4.11. Rom.9.33. 1.Pet.2.8.*

c *They were greedie and very deſirous.*

✣ *Mat.22.15. Lu.20.20.*

2 The Goſpel winneth the authoritie of the Magiſtrate with the ſeruice of God.

Maſter, we knowe that thou art true, and careſt for no man: for thou d conſidereſt not the perſon of men, but teacheſt the e way of God truely, Is it lawfull to giue tribute to Ceſar, or not?

15 Shoulde we giue it, or ſhould we not giue it? but he knewe their hypocriſie, & ſaide vnto them, VVhy tempt ye me? Bring me a penie, that I may ſee it.

16 So they brought it, and he ſaide vnto them, VVhoſe is this image and ſuperſcription? and they ſaid vnto him, Ceſars.

17 Then Ieſus anſwered, and ſaide vnto them, † Giue to Ceſar the thinges that are Ceſars, and to God, thoſe that are Gods: & they marueiled at him.

18 ¶ 3 ✣ Then came the Sadduces vnto him, (which ſay, there is no reſurrection) and they asked him, ſaying,

19 Maſter, ᵛ Moſes wrote vnto vs, If any mans brother die, and leaue *his* wife, and leaue no children, that his brother ſhould take his wife, and raiſe vp ſeede vnto his brother.

20 There were ſeuen brethren, and the firſt tooke a wife, and when he dyed, left no yſſue.

21 Then the ſecond tooke her, and he died, neither did he yet leaue iſſue, and the third likewiſe:

22 So thoſe ſeuen had her, and left no yſſue: laſt of all the wife died alſo.

23 In the reſurrection then, when they ſhall ryſe againe, whoſe wife ſhall ſhe be of them? for ſeuen had her to wife.

24 Then Ieſus anſwered, and ſayde vnto them, Are ye not therefore deceiued, becauſe ye knowe not the Scriptures, neither the power of God?

25 For when they ſhall riſe againe from ỹ dead, neither men marry, nor wiues are married, but are as the Angels which are in heauen.

26 And as touching the dead, that they ſhall riſe againe, haue ye not read in ỹ booke of Moſes, how in the buſh God ſpake vnto him, ſaying, I am the God of Abraham, and the God of Iſaac, and the God

d *Thou doeſt not iudge by outward appearance, that the trueth is thereby darkened any whit at all.*

e *The way whereby we come to God.*

† *Rom.13.7.*

The article in the Greeke is not prefixed to Ceſar. But to God. Many Ceſars, one God.

3 The reſurrection of the body is auouched, againſt the fooliſh ignorance and malice of the Sadduces.

✣ *Mat.22.23. Lu.20.27.*

ᵛ *Deut.25.5. Mat.22.24.*

✣ *Exod.3.6. Mat.22.32.*

God of Iacob?

27 God is not the God of the dead, but the God of the liuing. Ye are therfore greatly deceiued.

28 ¶ ✣ 4 Then came one of the Scribes that had heard them disputing together, & perceiuing that he had answered them wel, he asked him Which is the first commandement of all?

29 Iesus answered him, the first of all the commandements *is*, † Heare, Israel, The Lord our God is the one Lord.

30 Thou shalt therfore loue the Lord thy God with all thine heart, and with al thy soule, & with al thy mynde, and with all thy strength: this is the first commandement

31 And the seconde is like, that is, ᵛ Thou shalt loue thy neyghbour as thy selfe. There is none other commandement greater then these.

32 Then that Scribe saide vnto him, Well, Master thou hast sayde the trueth, that there is one God, and that there is none but he,

33 And to loue him with all the heart, and with all the vnderstanding, & with all the soule, and with all the strength, & to loue *his* neighbour as himself is more then al whole burnt offrings & sacrifices.

34 Then when Iesus sawe that he answered discretely, he saide vnto him, Thou art not farre from the kingdome of God. And no man after that durst aske him any question

35 ¶ ✣ 5 And Iesus answered and saide teaching in the temple. Howe say the Scribes that Christ is the sonne of Dauid?

36 For Dauid himselfe said by ᶠ the holy Ghost, * The Lord said to my Lord Sit at my right hande till I make thyne enemies thy footestoole.

37 Then Dauid himselfe called him Lorde: by what meanes is he then his sonne? and much people heard him gladly.

38 ᵍ 6 Moreouer he saide vnto them in ᵍ his doctrine, Beware of the Scribes which loue to goe in

* *Matt.* 22. 35. 4 Sacrifices and outward worship, neuer pleased God, vnlesse such necessary dueties as we owe to God & our neigbours went afore.

† *Deut.* 6. 4.

ᵛ *Leuit.* 19. 18. *Matth.* 22. 39. *Rom.* 13. 9. *Gal.* 5. 14. *Iam.* 2. 8.

✣ *Mat.* 22. 41. *Luk.* 20. 41, 5 Christ proueth his Godhead euen out of Dauid himselfe, of whō he came according to the flesh.

ᶠ *Word for word, in the holy Ghost, & there is a great force in this kinde of speache, where by is meant, that it was not so much Dauid, as the holy Ghost that spake who did in a maner possesse Dauid*

* *Psalm.* 110. 1. * *Matth.* 23. 6. *Luke.* 11. 43. 6. *and* 20. 43. 6 The maners of ministers are not rashly to be followed as an example.

ᵍ *Whiles he taught them.*

b long robes, and *loue* salutations in the markettes

39 And the chiefe seates in the Synagogues, & the first roumes at feastes,

40 Which † deuoure widowes houses, euen vnder a colour of long prayers. These shal receiue the greater damnation.

41 ¶ † And as Iesus sate ouer against the treasurie, he beheld how the people cast i money into the treasurie, and manie riche men cast in much.

42 And there came a certaine poore widow, & she threw in two mites, which make a quadrin.

43 Then he called vnto him his disciples, & said vnto them, Verely I say vnto you that this poore widowe hath cast more in, then all they which haue cast into the treasurie.

44 For they all did cast in of their superfluitie, but she of her pouerty did cast in all that she had, *euen* all her liuing.

b *The worde is a stole, which is a kinde of womans garment, long, euen down to the heeles and is taken generally, for any garment made for comelinesse: but in this place it seemeth to signifie that fringed garment mentioned in Deuteronomy 22, 11.*

† *Mat. 23. 14. Luke 20. 47.*

7 The doing of ourduties which God alloweth, is not esteemed † according to † the outwarde value, but to the inward affecte of the heart † *Luk. 21. 1.* i *Money of any kind of metal, as the Romans vsed, who in the beginning did stampe it coine brasse, and after vsed it for currant money.*

CHAP. XIII.

1 Of the destruction of Hierusalem. 9. Persecutions for the Gospel. 10 The Gospell must bee preached to all nations 26 Of Christes comming to iudgement 33. We must watch.

1 AND * as he went out of the Temple, one of his disciples said vnto him, Master, see what maner stones, and what maner buildings *are here.*

2 * Then Iesus answered and saide vnto him, Seest thou these greate buildings? there shal not be left one stone, vpon a stone that shall not be throwen downe.

3 And as he sate on the mont of Oliues, ouer against the Temple, Peter, and Iames, and Iohn, and Andrew asked him secretly,

4 Tell vs, when shall these things be? and what *shalbe* the signe when all these thinges shall be fulfilled?

5 And Iesus answered them and began to save

Take

* *Mat. 24. 1. Luke 21. 5.*

1 The destructiō of the Temple citie, and whole nation is foretolde, and the troubles of the Church: but yet there are annexed many comfortes, and last of al, the end of the world is described.

* *Luke. 19. 43.*

1 ✣ Take heede leſt any man deceiue you.

6 For many ſhal come in my Name, ſaying, I am *Chriſt*, and ſhall deceiue many. *by my name.*

7 Furthermore when ye ſhal heare of warres, & rumors of warres, be ye not troubled: for *ſuch things* muſt needes be: but the end *ſhall* not *be* yet.

8 For nation ſhall riſe againſt nation, and kingdom againſt kingdom, & there ſhalbe earthquakes in diuers quarters, and there ſhalbe famine & troubles: theſe *are* the beginnings of ſorowes.

2 9 But take ye heede to your ſelues: for they ſhal deliuer you vp to the Coũcels, and to the Synagogues: ye ſhalbe beaten, and brought before rulers and Kings for my ſake, for a *a* teſtimoniall vnto them.

10 And the Goſpell muſt firſt be publiſhed among all nations.

11 ✝ But when they leade you, and deliuer you vp, *b* be not carefull before hande, neither *c* ſtudie what ye ſhal ſay: but what is giuen you at the ſame time that ſpeake: for it is not ye that ſpeake, but the holy Ghoſt.

12 Yea, and the brother ſhall deliuer the brother to death, & the father the ſonne, and the children ſhall riſe againſt their parents, and ſhall cauſe them to die

13 And yee ſhall be hated of all men *d* for my Names ſake: but whoſoeuer ſhall endure vnto the end, he ſhalbe ſaued.

3 14 ✣ Moreouer, when ye ſhall ſe the abomination of deſolation (ſpoken of by ✣ Daniel the prophet) *e* ſet where it ought not, (let him that readeth, conſider it) then let them *that be* in Iudea, flee into the mountaines,

15 And let him that is vpon the houſe, not come downe into the houſe, neither enter therein, to fetch any thing of his houſe.

16 And let him that is in the fielde, not turne backe againe to take his garment.

17 Then

✣ *Epheſ.* 5. 6. 2. *Theſ.* 2. 3.

a *The hearing of your preaching ſhal be a moſt euident witneſſe againſt them, ſo that they ſhal not be able to pretend ignorance*

✣ *Mat.* 10. 19. *Luke* 12. 11. & 21. 14.

b *We are not forbidden to thinke before hand, but penſiue carefulnes wherby men diſcourage thẽſelues, which procedeth from diſtruſt, and want of confidence and ſure hope of Gods aſſiſtance: that carefulneſſe we are willed to beware of, Luke Mat.* 6, 27

c *By any kinde of artificious & cunning kinde of tale what to ſpeake.*

d *For me.*

✣ *Mat.* 24. 15 *Luke* 21. 20. ✣ *Dan.* 9. 27.

e *When the Heathen and prophane people ſhall not only enter into the Temple, and defile both it, & the city but alſo cleane deſtroy it.*

17 Then wo *shalbe* to them that are with childe, and to them that giue sucke in those dayes.

18 Pray therefore that your flight be not in the winter.

19 For *f* those dayes shalbe such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shalbe.

20 And except that the Lorde had shortened those dayes, no flesh shoulde be saued: but for the electes sake, which he hath chosen, he hath shortened those dayes.

21 Then ✣ if any man saye to you, Loe, here is Christ, or lo, *he is* there, beleeue it not.

22 For false Christes shall rise, and false prophets, and shall shew signes and wonders, to deceiue if it were possible the verie elect.

23 But take ye heede: beholde, *I* haue shewed you all things before.

24 ¶ Moreouer in those dayes, after that tribulation, ✣ the sunne shal waxe darke, and the moone shall not giue her light,

25 And the starres of heauen shall fall, ✣ and the powers which are in heauen, shall shake.

26 And then shall they see the Sonne of man comming in the cloudes, with great power and glorie.

27 ✣ And he shall then sende his Angels, & shall gather together his elect from the foure windes, & frō the vtmost part of the earth to the vtmost parte of heauen.

28 Now learne a parable of the fig tree. When her bough is yet tender, & it bringeth forth leaues, ye know that sommer *is* neere.

29 So in like maner, when ye see these thinges come to passe, know that *the kingdome of God* is nere, *euen* at the doores.

30 Verely I saye vnto you, that this generation shall not passe, till all these things be done.

31 Heauen and earth shall passe away, but my * wordes shall not passe away.

32 2 But

f This is a kinde of speach which the Hebrewes vse, & it hath a great force in it, for it giueth vs to vnderstand, that in all that time one miserie shal so follow vpon another, as if the time it selfe were very miserie it self: So the Prophet Amos. 5. 20. sayth that the day of the Lorde shalbe darknes.

✣ *Mat. 24. 23. Lu. 17. 23. and 21. 8.*

✣ *Isai. 13. 10. Ezek. 32. 7. Ioel. 2. 10. & 3. 15*

✣ *Mat. 24. 31.*

32 2 But of that day & houre knoweth no man, no, not the Angels which are in heauen, neyther the Sonne himselfe, but the Father.

5 33 ✣ Take heed: watch, and pray: for ye know not when the time is.

34 *For the Sonne of man is* as a man going into a strange countrey, and leaueth his house, and giueth 3 authoritie to his seruauntes, and to euery man his worke, and commandeth the porter to watch. 13.15.

35 Watch ye therefore, (for ye know not when the master of the house wil come, at euē, or at mid-night, at the cocke crowing, or in the dawning.)

36 Lest if he come suddenly, he should find you sleeping.

37 And those thinges that I saye vnto you, I say vnto all men, Watch.

is not curiously to be searched for, which the Father alone knoweth: but let vs rather taste heede, that it come not vpō vs vnaware.

✣ *Mat.24.13.*

CHAP. XIIII.

1 The Priestes conspiracie against Christ. 3 The woman powring oyle on Christes head. 12 The preparing of the Passeouer. 22 The institution of the Supper. 43 Christ deliuered into the hands of men. 43 Iudas betrayeth him with a kisse. 53 Christ is before Caiaphas. 66 Peters denial.

1 AND ✣ 1 two dayes after followed *the feast of* the Passeouer, & of vnleauened bread: and the hie Priests, & Scribes sought how they might take him by craft, and put him to death.

✣ *Mat.26.2. Luke.22.1.*

1 By the will of God, against the counsell of men, it came to passe § Christ shoulde be put to death vpon the solēne day of the Passeouer, that in all respects § trueth might agree to the figure.

2 But they said, Not in the feast *day*, least there by any tumult among the people.

3 ✣ And when hee was in Bethania in the house of Simon the leper, as he sate at table, there came a woman hauing a box of oyntment of spikenard, very costly, and shee brake the boxe, and powred it on his head.

✣ *Mat.26.6. Iohn12.2.*

4 2 Therefore some disdained amonge themselues, and said, To what end is this waste of oyntment?

2 Rashe iudgements are frustrate before God.

5 For it might haue beene solde for more then a three hundreth pence, and bene giuen vnto the poore, and they murmured against her.

a *Which is about sixe pounds English.*

6 But Iesus saide, Let her alone: why trouble ye her?

her: she hath wrought a good worke on me.

7 3 For ye haue the poore with you alwayes, & when ye will yee may doe them good, but mee ye shall not haue alwayes. Deut. 15. 11.

8 4 She hath done that she could: she came afore hand to anoint my body to the burying.

9 Verely I say vnto you, wheresoeuer this Gospell shalbe preached throughout the whole world, this also that she hath done, shalbe spoken of in remembrance of her.

10 ¶ ✣ 5 Then Iudas Iscariot, one of the twelue, went away vnto the hie Priestes, to betray him vnto them.

11 And when they heard it, they were glad, and promised that they woulde giue him money: therefore he sought how he might conueniently betray him.

12 ¶ ✣ 6 Now the first day of vnleauened bread, *b* when *c* they sacrificed the *d* Passeouer, his disciples said vnto him, Where wilt thou that we goe & prepare, that thou mayest eate the Passeouer?

13 Then he sent foorth two of his disciples, and sayde vnto them, Goe ye into the citie, and there shall a man meete you bearing a pitcher of water: followe him.

14 And whithersoeuer he goeth in, saye yee to the good man of the house, The Master sayeth, Where is the lodging where I shal eate the Passeouer with my disciples?

15 And he will shewe you an *e* vpper chamber *vvhich is* large, trimmed and prepared: there make it readie for vs.

16 So his disciples went foorth, and came to the citie, and found as he had sayde vnto them, & made readie the Passeouer.

3 Christ suffered himselfe to be anointed once or twise for certaine considerations: but his will is to be dayly anoynted in the poore.

4 This woman by the secret instinct of the Spirit, anovnting Christ, setteth before mes eies, his death & buriall which were at hande.

✣ *Mat.* 26. 14. *Lu.* 22. 4.

5 Couetousnes cloked with a zeale of charity, is an occasiō to betray and crucifie Christ.

✣ *Mat.* 26. 17. *Lu.* 22. 8.

6 Christ being made subiect to the Law for vs, doeth celebrate the Passeouer according to the Law: and therew thall by a miracle sheweth that notwithstāding he in the flesh shall straightway suffer, yet that he is God.

b That is, vpon which day, & at the euening of the same day, which was the beginning of the fifteenth, Looke Mat. 26. 17. *c They vsed to sacrifice.* *d This is spoken thus, by the figure Metonymia, which is vsuall in Sacraments, & by the Passeouer is meant the Paschall lambe.* *e The Greeke word signifieth that part of the house that is highest from the ground, to whatsoeuer it be put, but because they vsed to sup in that part of the house, they called it a supping chamber.*

17 ¶ And

17 ¶ And at euen he came with the twelue.

18 ✝ 7 And as they ſate at table and did eate, Ieſus ſaid, Verely I ſay vnto you, that one of you ſhall betray me, which eateth with me.

19 Then they began to be ſorowfull and to ſay to him one by one, Is it I? And another, Is it I?

20 And he anſwered and ſaide vnto them, *It is* one of the twelue that ſ dippeth with mee in the platter.

21 Truely the Sonne of man goeth his way as it is written of him: ✝ but woe *be* to that man, by whō the Sonne of man is betrayed: it had bin good for that man, if he had neuer bene borne.

22 ⁘ And as they did eate, Ieſus tooke the bread, and when he had giuen thanks, he brake it & gaue it to them, and ſaid, Take, eate, this is my bodie.

23 Alſo he tooke the cup, and when he had giuen thanks, gaue it to them: and they all dranke of it.

24 And he ſaid vnto them, This is my blood of that newe Teſtament, which is ſhed for many.

25 Verely I ſay vnto you, I wil drinke no more of the fruite of the vine vntill that day, that I drinke it newe in the kingdome of God.

26 And when they had ſung a Pſalme, they wēt out to the mount of Oliues.

27 ¶ ✝ 8 Then Ieſus ſaid vnto them, All ye ſhall be offended by mee this night: for it is written, ✝I will ſmite the ſhepheard, and the ſheepe ſhall bee ſcattered.

28 But after that I am riſen, I will go into *Galile before you.

29 9 And Peter ſaid vnto him, Although al men ſhould be offended at thee, yet would not I.

30 Then Ieſus ſaide vnto him, Verely I ſay vnto thee, this day, *euen* in this night, before the cocke crowe twiſe, thou ſhalt deny me thriſe.

31 But he ſaid g more earneſtly, If I ſhoulde dye with thee, I will not denie thee: likewiſe alſo ſaide they all.

32 ¶ ✝ 10 After

✝ *Pſal.*41.10. *Mat.*26.20,23. *Lu.*22.14. *Ioh.*13.18,21.

7 The figure of the lawe, which is by & by to be fulfilled, is abrogated: & in place thereof are put figures of ꝥ new, though the couenāt anſwerable vnto the which ſhal continue to the worldes ende.

ſ *That vſeth to eate meate with mee.*

✝ *Act.*1.16.

⁘ *Mat.*26.26. *1.Cor.*11.24. *1.Cor.*10.16.

✝ *Ioh.*16.32.

8 Chriſt foretelleth how he ſhal be forſaken of his, but yet that he will neuer forſake them.

✝ *Zach.*13.7.

* *Chap.*16.7.

9 Here is ſet forth in an excellent perſon, a moſt ſorowfull example of mās raſhnes and weakenes.

g *That doubling of words, ſetteth out more plainly Peters vehemente affirmation.*

*be cockes vse to crow thrise in y night, at midnight. 2 Towardes the end of the watch. 3 At the daunce. And thus are the Euangelistes reconciled.

32 ¶ ✣ 10 After they came into a place named Gethſemane: then he ſaide to his diſciples, Sit yee here, till I haue prayed.

33 And he tooke with him Peter, and Iames, and Iohn, and he began to be troubled, & in great heauineſſe.

34 And ſaid vnto them, My ſoule is very heauie, *euen* vnto the death: tary here, and watch.

35 So he went forward a litle, and fell downe on the ground, and prayed, that if it were poſsible, that houre might paſſe from him.

36 And he ſaid, *b* Abba, Father, all thinges are poſsible vnto thee: take away this cup from mee: neuertheles not that I will, but that thou wilt, *be done.*

37 ¶ Then he came, and found them ſleeping, and ſaid to Peter, Simon, ſleepeſt thou? couldeſt not thou watch one houre?

38 ¶ VVatch ye, and pray, that ye enter not into tentation: the ſpirit in deede is readie, but the fleſh is weake.

39 And againe he went away, and prayed, and ſpake the ſame wordes.

40 And he returned, and founde them a ſleepe agiine: for their eyes were heauie: neither knewe they what they ſhould anſwere him.

41 And he came the thirde time, and ſaide vnto them, Sleepe henceforth, and take your reſt: it is ynough: the houre is come: behold, the Sonne of man is deliuered into the hands of ſinners.

42 Riſe vp: let vs go: lo, he that betrayeth me, is at hand.

43 ✣ 12 And immediatly while he yet ſpake, came Iudas that was one of the twelue, and with him a great multitude with ſwordes and ſtaues from the hie Prieſts, and Scribes, and Elders.

44 And

4 *Mat.26.36. Lu.22.39.*

10 Chriſt ſuffring for vs in that fleſh which he tooke vpon him for our ſakes, the moſt horrible terrors of the curſe of God, receiueth the cup at his Fathers hands, which he being iuſt, doeth ſtraightway drinke off for the vniuſt.

h *This doubling of the word, was vſed in thoſe dayes, when their languages were ſo mixed together: for this worde, Abba, is a Syrian word.*

11 An horrible example of the ſluggiſhnes of men, euen in the diſciples whom Chriſt had choſen.

✣ *Mat.26.47. Lu.22.47. Iohn.18.3.*

12 As men did willingly ſpoile God their Creator of his praiſe in forſaking and betraying him, ſo chriſt willingly, going about to make ſatisfaction for this ruine, is forſaken of his owne, and betraued by one of his familiars as a thiefe, that the puniſhment might be agreeable to the ſinne, and we who are verie traytours, forſakers, and ſacrilegers might be deliuered out of the deuils ſnare.

44 And hee that betrayed him, had ginen them a token, saying, Whomsoeuer I shall kisse, he it is: take him and leade him away *i* safely.

45 And assoone as hee was come, hee went straightway to him, and said, Haile Master, and kissed him.

46 Thē they layde their hādes o him, & tooke him.

47 And *k* one of them that stoode by, drew out a sword, and smote a seruant of the hie Priest, and cut off his eare.

48 And Iesus answered and said vnto them, Yee be come out as against a thiefe with swordes, and with staues, to take me.

49 I was daily with you teaching in the Temple, and ye tooke me not: but *this is done* that the Scriptures should be fulfilled.

50 Then they *l* all forsooke him, and fled.

51 13 And there folowed him a certaine yong man, clothed in *m* linnen vpon his bare *body*, and the yong men caught him.

52 But he left his linnen cloth, & fled from them naked.

53 ✝ So they ledde Iesus away to the hie Priest, and to him came *n* together al the hie Priests, and the Elders, and the Scribes.

54 And Peter folowed him a farre off, euen into the hall of the hie Priest, and sate with the seruants, and warmed *him selfe* at the fire.

55 14 And the hie Priests, and all the Councill sought for witnes against Iesus, to put him to death, but found none.

56 For many bare false witnesse against him, but their witnes agreed not together.

57 Then there arose certaine, and bare false witnes against him, saying,

i So diligently, that he scape not out of your hands.

k That is, Peter.

l All his disciples.

13 Vnder pretence of godlines, all things are lawful to such as doe violence against Christ.

m Which he cast about him, when he hearing the sturre in the night sodenly ranne forth: wherby we may vnderstand what how great licentiousnes these villaynes vsed in setting vpon him.

✝ *Mat. 26. 57. Lu. 22. 54. Ioh. 18. 24.*

n The highest Councell was assembled, because Christ was accused as a blasphemer and a false prophet: for as for the other crime of treason, it was forged against him by the Priests, to enforce Pilate by that meanes to condemne him.

14 Christ, who was so innocent that he could not be oppressed, no not by false witnesses, is at the length, for confessing God to be his Father, condemned of impietie before the hie Priest: that we, who denied God and were in deede wicked, might be quit before God.

✝ *Mat. 26. 59.*

58 We

Ioh. 2.19.

58 We heard him ſay, † I wil deſtroy this Temple made with hands, and with in three dayes I wil builde another made without hands.

59 But their witnes yet agreed not together.

60 Then the high Prieſt ſtood vp amongs the, & asked Ieſus, ſaying, Answereſt thou nothing? what is ỹ matter that theſe beare witnes against thee?

61 But he held his peace, & answered nothing. Againe the high Prieſt asked him, & ſaid vnto him, Art thou that Chriſt the Sonne of the o Bleſſed?

62 And Ieſus ſade, I am *he*, † and ye ſhall ſee the Sonne of man ſit at the right hand of the power *of God*, and come in the cloudes of heauen.

63 Then the high prieſt rent his clothes, & ſaid, What haue we any more neede of witneſſes?

64 Ye haue heard the blaſphemie: what thinke ye? And they all condemned him to be worthy of death.

65 15 And ſome began to ſpit at him, and to couer his face, and to beate him with fiſts, and to ſay vnto him prophecie. And the ſergeants ſmote him with *their* roddes.

66 * 16 And as Peter was beneath in the hall, ther came one of the maides of the hie prieſt,

67 And when ſhee ſawe Peter warming *him ſelfe*, ſhe looked on him and ſayd, Thou waſt alſo with Ieſus of Nazareth.

68 But he denied it, ſaying, I knowe him not, neither wot I what thou ſaieſt. Then he went out into the porche, and the cocke crewe.

69 * Then *p* a maide ſaw him againe, & began to ſay to them that ſtoode by, This is *one* of them.

70 But he denied it againe: and anon after, they that ſtode by, ſaid againe to Peter, Surely thou art *one* of them: for thou art of Galile, and thy ſpeach is like.

71 And he began to curſe, and ſweare, *ſaying*, I know not this man of whom ye ſpeake.

72 * Then the ſecond time the cocke crew, and

o *Of God, who is moſt worthy of all prayſe?*

† *Mat.24.39.* 16 Chriſt ſuffring al kinde of reproch for our ſakes, getteth euerlaſting glory to them that beleue in him.

* *Mat.26.69. Luk.22.55. Iohn 18.25.* 16 An heuie example of the frailnes of man together with a moſt comfortable example of ỹ mercie of god who giueth the ſpirite of repentaunce and faith to his elect.

* *Mat.12.71 Luke 22.58.*

p *If we compare the Euangeliſtes diligently together we ſhall perceiue that Peter was knowen of many through the maidens report yea and in Luke when the ſecond denial is ſpoken of, ther is a man ſeruant mentioned, and not a maid.*

* *Mat.26.75 Iohn 13.38.*

Peter remembred the word that Ieſus had ſaid vnto him, Before ỹ cocke crow twiſe, thou ſhalt denie me thriſe, and waying that with himſelfe, he wept.

CHAP. XV.

1 Of the thinges that Chriſt ſuffered vnder Pilat. 11 Barabas is preferred before Chriſt: 15 Pilate deliuereth Chriſt to be crucified. 17 He is crowned with thorne. 19 They ſpit on him, and mocke him. 21 Simon of Cerene carieth Chriſtes croſſe. 27 Chriſt is crucified betwene two theeues. 26 He is railed at 37 He giueth vp the ghoſt 43 Ioſeph burieth him.

✣ *Mat.27.1. Luke 22.66. Iohn 18.19.*

1 AND a anon in the dauning, the hie Prieſts held a Counſill with the Elders, and the Scribes, and the whole counſill, and bound Ieſus, and led him away, and *a* deliuered him to Pilate.

1 Chriſt being bounde before the iudgement ſeate of an earthly Iudge, in open aſſembly is condemned as guiltie vnto the death of the croſſe, not for his owne ſinnes (as appeareth by the Iudges owne worde) but for all ours. that we moſt guiltie creatures being deliuered from the guiltines of our ſinnes, might be quitted before the iudgment ſeate of God, euen in the open aſſemblie of the Angels.

2 Then Pilate asked him, Art thou the king of the Iewes? And he anſwered, and ſayd vnto him, Thou ſayeſt it

3 And the hie Prieſtes accuſed him of many thinges.

4 ✣ Wherfore Pilate asked him againe, ſaying, Anſwereſt thou nothing? beholde howe many things they witnes againſt thee.

5 But Ieſus anſwered no more at all, ſo that Pilate marueled.

6 Now at the feaſt, Pilate *b* did deliuer a priſoner vnto them, whomſoeuer they would deſire.

7 Then there was one named Barrabas, which was bound with his fellowes, that had made inſurrection, who in the inſurrection had committed murther.

8 And ỹ people cried aloude, & began to deſire *that he vvould do* as he had euer done vnto them.

9 Then Pilate anſwered thẽ, and ſaide, Will ye that I let looſe vnto you the King of the Iewes?

a It was not lawfull for them to put any man to death, for all cauſes of life and death were taken away from them firſt by Herode the great, and afterward by the Romãs about fourtie yeares before the diſtruction of the Temple, and therefore they deliuered Ieſus to Pilate. ✣ *Matth.27.12. Luke 23.3. Iohn 18.35.* *b vſed to deliuer*

10 For he knew that the hie Priſtes had deliuered him of enuie.

11 But the high prieſtes had moued the people *to deſire* that he would rather deliuer Barabbas vnto them.

12 And Pilate anſwered, and ſaid againe vnto them, What wil ye then that I doe *vvith him*, whom ye call the King of the Iewes?

13 And they cried againe, Crucifie him.

14 Then Pilat ſaid vnto them, But what euill hath he done? And they cried the more feruently, Crucifie him.

15 So Pilate willing to content the people, looſed them Barabbas, and deliuered Ieſus, when he had ſcourged him, that he might be crucified.

16 Then the ſouldiers led him away into the hall, which is the common hall, and called together the whole band,

17 2 And clad him with purple, and platted a croune of thornes, and put it about *his heade*,

18 And began to ſalute him, *ſaying*, Haile, king of the Iewes.

19 And they ſmote him on the head with a reede, and ſpat vpon him, and bowed the knees, *and* did him reuerence.

20 And when they had mocked him, they tooke the purple off him, & put his owne clothes on him, and led him out to crucifie him

21 ✣ And they 3 compelled one that paſſed by, *called* Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his croſſe.

22 ✣ 4 And they brought him to a place named Golgotha, which is by interpretation, the place of *deade mens* skulles.

23 And they gaue him to drinck wine mingled

2 Chriſt, going about to take away the ſinnes of men, who wer about to vſurpe the throne of God himſelfe, is cõdẽned as one that hunted after the kingdõe and mocked w a falſe ſhewe of a kingdom, that we on the other ſide, who ſhall in deede be eternal kings, might receiue ỹ crowne of glorie at Gods owne hand.
✣ *Mat.* 27.32. *Luke* 23.26.

3 The rage of the wicked hath no meaſure, but in the meane ſeaſon, euen the weakneſſe of Chriſt, being in payne vnder the heauie burden of the croſſe, doeth manifeſtly ſhewe, that a lambe is led to be ſacrificed.
✣ *Mat.* 27.33. *Luke* 23.33. *Iohn* 19.17

4 Chriſt is led out of the wals of the earthly Hieruſalem, into a foule place of dead mens carkeiſes, as a man moſt vncleane, not touching himſelfe, but touching our ſinnes, which were layd vpon him, to the ende that we being made clene by his blood, might be brought into the heauenly Sanctuarie.

with

with myrrhe: but he receiued it not.

24 ✝ 5 And when they had crucified him, they parted his garments, casting lottes for them, what euery man should haue.

25 And it was the third houre, when they crucified him.

26 And the title of his cause was written aboue, THAT KING OF THE IEVVES.

27 They crucified also with him two theeues, the one on the right hand, & the other on his left.

28 Thus the Scripture was fulfilled, which saith, ✝ And he was counted among the wicked.

29 And they that went by, raled on him, wagging their heads, and saying, ❧ Hey, thou that destroyest the Temple, and buildest it in three daies,

30 Saue thy self, & come downe from the crosse.

31 Likewise also euen the hie Priestes mocking, sayd among themselues with the Scribes, He saued other men, himselfe he can not saue.

32 Let Christ ỹ king of Israel now come downe from the crosse, that we may see, and beleeue. They also that were crucified with him, reuiled him.

33 ¶ Now when ỹ sixt houre was come, 6 darknes arose ouer † all the land vntill the ninth houre.

34 And at the 7 ninth houre Iesus cried with a loude voyce, saying, ✳ Eloi, Eloi, lamma-sabachthani? which is by interpretation, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, sayd, Beholde, he calleth Elias.

✝ *Lu.* 23.34.

5 Christ hangeth naked vpon the crosse, & as the wickedest caytife that euer was, most vilye reproued: that we being clothed with his righteousnesse, and blessed with his curses, and sanctified by his onely oblation, maybe taken vp into heauen.

✝ *Esai.* 53.12.

❧ *Iohn.* 2.19.

6 How angrie God was against our sinne, which he punished in our suretie his Sonne, it appeareth by this horrible darknes.

† *By this word Luke meaneth Palestina: so that the strangenesse of the wonder, is so much the more set forth in that, that at the feast of the Passouer, and in the full moone, when the Sunne shined ouer all the rest of the world, and at midday, that corner of the worlde, wherein so wicked an act was committed, was ouercouered with most grosse darknes.*

7 Christ striuing mightily with Satan, with sinne and with death, al three armed with the horrible curse of God, grieuously tormented in body hanging vpon the crosse, and in soule plunged in the depth of hell, yet heeriddeth himselfe, crying with a mightie voyce: and notwithstanding the wound which he receiued of death, in that that he died, yet by smiting both things aboue, and things beneath, by renting of the vaile of the Temple, and by the testimonie wrung out of them which murdered him, he sheweth euidently vnto the rest of his enemies, which are as yet obstinate, and mocke at him, that he shalbe knowen out of hand to be conquerer and Lord of all. ✳ *Psal.* 22.1. *Mat.* 27.46.

† *Psal.69.22.*

36 And one ranne, and filled a † ſpondge ful of vineger, and put it on a reede, and gaue him to drinke, ſaying, Let him alone: Let vs ſee if Elias wil come, and take him downe.

37 And Ieſus cried with a loude voyce, and gaue vp the ghoſt.

38 And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Now when the Centurion, which ſtood ouer againſt him, ſawe that he thus crying gaue vp the ghoſt, he ſaide, Truely this man was the Sonne of God.

8 Chriſt to the great ſhame of men which forſooke the Lord, choſe women for his witneſſes, which beheld al this whole actiõ

40 ¶ 8 There were alſo women, which beholde a farre off, among whome was Marie Magdalene, and Marie (the mother of Iames the leſſe, and of Ioſes) and Salome,

† *Lu.8.2.*

41 Which alſo when he was in Galile, † folowed him, and miniſtred vnto him, and manie other women which came vp with him vnto Hieruſalem.

∵ *Mat.27.57.*

42 ∵ And nowe when night was come (becauſe it was the day of the preparation that is before the Sabbath)

* *Lu.23.50. Iohn.19.38.*

d *A man of great authoritie, of the councel of the Sanhedrin, or elſe taken into councel by Pilate.*

e *If we conſider what daunger Ioſeph caſt himſelfe into, we ſhall perceiue how bold he was.*

43 * Ioſeph of Arimathea, an d honorable counſeller, which alſo looked for the kingdome of God, came, and went in e boldly vnto Pilate, and asked the bodie of Ieſus.

44 And Pilate marueled, if hee were alreadie dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead.

45 And when he knewe *the trueth* of the Centurion, he gaue the bodie to Ioſeph:

46 Who bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and laid him in a tombe that was hewen out of a rock, and rolled a ſtone vnto the doore of the ſepulchre:

47 And Marie Magdalene, and Marie Ioſes *mother*, beheld where he ſhould be layed.

CHAP. XVI.

1 Of Chriſtes reſurrection. 9 He appeareth to Marie Magdalene and others. 15 He ſendeth his Apoſtles to preach. 19 His aſcenſion.

1 And

1 AND † when the Sabbath day was paſt, Marie Magdalene, and Marie the *mother* of James, and Salome, bought ſweete oyntments, that they might come and anoynt him.

† *Lu.24.1. Iohn.20.1.*

2 Therefore early in the morning, the firſt day of the weeke, they came vnto the ſepulchre, when the Sunne was nowe riſen.

3 And they ſaid one to another, Who ſhal rolle vs away the ſtone from the doore of the ſepulchre?

4 And when they *a* looked, they ſawe that the ſtone was rolled away (for it was a very great one)

5 † So they went into the *b* ſepulchre, and ſawe a yong man ſitting at the right ſide, clothed in a long white robe: and they were ſore troubled.

6 But he ſaid vnto them, Be not ſo troubled: ye ſeeke Ieſus of Nazareth, which hath beene crucified: he is riſen, he is not here: beholde the place where they put him.

7 But goe your way, and tel his diſciples, & Peter, that he will goe before you into Galile: there ſhall ye ſee him, ᵛ as he ſaid vnto you.

8 And they went out quickly, and fled from the ſepulchre: for they trembled, & were amaſed: neither ſaid they any thing to any man: for they were afraid.

9 ¶ 1 And when Ieſus was riſen againe, early the firſt day of the weeke, he appeared firſt to Marie Magdalene, ×out of whom he had caſt ſeuē deuils:

10 And ſhe went and tolde them that had bene with him, which mourned and wept.

11 And when they heard that he was aliue, and had appeared to her, they beleeued it not.

12 ¶ *2 After that, hee appeared vnto two of them in another forme, as they walked and went into the countrey.

13 And they went, and tolde it to the remnant, neither beleeued they them.

14 *c Finally, hee appeared vnto the eleuen as they ſate together, & reproched thē for their vnbeliefe and hardnes of heart, becauſe they beleeued

a *When they caſt their eyes toward the ſepulchre.*

† *Matt.28.1. Iohn.20.12.*

b *Into the caue, wherein the ſepulchre was cut out.*

ᵛ *Chap.14.28. Mat.26.32.*

1 Chriſt himſelfe appeareth to Mary Magdalene to vpbraid the diſciples inecredulitie.

× *Iohn 20.16. Lu.8.2.*

* *Lu.24.13.*

2 Chriſt appeareth to two other diſciples, and at length to the eleuen.

* *Lu.24.36. Iohn.20.19.*

c *The Euangeliſt conſidered not the order of the time, but the courſe of his hiſtorie, which he deuided into three partes: The firſt ſheweth howe he appeared to the women, the ſecond, to his diſciples, the third, to his Apoſtles, and therfore he ſaith, finally.*

not thē which had ſeen him, being riſen vp againe.

15 3 And he ſaid vnto them, ✝Go ye into all the world, and preach the Goſpel to d euery creature.

16 He ỹ ſhall beleeue & bee baptized, ſhalbe ſaued: ✝ but he that wil not beleeue, ſhalbe damned.

17 And theſe tokens ſhall follow them that beleeue, ✝ In my Name they ſhall caſt out deuils, and * ſhall ſpeake with e new tongues,

18 * And ſhall take away ſerpents, and if they ſhal drinke any deadly thing, it ſhal not hurt them: * they ſhall lay their handes on the ſicke, and they ſhall recouer. *Pſal. 91. 13. Luk. 10. 19.*

19 ✝ 4 So after the Lord had ſpoken vnto them, he was receiued into heauen, and ſate at the right hand of God.

20 And they went foorth, and preached euery where. And the ✝ Lord wrought with them, & confirmed f the world with ſignes that followed. Amen

3 The Apoſtles ar appointed, & their office is limitted vnto thē, which is, to preach that, which they heard of him, & to miniſter the Sacraments, which Chriſt hath inſtituted, hauing beſides power to do miracles.

✝ *Mat. 28. 19.*

d *Not to the Iewes onely, but to al mē, and euery where: and ſo muſt all the Apoſtles doe.*

✝ *Iohn. 12. 48.*

✝ *Actes. 16. 18.*

* *Act. 2. 4. & 10. 46.* e *Strange tongues, ſuch as they knewe not before.* ✝ *Act. 28. 5.* * *Act. 28. 8.* ✝ *Lu. 24. 51.* 4 Chriſt hauing accompliſhed his office on earth, aſcendeth into heauen, from whence (the doctrine of his Apoſtles being confirmed with ſignes,) hee will gouerne his Church, vnto the worldes end. ✝ *Heb. 2. 4.* f *To wit, the doctrine, therefore doctrine muſt go before, and ſignes muſt followe after.*

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO LVKE.

CHAP. I.

1 Luke Preface. 5 Zacharias and Elizabet. 15 What an one Iohn ſhould be. 20 Zacharias ſtrooke dōbe, for his incredulitie. 26 The Angel ſaluteth Marie, & foretelleth Chriſtes natiuitie. 39 Marie viſiteth Eliſabeth. 46 Maries ſong. 68 The ſong of Zacharias, ſhewing that the promiſed Chriſt is come. 76 The office of Iohn.

1 Luke commendeth the witneſſes that ſawe this hiſtorie.

1 FOraſmuch as a many haue taken in hande to ſet forth the ſtorie of theſe thinges, whereof wee are fully perſuaded,

a *Many tooke it in hand, but did not performe: Luke wrote his Goſpell before Matthew, & Marke,*

2 *b* As they haue deliured them vnto vs which from the beginning sawe them their selues, and were ministers of the worde,

3 It seemed good also to me (*c* most noble Theophilus) assone as I had searched out perfectly all thinges *d* from the beginnnig, to write vnto thee thereof from point to point,

4 That thou mightest acknowledge the certaintie of those things whereof thou hast bene instructed,

5 IN *e* the *f* time of *g* Herod King of Iudea there *was* a certaine Priest named Zacharias, of the *h* course of Abia: and his wife *was* of the dautgher of Aaron, and her, name *was* Elisabet.

6 Both were *i* iust before God, and *k* walked in all the *l* commandements and ordinances of the Lord, *m* without reproofe.

7 And they had no childe, because that Elisabet was barren: and both were wel stricken in age.

8 And it came to passe, as he excuted *ỹ* Priests office before God as his course came in order,

9 ✝ According to the custome of the Priestes office, his lot was to burne incense, when he went into the *n* Temple of the Lord.

10 And the whole multitude of the people were without in prayer, *o* while the incense was burning

11 Then appeared vnto him an Angel of the Lord stãding at the right side of the altar of incẽse.

b *Luke was one of eye witnesse, and therfore it was not he, to whom the Lord appeared when Cleopas sawe him. and he was taught not onely by Paul, but by others of the Apostles also*

c *It is most mightie and therfore Theophilus was a very honorable man, and in place of great dignitie.*

d *Luke began his Gospell a great deale father off. then the other did*

e *Haue fuller knowledge of those things, which befor thou knewest but meanely.*

2 Iohn who was an other Elias, and appointed to be Herault of Christ: comming of the stocke of Aaron and of two famous and blameles parents, hath shewed in his conception, which was against the course of nature, a double miracle, to the end that men should be more readily stirred vp to the hearing of his preaching, according to the fore warning of the Prophets.

f *Word for word, in the dayes: so speake the Hebrues, giuing vs to vnderstand, how short and fraile a thing the power of princes is*

g *Herod the great.* ✝ 1. Chro. 24. 1.

h *For the posteritie of Aaron was deuided into courses*

i *The true marke of righteousnes is to be liked and allowed of in the iudgement of God.*

k *Liued, so speake the Hebrewes, for our life is as away, wherein we must walke, vntill we come to the marke.*

l *In all the morall and ceremoniall Lawe.*

m *Whom no man could iustly reproue: now so it is, that the fruites of iustificatiõ are set forth here and not the cause, which is faith onely and nothing els* ✝ Exodus 30. 7

n *The temple was one, and the Court an other, for Zacharias went out of the Court or outward rowme, where all the people went and therfore are said to be without, into the Temple.*

o Leuit. 16. 17.

12 And when Zacharias saw him, hee was troubled, and feare fell vpon him.

13 But the Angel said vnto him, feare not, Zacharias: for thy prayer is heard, and thy wife Elisabet shal beare thee a sonne, and thou shalt cal his name Iohn.

14 And thou shalt haue ioy and gladnesse, and many shall reioyce at his birth.

15 For he shalbe great in the *o* sight of the Lord and shal neither drinke wine, nor *p* strong drinke: and he shalbe filled with the holy Ghost, euen from his mothers wombe.

16 ✣ And many of the children of Israel shal he *q* turne to their Lord God.

17 ✣ For he shall goe *r* before him *s* in the spirite and power of Elias, to turne the *t* hearts of the fathers to the children, and the disobedient to the *u* wisedome of the iust men, to make ready a people prepared for the Lord.

18 Then Zacharias said vnto ỹ Angel, Whereby shall I knowe this? for I am an olde man, and my wife is of a great age.

19 And the Angel answered, and said vnto him I am Gabriel *x* that stande in the presence of God and am sent to speake vnto thee, and to shewe thee these good tidings.

20 And beholde, thou shalt be domme, and not be able to speake, vntil the day that these things be done because thou beleeuedst not my words, which shalbe fulfilled in their season.

21 Nowe the people waited for Zacharias, and marueiled that he taried so long in the Temple.

22 And when he came out, he could not speake vnto them: then they perceiued that he had seene a vision in the Temple: For hee made signes vnto them and remained domme.

23 And it came to passe, when ỹ dayes of his office were fulfilled, ỹ he departed to his owne house.

o So speake the Hebrews, when is signified a rare kinde of excellencie: so is it said of Nemrod, Gen. 10.

9 He was a valiant hunter before God.

p Any drinke that may make druken

✣ *Malac. 4. 5.*

q Shalbe a meanes to bring many to repentance, and turne them selues to the Lord from whom they fell

✣ *Matt. 11. 14.*

r As they vse to go before kings, & when you see them you knowe the king is not farre of

s This is spoken by the figure Metonymie, taking the gift of the spirit, as you would say, for the cause, for it is that cometh of the cause.

t By the figure Synecdoche, he shewes that he shall take away all kinds of enimies, which vse to breede great troubles and tumults amongst men.

u Wisdome and goodnes are two of the chiefest causes which make men to reuerence, and honour their father

x That appeare for so the Hebrewes vse this word (assistant) meaning that they are ready to do his commandement.

24 And

24 And after thoſe dayes, his wife Eliſabeth cõceiued, and hid her ſelfe fiue moneths, ſaying,

25 Thus hath the Lorde dealt with me, in the dayes wherein he looked on *me*, to take from me my rebuke among men.

26 ¶ 3 And in the ſixth moneth the Angel Gabriel was ſent from God vnto a citie of Galiſe, named Nazareth,

27 ✣ To a virgin affiãced to a man whoſe name *vvas* Ioſeph, of the ⁵ houſe of Dauid, and the virgins name was Marie.

28 And the Angel went in vnto her, and ſaide, Haile thou *that art* ɣ freely beloued: the Lorde *is* with thee: *a* bleſſed *art* thou among women. ⁵ Iudg. 6. 12. & 24 ɣ

29 And when ſhe ſawe *him*, ſhe was *b* troubled at his ſaying, and thought what maner of ſalutation that ſhould be.

30 Then the Angel ſaid vnto her, Feare not, Mary: for thou haſt *c* found fauour with God.

31 ✣ For lo, thou ſhalt conceiue in thy wombe, and beare a ſonne, : and ſhalt call his name Ieſus

32 He ſhalbe great, and ſhalbe *d* called the Sõne of the moſt High, and the Lord God ſhall giue vnto him the throne of his father Dauid.

33 ✻ And he ſhall reigne ouer ꝧ houſe of Iacob for euer, and of his kingdome ſhalbe none ende

34 Then ſaid Marie vnto the Angel, *e* How ſhall this be ſeeing *f* I know not man?

35 And the Angel anſwered, & ſaide vnto her The holy Ghoſt *g* ſhall come vpon thee and the power of the moſt High ſhall ouerſhadowe thee:

3 The Angell ſeruingthe Lord which ſhould be borne is ſent to the virgin Mary in whom ꝧ ſon of the moſt high promiſed to Dauid, is conceiued by the vertue of the holy Ghoſt.

✻ *Mat.* 1. 18.

y *As much is to be ſaid of Mary, otherwiſe Chriſt had not bene of ſtocke, for the ſon of Dauid.*

ɣ *It might be rendred worde, for word, full of fauour and grace & he ſheweth ſtraight after, Laying out plainly vnto vs, what that fauour is in that he ſaid, the Lord is with the.*

a *Of God.*

b *Moued at the ſtrangeneſſe of the matter.*

c *So ſpeake the Hebrewes ſaying that men haue*

founde fauour which are in fauour & Eſay 7. 14. ✻ *Chap. 2. 21. Mat. 1. 21.* d *He ſhalbe declared ſo to be for he was the Sonne of God from euerlaſting, but was made manifeſt in the fleſh in his time.* ✻ *Dan. 7. 14. 27 Mic. 4. 7* e *The greatnes of the matter cauſeth the virgin to aſke this queſtion not that ſhe diſtruſteth any whit at all for ſhe asketh only of the manner of the conceiuing, ſo that it is plaine ſhee beleeued all the reſt.* f *So ſpeake the Hebrewes, ſignifiing by this modeſt kinde of ſpeach the company of mã and wife together and this is the meaning of it how ſhall this be, for ſeeing I ſhalbe Chriſt his mother, I am very ſure I ſhall not knowe any mã: for the godly virgin had learned by the Prophets, that the Meſſias ſhould be borne of a virgin.* g *That is the holy Ghoſt ſhall cauſe thee to conceiue, by his mighty power.*

therfore

therfore alſo that *h* holy thing which ſhalbe borne of thee ſhalbe *i* called the Sonne of God.

36 And beholde, thy *k* couſin Eliſabet, ſhe hath alſo conceiued a ſonne in her olde age: and this is her *l* ſixt moneth which was called barren.

37 For with God ſhall nothing be vnpoſsible.

38 Then Marie ſaid, beholde the ſeruant of the Lord: be it vnto me according to thy word. So the Angel departed from her.

39 ¶ 4 And Marie aroſe in thoſe dayes & went into *m* hil *countrey* with haſte to an citie of Iuda,

40 And entred into the houſe of Zacharias, and ſaluted Eliſabet.

41 And it came to paſſe, as Eliſabet heard the ſalutation of Marie, the babe *o* ſprang in her bellie, and Eliſabet was filled with the holy Ghoſt.

42 And ſhe cryed with a loude voyce, and ſayd, Bleſſed art thou among women, becauſe *p* the fruit of thy wombe is bleſſed.

43 And whence *commeth* this to mee, that the mother of my Lord ſhould come to me?

44 For lo, aſſoone as the voice of my ſalutation ſounded in mine eares, the babe ſprang in my bellie for ioye.

45 And bleſſed *is* ſhe that beleeued: for thoſe things ſhalbe perfourmed, which were tolde her from the Lord.

46 5 Then Marie ſaide, My ſoule magnifieth the Lord,

47 And my ſpirit reioyceth in God my Sauiour

48 For he hath *q* looked on the *r* poore degree

h That pure thing and void of all ſpot of vncleannes for he that was to take away ſinne, muſt needes be voyd of ſinne.

i Declared and ſhewed to the world, to be the Sonne of God.

k Though Eliſabet were of the tribe of Leui, yet ſhe might be Maries couſin, for whereas it was forbidden by the Lawe for maidens to be maried to men of other tribes, this could not let, but that the Leuites might take them wiues out of any Tribe, for the Leuites had no portion alloted them when the land was deuided among the people.

l This is nowe the ſixt moneth from the time when ſhe conceiued.

4 Eliſabeth being great with childe of Iohn, and Marie with Chriſt, by the inſpiration of the holy Ghoſt, doe reioyceeche for other.

m Which is on the South ſide of Hieruſalē.

n That is to ſay, Hebron which was in times paſt called Cariatharbe: which was one of the Townes, that were giuen to the Leuites, in the Tribe of Iuda, & is ſaid to be in the mountaines of Iuda, Ioſ. 14. 15. & 21. 11.

o This was no ordinarie, nor vſuall kinde of mouing.

p Chriſt is bleſſed in reſpect of his humanitie.

5 Chriſt the redeemer of the afflicted, & reuenger of the prowde of long time promiſed to the fathers, is now at length exhibited in deede.

q Hath freely & gratiouſly loued.

r Worde, ſeruaunde my baſeneſſe, that is, my baſe ſtate ſo that the Virgin vaunteth not her deſerts, but the grace of God.

of his

of his ſeruant: for beholde, from henceforth ſhall all ages call me bleſſed,

49 Becauſe he that is mightie, hath done for me great things, and holy *is* his Name.

50 And his mercy *is* from generation to generation on them *f* that feare him.

51 ✣ He hath ſhewed ſtrength with his *t* arme: ✣ he hath *u* ſcattered the proud in the *x* imagination of their hearts.

52 ✣ He hath *y* put downe the mighty from *their* ſeates, and exalted them of *z* lowe degree.

53 * Hee hath filled the *a* hungrie with good things, and ſent away the rich empue.

54 * *b* Hee hath vpholden Iſrael his ſeruant to be mindefull of *his* mercie.

55 (* As he hath *c* ſpoken to our fathers, *to wit*, to Abraham, and his ſeede) for euer.

56 ¶ And Mary abode with her about three moneths: after, ſhe returned to her owne houſe.

57 ¶ 6 Nowe Eliſabets time was fulfilled, that ſhee ſhoulde be deliuered, and ſhe brought foorth a ſonne.

58 And her neighbours, and couſins heard tell howe the Lorde had ſhewed his great mercy vpon her, and they ✣ reioyced with her.

59 And it was ſo that on the eight day they came to circumciſe the babe, and called him Zacharias after the name of his father.

60 But his mother anſwered, and ſaid, Not ſo, but he ſhalbe called Iohn.

61 And they ſaide vnto her, There is none of thy kindred, that is named with this name.

62 Then they made ſignes to his father, howe he would haue him called.

63 So hee asked for writing tables, and wrote, ſaying, His name is Iohn, and they marueiled all.

64 And his mouth was opened immediatly, and

f *To them that liue godly and religiouſly, ſo ſpeake the Hebrewes.*
✣ *Eſai.51.9. Pſal.33.10.*
t *This is an heaping vp of wordes more then needes, which the Hebrues vſe very much, & the arme is taken for ſtrength.*
✣ *Eſa 1.29.15.*
u *Euen as the winde doth the chaffe.*
x *Hee hath ſcattered them, and the imagination of their hearts, or by and through the imagination of their owne hearts: ſo that their wicked counſell turned to their owne deſtruction.*
✣ *1.Sam.2.6.*
y *The mighty and rich men.*
z *Such, as none accompt is made of, and are vile in mens eyes, which are in deede the poore in ſpirit, that is ſuch as chalenge nothing to themſelues, in the ſight of God.*
* *Pſal.34.10.*
a *Them that are brought to extreme pouertie.*

✣ *Eſa.30.18.& 41.8.& 54.5. Ier.31,20.* b *He hath holpen vp Iſrael* ✣ *his arme being cleane caſt downe.* * *Gen.17.19.and 22.17. Pſalme.132.11.* c *Promiſed.*
6 *Iohns natiuitie is ſet out with newe miracles.* ✣ *Verſe.14.*

his

‖ Was restored to it former state, *is read in some copies.*

d *All this that was said and done.*

e *Thought vpon them diligently & earnestly, and as it were printed them in their hearts.*

f *That is, the present fauour of god, & a singular kind of vertue appeared in him.*

7 Iohn yet scarse borne, by the authoritie of the holy Ghost, is appointed to his office.

g *That he hath shewed himselfe mindful of his people in so much that he came down from heauen him selfe, to visite vs in person, and to redeeme vs.*

✣ *Chap.2.30. Mat.1.21.*

h *Hath payed the raunsome, that is to say, the price of our redemption.*

✣ *Psal.132.18.*

i *This word Horn, in the Hebrewe tongue signifieth might, and it is a Metaphore, taken from beastes, that fight with their hornes: And by raising vp the might of Israel, is meant, that the kingdome of Israel was defended, and the enemies thereof laid on the ground, euen then when the strength of Israel seemed to be vtterly decayed.* ∵ *Iere.23.6. and 30.10.* k *Declare in deede that he was mindful.* ✻ *Gen.22.16. Iere.13.33. Heb. 6.13,7.* ✣ *1.Pet.1.15.* ‖ *To Gods liking.* m *Though thou be at this present neuer so litle.* n *Open the way.* o *Forgiuenes of sinne, is the meanes whereby God saueth vs, Rom.4.7.*

his tongue ‖ and he spake and prayſed God.

65 Then feare came on all them that dwelt nere vnto them, and all d theſe wordes were noyſed abroad throughout all the hill *countrie* of Iudea.

66 And all they that heard them, e laide *them* vp in their hearts, ſaying, What maner childe ſhal this be! and the f hand of the Lord was with him.

67 ¶ Then his father Zacharias was filled with the holy Ghoſt, and prophecied, ſaying,

68 Bleſſed *be* the Lord God of Iſrael, becauſe he hath g viſited ✣ and h redeemed his people,

69 ✣ And hath raiſed vp the i horne of ſaluation vnto vs, in the houſe of his ſeruant Dauid,

70 ∵ As he ſpake by the mouth of his holy Prophets, which were ſince the world began, *ſaying,*

71 *That he would ſend vs* deliuerance from our enemies, and from the handes of all that hate vs,

72 That he might ſhew mercy towardes our fathers, and k remember his holy couenant,

73 ✻ *And* the othe which he ſware to our father Abraham.

74 *Which was,* that he would grant vnto vs, that we being deliuered out of the handes of our enemies, ſhould ſerue him without feare,

75 All the dayes of our life, in ✻ holines & righteouſnes *l* before him.

76 And thou, m babe, ſhalt be called the Prophet of the moſt High: for thou ſhalt go before the face of the Lord, to prepare his waies,

77 *And* to n giue knowledge of ſaluation vnto his people, by the o remiſsion of their ſinnes,

78 Through the tender mercy of our God, wher-

Luke 1.52.2

by

by † the p day ſpring from an hie hath viſited vs,

79 To giue light to them that ſit in darknes, and in the ſhadow of death, and to guide our feete into the way of q peace.

80 And the childe grewe, and waxed ſtrong in ſpirit, and was in the wildernesſe, till the day came that he ſhould ſhew him ſelfe vnto Iſrael.

† *Za.3.8.& 6.12. Mal.4.2.*

p *Or bud, or brach, he alludeth vnto the places in Iere. 23.5. Za.3.8. and 6.12. and he is called a bud from an high, that is, ſent from God vnto vs, and not as other buddes which bud out of the earth.*

q *Into the way which leadeth vs to true happines.*

CHAP. II.

1 Auguſtus Ceſar taxeth all the world. 7 Chriſt is born. 13 The Angels ſong. 21 Chriſt is circumciſed. 22 Mary purified 28 Simeon taketh Chriſt in his armes. 29 His ſong. 36 Anna the Prophetiſſe. 40 The childe Chriſt. 46 Ieſus diſputeth with the doctours.

1 AND it came to paſſe in thoſe dayes, that there came a decree from Auguſtus Ceſar, that all the *a* world ſhould be *b* taxed.

2 (This firſt taxing was made when Cyreneus was gouernour of Syria.)

3 Therefore went all to be taxed, euery man to his owne citie.

4 And Ioſeph alſo went vp from Galile out of a citie called Nazareth, into Iudea, vnto the *c* citie of † Dauid, which is called Beth-leem (becauſe he was of the houſe and linage of Dauid,)

5 To be taxed with Marie that was giuen him to wife, which was with childe.

6 ¶ And ſo it was, that while they were there, the dayes were accompliſhed that ſhee ſhoulde bee deliuered,

7 And ſhee brought foorth her firſt begotten ſonne, and wrapped him in ſwadling clothes, and laide him in a cratch, becauſe there was no roome for them in the ynne.

8 ¶ 2 And there were in the ſame countrey ſhep-

1 Chriſt the ſonne of God taking vpon him the forme of a ſeruant, and making himſelfe of no reputatiõ, is poorely born in a ſtable: and by the meanes of Auguſtus the mightieſt prince in the worlde, (thinking nothing leſſe) harh his cradle prepared in Bethleem, as the Prophets forewarned.

a *So farre as the Empire of the Romanes did ſtretch.*

b *That is, the inhabitants of euery citty ſhould haue their names taken, & their goods rated at a certaine value, that the Emperour might vnderſtand, how rich euery countrey, citie, familie, and houſe was.*

c *Which Dauid was borne, and brought vp in.* † *Iohn.7.42.*

2 The Angels themſelues declare to poore ſhepheards (nothing regarding the pride of the mightie) the Godhead and office of the childe in the cribbe.

heards,

heards, d abiding in the fielde, and keeping watch by night ouer their flocke.

9 And loe, the Angel of the Lorde e came vpon them, & the glory of the Lorde shone about them, and they were sore afraid.

10 Then the Angell saide vnto them, Be not afraid: for behold, I bring you glad tidings of great ioy, that shalbe to all the people,

11 That is, that vnto you is borne this daye in the citie of Dauid, a Sauiour, which is Christe the Lord.

12 And this shalbe a signe to you, Ye shall finde the babe swadled, and laid in a cratch.

13 And straightway there was with the Angell f a multitude of heauenly souldiers, prayfing God, and saying,

14 Glory be to God in the high heauens, & peace in earth, and towardes men g good will.

15 And it came to passe when the Angels were gone away from them into heauen, that the shepheards saide one to another, Let vs goe then vnto Beth-leem, and see this thing that is come to passe which the Lord hath shewed vnto vs.

16 So they came with haste, and found both Marie and Ioseph, and the babe laid in the cratch.

17 And when they had seene it, they published abroade the thing, which was tolde them of that childe.

18 And all that heard it, wondred at the thinges which were tolde them of the shepheards.

19 But Mary kept all those sayings, and pondred them in her heart.

20 And the shepheards returned glorifying and prayfing God, for all that they had heard and seene as it was spoken vnto them.

21 ✣ 3 And when the eyght dayes were accomplished, that they shoulde circumcise the childe, his name was then called ✣ Iesus, which was named of the Angell, before hee was conceiued in the wombe.

22 ✣ 4 And

d *Lodging without doores, and open in the ayre.*
e *Came suddenly vpon them, when they thought of no such matter.*
f *Whole armies of Angels, which compasse the Maiestie of God round about, as it were souldiers.*
g *Gods ready, good, infinite, and gracious fauour towards men.*
✣ *Gene.17.12. Leuit.12.3. Iohn.7.22.*
3 Christ ✣ head of the Church, made subiect to the Lawe, to deliuer vs from the curse of the Lawe, (as the Name of Iesus doth well declare) being circumcised, doth ratifie and seale in his own flesh, the circumcisiō of the fathers.
✣ *Chap.1.31. Mat.1.21.*

22 ✣ 4 And when the dayes of *b* her purification after ỹ Law of Moſes were accompliſhed, they brought him to Hieruſalem, to preſent him to the Lord,

23 (As it is written in the Law of the Lord, ✝ Euery man childe that *firſt* openeth the wombe, ſhalbe called holy to the Lord)

24 And to giue an oblation, ✝ as it is commanded in the Law of the Lord, a paire of turtle doues or two yong pigeons.

25 ✣ 5 And beholde, there was a man in Hieruſalem whoſe name was Simeon: this man *was* iuſt. & feared God and waited for the conſolation of *I*ſrael, and the *i* holy Ghoſt was vpon him.

26 And it was declared to him from God by the holy Ghoſt, that he ſhould not ſee death, before he had ſeene that anointed of the Lorde.

27 And he came by *the motion* of the ſpirite into the Tẽple, and when the *k* parents brought in the babe *I*eſus, to do for him after ỹ cuſtome of ỹ Law

28 Then he tooke him in his armes, and praiſed God, and ſaid,

29 Lorde, nowe *l* letteſt thou thy ſeruant depart in peace, according to thy *m* word,

30 For *n* mine eyes haue ſeene thy *o* ſaluation,

31 Which thou haſt prepared *p* before the face of all people,

32 A light to be reueiled to the Gentiles, & the glory of thy people *I*ſrael. *Iſa 42. 6.*

33 And Ioſeph and his mother marueiled at thoſe things, which were ſpoken touching him.

34 And Simeon bleſſed them, and ſayde vnto Mary his mother, Behold, this *childe* is *q* appoynted for the * *r* fall and riſing againe of many in Iſrael, and for a *ſ* ſigne which ſhalbe ſpokẽ againſt,

✣ *Leuit. 12. 6.*

4 Chriſt, vpon whom all our ſinnes were laid, being offred to God, according to the lawe doeth purifie both Marie and vs all, in him ſelfe.

h *This is meant for the fulfilling of the Law, for otherwiſe the Virgin was not defiled, nor vnclean, by the birth of this child.* ✣ *Exo. 13. 2 Num. 8, 16.*

✝ *Leuit. 12. 6.*

5 Simeon doeth openly in the Temple foretell the deafe of the comming of Meſsias, of the caſting out of the greateſt part of Iſrael, and of the calling of the Gentiles

i *He was indued with the gifts of the holy Ghoſt, and this is ſpoken by the figure Metonymie*

k *Ioſeph & Marie: and ſo he ſpeaketh as it was commonly taken.*

l *Leteſt me depart out of this life, to be ioyned to my fathers.* m *As thou promiſed it me.* n *That is for I haue ſeene with my very eyes: for he ſaw before in mind, as it is ſaid of Abraham he ſaw my day, and reioyced.* o *That, wherein thy ſaluation is conteyned.* p *As a ſigne ſet vp in an hie place, for all men to looke vpon.* q *Is appointed and ſet of God for a marke.* * *Eſa. 8. 14. Rom. 9. 32. 1. Pet. 2. 8.* r *Fall of the reprobate, which periſh through their own default and for the riſing of the elect, vnto whom God ſhal giue faith to beleeue.* ſ *That is, a marke which all men ſhal ſtriue earneſtly to hit.*

35 (Yea & a ſworde ſhall *s* pearce through thy ſoule) ℣ ℣ thoghts of many hearts may be opened

36 6 And there was a Prophetiſe, one Anna the daughter of Phanuel, of ℣ tribe of Aſer, which was of a great age, after ſhe had liued with an husband ſeuen yeeres from her virginitie:

37 And ſhe *was* widowe about foure ſcore and foure yeeres, and went not out of the Temple, but ſerued God with faſtings and prayers, night & day

38 She then comming at the ſame inſtant vpon them confeſſed likewiſe the Lorde, & ſpake of him to all that looked for redempion in Hieruſalem.

39 And when they had perfourmed all thinges according to the Law of the Lord, they returned into Galile to their owne citie Nazareth.

40 And the childe grewe, and waxed ſtrong in Spirit, *u* and was filled with wiſedome, & the grace of God was with him.

41 ¶ 7 Nowe his parents went to Hieruſalem euery yere, ✣ at the feaſt of the Paſſoeuer.

42 And when he was twelue yere olde, and they were come vp to Hieruſalem, after the cuſtome of the feaſt,

43 And had finiſhed the dayes *thereof*, as they returned, the childe Ieſus remayned in Hieruſalem and Ioſeph knewe not, nor his mother

44 But they ſuppoſing, that he had bene in the company, went a dayes iourney, and ſought him among *their* kinsfolke, and acquaintance.

45 And when they found him not, they turned backe to Hieruſalem, and ſought him.

46 And it came to paſſe three dayes after, that they founde him in the Temple, ſitting in the mids of the doctours, both hearinge them, and asking them queſtions:

47 And all that heard him, were aſtonied at his vnderſtanding and anſweres.

48 8 So when they ſawe him they were amaſed & his mother ſaid vnto him, Sonne, why haſt thou thus,

t *Shall wound & grieue moſt ſharply.*

6 An other witneſſe beſide Simeon, againſt whome exception may be brought, inuiting all men to the receiuing of the Meſsias.

u *As Chriſt grew vp in age, ſo the vertue of his God-head ſhewed it ſelfe more & more.*

7 The Scribes and Phariſes are ſtirred vp, to heare the wiſedome of Chriſt, in his time, by an extra ordinary deede.

✣ *Deut.16,1.*

8 All dueties which we owe to men, as they are not to be neglected, ſo are they according to our vocation not to be preferred before the glory of God.

thus dealt with vs? beh olde, thy father and *I* haue ſought thee with very heauie hearts.

49 Then ſaid he vnto them, Howe is it that ye ſought me? knewe ye not that ymuſt goe about my Fathers buſines?

50 But they vnderſtoode not the worde that he ſpake to them.

9 Chriſt very man is made like vnto vs, in all things, except ſinne.

51 9 Then he went downe with them and came to Nazareth, and was ſubiect to them: and his mother kept all theſe ſayings in her heart.

52 And Ieſus increaſed in wiſedome, and ſtature, and in fauour with God and men.

CHAP. III.

4 Iohn exhorteth to repentaunce. 15 His teſtimonie of Chriſt. 20. Herod putteth him in priſon. 21 Chriſt is baptiſed. 23 His pedegree.

1 Iohn cómeth at the time fore tolde of the Prophet., & layeth the foundation of the Goſpell which is exhibited vnto vs, ſetting forth the true obſeruing of the Law, and free mercie in Chriſt, which commeth after him, vſing alſo baptiſme the effectuall ſigne both of regeneration, and alſo of forgiuenes of ſinnes.

1 NOw in the fiftenth yeere of the reigne of Tiberius Ceſar, Pontius Pilate being gouernour of Iudea, and Herod being Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the countrey of Trachonitis, and Lyſanias the Tetrarch of Abilene,

2 (* When a Annas and Caiaphas were the hie Prieſtes) the worde of God came vnto *I*ohn, the ſonne of Zacharias in the wildernes.

3 † And he came into all the coaſtes about *I*ordan, preaching the baptiſme of repantance for the remiſſion ſinnes of.

4 As it is writen in the booke of the ſayings of Eſaias the Prophet, which ſaith, ∵ The voyce of him that crieth in the wildernesſe *is*, Prepare ye the way of the Lord: make his paths ſtraight.

5 Euery valley ſhalbe filled, and euery mountaine and hill ſhalbe brought lowe, and crooked things ſhalbe made ſtraight, and the rough wayes *ſhalbe made* ſmoothe.

6 And all fleſh ſhal ſee the ſaluation of God.

7 Then ſayd he to the people that were come out to baptized of him, ✣ O generations of vi-

† *Actes* 4. 6.
a *Ioſephus calleth him Ananus.*
† *Matth.* 3. 2. *Marke.* 14.
∵ *Eſai.* 40. 3. *Iohn* 1. 23.
* *Mat.* 3. 7.

pers, who hath forewarned you to flee from the wrath to come?

8 Bring forth therfore fruites worthy amendement of life, & beginne not to say with your selues We haue Abraham to our father: for I say vnto you, that God is able of these stones to rayse vp children vnto Abraham,

9 Nowe also is the axe laide vnto the roote of the trees: Therfore euery tree which bringeth not forth good fruite, shalbe hewen downe, and cast into the fire.

10 ¶ Then the people asked him, saying, What shal we doe then?

11 And he answered, and said vnto them, ✣ He that hath two coates, let him parte with him that hath none: and he that hath meate, let him doe likewise.

12 Then came there Publicanes also to be baptized, and said vnto him, master what shal we doe?

13 And he said vnto them, Require no more then that which is *b* appointed vnto you.

14 The souldier likewise demanded of him, saying, And what shal we doe? And he sayd vnto them violence to no man, neither accuse any falsly and be content with your *c* wages.

15 2 As the people waited, & all men mused in their hearts of Iohn, if he were not that Christ,

16 Iohn answered, & said to them all, ✣ In deede *I* baptize you with water, but one stronger then *I*, commeth, whose shoes latchet *I* am not worthie to vnloose: he will baptize you with the holy Ghost, and with fire.

17 3 Whose fanne *is* in his hande, and he will make cleane his floore, and will gather the wheate into his garner, but the chaffe wil he burne vp with fire that neuer shalbe quenched.

18 Thus the exhorting with many other things, he preached vnto the people.

19 ✣ 4 But when Herod the Tetrarch was rebuked

✣ *Iam.* 2.15. 1. *Iohn* 3.17.

b *Require no more then that summe that is appointed for the tribut money.*

c *Which was payed them, partly in money, & partly in victual.*

2 If we will rightly, & fruitfully receiue the sacraments, we must neither rest in the signes, neither in him that ministreth the signes, but lift vp our eyes to Christ, who is the authour of the sacraments, and the giuer of that which is represented by the sacramentes

✣ *Mat.* 3.11. *Mar.* 1.8. *Iho.* 1.26. *Act.* 1.5. & 8.4, & 11.16. & 19.4

3 The Gospel is the fanne of the worlde

A Sharpe Sermon

✣ *Mat.* 14.3. *Mar.* 6.17.

4 Iohns preaching is confirmed with his death.

ked of him, for Herodias his brother Philips wife, and for all the euils which Herod had done,

20. He added yet this aboue all, that he ſhut vp Iohn in priſon.

21 ✣ 5 Nowe it came to paſſe, as all the people were baptized, and that Ieſus was baptized and did pray, that the heauen was opened:

22 And the holy Ghoſt came downe in a bodily ſhape like a doue, vpon him, and there was a voyce from heauen, ſaying, Thou art my beloued Sonne: in thee I am well pleaſed.

23 ¶ 6 And Ieſus him ſelf began to be about thirtie yere of age, being as men ſuppoſed the ſonne of Ioſeph, *vvhich vvas the ſonne* of Eli,

24 *The ſonne* of Matthat, *the ſonne* of Leui, *the ſonne* of Melchi, *the ſonne* of Ianna, *the ſonne* of Ioſeph,

25 *The ſonne* of Mattathias, *the ſonne* of Amos, *the ſonne* of Naum, *the ſonne* of Eſli, *the ſonne* of Nagge,

26 *The ſonne* of Maath, *the ſonne* of Mattathias, *the ſonne* of Semei, *the ſonne* of Ioſeph, *the ſonne* of Iuda,

27 *The ſonne* of Ioãna, *the ſonne* of Rheſa, *the ſonne* of Zorobabel, *the ſonne* of Salathiel, *the ſonne* of Neri,

28 *The ſonne* of Melchi, *the ſonne* of Addi, *the ſonne* of Coſam, *the ſonne* of Elmodan, *the ſonne* of Er,

29 ¶ *The ſonne* of Ioſe, *the ſonne* of Eliezer, *the ſonne* of Iorim, *the ſonne* of Matthat, *the ſonne* of Leui,

30 *The ſonne* of Simeon, *the ſonne* of Iuda, *the ſonne* of Ioſeph, *the ſonne* of Ionan, *the ſonne* of Eliacim,

31 *The ſonne* of Melea, *the ſonne* of Mainan, *the ſonne* of Mattatha, *the ſonne* of Nathan, *the ſonne* of Dauid,

32 *The ſonne* of Ieſſe, *the ſonne* of Obed, *the ſonne* of Booz, *the ſonne* of Salmon, *the ſonne* of Naaſſon,

33 *The ſonne* of Aminadab, *the ſonne* of Aram, *the ſonne* of Eſrom, *the ſonne* of Phares, *the ſonne* of Iuda,

34 *The ſonne* of Iacob, *the ſonne* of Iſaac, *the ſonne* of Abrahã, *the ſonne* of Thara, *the ſonne* of Nachor,

✣ *Mat* 3.13. *Mar.*1.9. *Iohn.*1.32.

5 Our baptiſme is ſanctified in the head of the Church, and Chriſt alſo is pronounced, by the voyce of the Father, to be our euerlaſting king, Prieſt, and Prophet.

6 The ſtocke of Chriſt accordyng to the fleſh, is brought by order eue to Adã, and ſo to God, that it might appeare, that he only it was, who God promiſed to Abraham and Dauid, and appointed from euerlaſting to his Church, which is gathered together of all ſortes of men.

35 *The ſonne* of Saruch, *the ſonne* of Ragau, *the ſonne* of Phalec, *the ſonne* of Eber, *the ſonne* of Sala,

36 *The ſonne* of Cainan, *the ſonne* of Arphaxad, *the ſonne* of Sem, *the ſone* of Noe, *the ſonne* of Lamech.

37 *The ſonne* of Mathuſala, *the ſonne* of Enoch, *the ſonne* of Iared, *the ſonne* of Maleleel, *the ſonne* of Cainan,

38 *The ſonne* of Enos, *the ſonne* of Seth, *the ſonne* of Adam, *the ſonne* of God.

CHAP. IIII.

1 Of Chriſtes temptation, and faſting. 16 He teacheth in Nazareth to the great admiration of all. 24 A Prophet that teacheth in his owne countrey is contemned. 33 One poſſeſſed of the deuill is cured. 38 Peters mother in Lawe healed, 40 and diuers ſicke perſons are reſtored to health. 41 The deuilles acknowledge Chriſt.

1 Chriſt being caried away (as it were out of the world) into the deſert, after the faſt of fourty dayes, and the ouercomming of Satan thriſe, cõming as it were ſuddenly from heauen, beginneth his office. ✻ *Mat.*4.1. *Mar.*1.12.

1 AND Ieſus full of the holy Ghoſt returned from Iordan, and was led by that Spirit into the wildernes,

2 ✣ And was *there* fourtie dayes tempted of the deuill, and in thoſe dayes he did eate nothing: but when they were ended, he afterward was hungrie.

3 2 Then the deuil ſaid vnto him, If thou be the Sonne of God, cõmaund this ſtone that it be made bread.

4 But Ieſus anſwered him, ſaying, It is written, ✣ That man ſhall not liue by bread onely, but by euery worde of God.

2 Chriſt being ſtirred vp of Satan, firſt to diſtruſt in God, ſecondly to the deſire of riches & honour, and laſtly to a vaine confidence of himſelfe, ouercommeth him thriſe by the word of God. ✣ *Deut.*8.3. *Mat.*4.4. a *By this word, power, are the kingdomes themſelues meant, which haue the power: and ſo it is ſpoken by the figure Metonymie.* b *That is ſure ſo, for hee is prince of the world, yet not abſolutely, & as the ſouereigne ouer it, but by ſufferance, & way of intreatie, and therefore he ſayeth not true, that he can giue it to whom he will.*

5 Then the deuill tooke him vp into an high mountaine, and ſhewed him all the kingdomes of the worlde, in the twinkling of an eye.

6 And the deuill ſaid vnto him, All this a power will I giue thee, and the glorie of thoſe *kingdomes*: for that is b deliuered to me: and to whomſoeuer I will, I giue it.

7 If thou therefore wilt worſhip me, they ſhalbe all c thine.

8 But Ieſus anſwered him, and ſaid, Hence from me, Satan: for it is written, † Thou ſhalt worſhip the Lord thy God, and him alone thou ſhalt ſerue.

9 Then he brought him to Hieruſalem, and ſet him on a pinacle of the Temple, & ſaide vnto him, If thou be the Sonne of God, caſt thy ſelfe downe from hence,

10 For it is written, ‡ That he will giue his Angels charge ouer thee to keepe thee:

11 And with *their* handes they ſhall lift thee vp, leſt at any time thou ſhouldeſt daſh thy foote againſt a ſtone.

12 And Ieſus anſwered, and ſaide vnto him, It is ſaid, ∵ Thou ſhalt not tempt the Lord thy God.

13 And when the deuill had ended all the tentation, he departed from him for a litle ſeaſon.

14 ¶ And Ieſus returned by the power of the ſpirit into Galile: and there went a fame of him throughout all the region round about.

15 For he taught in their Synagogues, and was honoured of all men.

16 * 3 And he came to Nazareth where he had bene brought vp, and (as his cuſtome was) went into the Synagogue on the Sabbath day, and ſtood vp to reade.

17 And there was deliuered vnto him ỹ booke of the Prophet Eſaias: and when he had d opened the booke, hee founde the place, where it was written,

18 * The ſpirit of the Lord *is* vpon me, becauſe he hath anointed me, that I ſhould preach the Goſpell to the poore: he hath ſent me, that I ſhould heale the broken hearted, that *I* ſhould preach deliuerance to the captiues, and recouering of ſight to the blinde, that I ſhould ſet at libertie them that are bruiſed:

19 And that I ſhoulde preache the acceptable yeere of the Lorde.

c *Out of an high place, which had a goodly champion countrie vnderneath it, he ſhewed him the ſituation of all countries.*

† *Deut.6.13. and 10.20.*

‡ *Pſal.91.12.*

∵ *Deu.6.16.*

* *Mat.13.54. Mar.6.1. Iohn.4.43.*

3 *Who Chriſt is, and wherfore he came, he ſheweth out of the Prophet Eſay.*

d *Their bookes in thoſe dayes were rolled vp as ſcroles vpon a ruler: and ſo Chriſt vnrolled, or vnfolded it, which is heere called, opened.*

* *Eſai.61.1.*

20 And he closed the booke, and gaue it againe to the minister, and sate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then hee began to say vnto them, This day is this Scripture fulfilled in your eares.

22 4 And all *e* bare him witnes, and *f* wondered at the *g* gratious wordes, which proceeded out of his mouth, and said, Is not this Iosephs sonne?

23 Then he saide vnto them, Ye will surely say vnto me this prouerbe, Physician, heale thy selfe: whatsoeuer wee haue heard done in Capernaum, do it here likewise in thine owne countrey.

24 And he said, Verely I say vnto you, ✣ No Prophet is accepted in his owne countrey.

25 But I tell you of a trueth, many widows were in Israel in the dayes of ✣ Elias, when heauen was shut three yeeres and sixe moneths, when great famine was throughout all the *b* land:

26 But vnto none of them was Elias sent, saue into Sarepta, *a citie of* Sidon, vnto a certaine widowe.

27 Also many lepers were in Israel, in the time of ✣ Eliseus the Prophet; yet none of them was made cleane, sauing Naaman the Syrian.

28 1 Then all *that were* in the Synagogue, when they heard it, were filled with wrath,

29 And rose vp, and thrust him out of the citie, and led him vnto the edge of the hill, whereon their citie was built, to cast him downe headlong.

30 But he passed through the middes of them, and went his way,

31 ¶ ✣ And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 ✣ And they were astonied at his doctrine: for his worde was with authoritie.

4 Familiaritie causeth Christ to be contemned, and therfore he oftentimes goeth to strangers.

e *Approued those things, which he spake, with comon consent and voice: for this worde, witnesse, signifieth in this place, and many other, to allowe and approue a thing, with open confession.*

f *Not only the doctours, but also the common people were present at this conference of the Scriptures: and besides that, their mother tongue was vsed. for els howe coulde the people haue wondred?*

Paul appointed the same order in the Church at Corinth, 1. Cor. 14.

g *Words full of the mightie power of God, which appeared in all his doings as well, and allured men marueilously vnto him Psal. 45. 2. grace is powred into thy lippes.*

✣ *Iohn. 4. 44.*

✣ *1. King. 17. 9. Iam. 5. 17.*

h *Land of Israel, Looke Mat. 15. 38.*

✣ *2. King. 5. 14.*

5 The more sharpely the world is rebuked, the more it rageth openly: but the life of the godly is not simply subiect to the pleasure of the wicked.

✣ *Mat. 4. 13. Mar. 1. 21.*

✣ *Mat. 7. 29. Mar. 1. 22.*

33 ✣ And

33 ✣ And in the Sinagogue there was a man which had a Spirit of an vnclene deuil, which cried with a loude voyce,

34 6 Saying, Oh, what haue we to doe with thee, thou Ieſus of Nazareth? art thou come to deſtroye vs? I know who thou art, *euen* the holy one of god.

35 And Ieſus rebuked him, ſaying, Houlde thy peace, & come out of him. Then the deuil throwing him in the middes of *them*, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they ſpake among them ſelues, ſaying, What thing is this; for with authoritie and power hee commaundeth the foule ſpirits, and they come out?

37 And ỹ fame of him ſpred abrod throughout all the places of the contrey round about.

38 ¶ ✣ 7 And he roſe vp, and came out of the Sinagogue, and entred into Simons houſe. And Simons wiues mother was taken with a great feuer, and they required him for her.

39 Then he ſtoode ouer her, and rebuked the feuer, and it left her, and immediatly ſhe aroſe, and miniſtred vnto them.

40 Now at the ſunne ſetting, all they that had ſicke *folkes* of diuers diſeaſes, brought them vnto him, and he laide his handes on euery one of them, and healed them.

41 ⁘ 8 And deuils alſo came out of many crying, & ſaying, Thou art that Chriſt that Sonne of god: but he rebuked them, and ſuffred them not to ſaye that they knew him to be that Chriſt.

42 9 And when it was day, he departed, & went forth into a deſert place, & the people ſought him and came to him and kept him that he ſhould not depart from them.

43 But he ſayde vnto them *Surely* I muſt alſo preache the kingdom of God to other cities: for therefore am *I* ſent.

44 And he preached in ỹ Sinagogues of Galile.

✣*Mar.*1.23,

6 Chriſt aſtoniſheth not only men be they neuer ſo blockiſhe, but euen the deuils alſo, whether they will or no.

✣*Matth.*8.14. *Mar.*1.30.

7 In that, that Chriſt healeth the diſeaſes of the body with his worde onely, he proueth that he is God almightie, ſent for mans ſaluation.

⁘*Mar.*1.35.

8 Satan, who ſ a continuall enemie to ỹ truth ought not to be heard, no not then, when he ſpeaketh the truth,

9 No colour of zeale ought to hinder vs, in the race of our vocation.

CHAP. V.

1 Christ teacheth out of the ship. 6 Of the draught of fish. 12 The Leper, 16 Christ praieth in the desert. 18 One sicke of the palsie. 37 Leui the publicane. 34 the fastings and afflictions of the apostles after Christs ascension. 36. 37. 38 Faint harted and weake disciples are likned to olde bottels and worne garmentes.

1 Christ aduertiseth the foure ditciples, which he had taken vnto him, of the office of the Apostleship, which should heareafter be committed vnto them.

✠ *Mat.* 4.18. *Mar.* 1.16

a *Did as it were lie vpon him, so desirous they were both to see him, & heare him, and therfore he taught them out of the ship.*

b *The word signifieth him that hath rule ouer any thing.*

1 THen it came to passe, as the people apreassed vpon him to heare the word of god, that he stoode by the lake of Genesaret,

2 And sawe two shippes stand by the lake side, but the fishermen were gone out of them, & were washing their nettes.

3 And he entred into one of the shippes, which was Simons, & required him that he would thrust off a litle from the lande: and he sate downe, and taught the people out of the ship.

4 ¶ Now when he had left speaking, he sayd vnto Simon, Lanch out into the deepe, and let down your nettes to make a draught.

5 Then Simon answered, and sayde vnto him, b Maister, we haue traueled sore all night, and haue taken nothing: neuertheles at thy worde I will let downe the net.

6 And when they had so done, they inclosed a great multitude of fishes, so that their nette brake.

7 And they beckened to their partners, which were in the other ship, that they should come and help them, who came then and filled both the shippes, that they did sinke.

8 Now when Simon Peter saw it he fell downe at Iesus knees, saying, Lord, go from me; for I am a sinfull man.

9 For he was vtterly astonied, and all that were with him, for ỹ draught of fishes which they tooke.

10 And so was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus said vnto Simon, Feare not: from hence forth thou shalt catch men.

11 And when they had brought the shippes to land,

land they forsoke all and followed him.

12 ¶ ✣ 2 Nowe it came to passe, as he was in a certaine citie, beholde, *there was* a man full of lepro sie, and when he sawe Iesus he fell on his face and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

13 So he stretched forth his hand, and touched him saying, I wil, be thou cleane. And immediatly the leprosie departed from him.

14 And commanded him that he should tell it no man: but Go, *saith he*, and shew thy selfe to the Priest, and offer for thy clensing, as ✣ Moses hath commanded, for a witnes vnto them.

15 3 But so much more wēt there a fame abroad of him, & great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept him selfe apart in the wildernes, and praied.

17 ¶ 4 And it came to passe, on a certaine day as he was teaching, that the Pharises and doctours of the Lawe sate by, which were come out of euery towne of Galile, and Iudea, & Hierusalem, and the power of the Lord, was *in him* to heale them.

18 ∵ Then behold, men brought a man lying in a bed which was taken with a palsie, and they sought meanes to bring him in, & to lay him before him.

19 And when they coulde not finde by what way they might bring him in becawse of the preasse, they wēt vpō the house, & let him down through the tyling, bed and all in the middes before Iesus.

20 And when he sawe their faith, he sayde vnto him, Man, thy sinnes are forgiuen thee.

21 Then the Scribes and the Pharises begā to reason, saying, Who is this that speaketh blasphemies? who can forgiue sinnes, but God only?

22 But when Iesus percevued their reasoning, he answered, and said vnto them, What reason ye in your hearts?

23 Whether

* *Mat.* 8. 2. *Mar.* 1. 40.

2 Christ by healing the leper with his onely touche and sending him to the Priest, witnesseth that it is he through whome and by whome apprehēded by faith, all we which are vncleane, according to the Law by the witnes of God himselfare pronūced to be pure & cleane

✣ *Leuit.* 14. 4.

3 Christ had rather to be famous by his doctrine, then by miracles and therefore he departeth from them that seeke him, as a physician of the bodie, and not as the author of saluation.

4 Christ in healing him that was sicke of the palsie, sheweth the cause of all diseases, and the remedie.

c *The mightie power of Christes Godhead, shewed it selfe in him at that time.*

∵ *Mat.* 9. 2. *Mar.* 2. 3.

23 Wether is easier to say, Thy sinnes are forgiuen thee, or to say, Rise and walke?

24 But that ye may know that that Sonne of mā hath authoritie to forgiue sinnes in earth, (he saide vnto the sicke of the palsie) I say to thee, Arise: take vp thy bed, and go to thine house.

25 And immediatly he rose vp before them, and tooke vp *his bed* whereon he laye, and departed to his owne house, praysing God.

26 And they were all amased, and praised God, & were filled with feare, saying, doubtles we haue seene strange things to day.

27 ¶ ✣5 And after that, he went forth and sawe a Publicane named Leui, sitting at the receit of custome, and said vnto him, Folow me.

28 And he left all, rose vp, and folowed him.

29 Then Leui made him a great feast in his own house, where there was a great company of Publicanes, and of other that sate at table with them.

30 But they that were Scribes & Pharises amōg them, murmured against his disciples, saying, Why eat ye & drinke ye with Publicanes & sinners?

31 Then Iesus answered, and saide vnto them, They that are whole, neede not the Phisician, but they that are sicke.

32 ✣ I came not to call the righteous, but sinners to repentance:

33 ¶ ∵6 Then they sayd vnto him, Why doe the disciples of Ihon fast often, & pray, and the *disciples* of the Pharises also, but thine eate and drinke?

34 7 And he saide vnto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the daves wil come, euen whē the bridegrome shalbe takē away from them: then shal they fast in those dayes.

36 Againe he spake also vnto them a parable, No man putteth a piece of a newe garment into an old vesture: for then the new renteth it, & the piece

take

✣ *Mat.* 9 9. *Mar.* 2. 14.

5 The Church is a company of sinners, through the grace of Christ repentāt which banket with him, to the great offence of the proude and enuious worldlings.

✣ 1 *Tim.* 1. 15.

∵ *Mat.* 9. 14. *Mar.* 2. 18.

6 It is the point of hypocrites & ignorant mento put an holines in fasting, and in things indifferēt.

7 Lawes generally made with out any cōsiderarion of circūstaunces, for fasting, and other things of like sort, are not only tyrānous, but very hurtfull in the Church.

taken out of the newe, agreeth not with the olde.

37 Also no man powreth newe wine into olde vessels: for then the newe wine will breake the vessels, and it will runne out, and the vessels will perish:

38 But newe wine must bee powred into newe vessels: so both are preserued.

39 Also no man that drinketh old wine, straightway desireth newe: for he sayth, The olde is more profitable.

CHAP. VI.

1 The disciples pul the eares of corne on the Sabbath. 6 Of him that had a withered hande. 13 The election of the Apostles. 20 The blessinges and curses. 27 We must loue our enemies. 45 With what fruite the worde of God is to be heard.

1 AND ✣ it came to passe on a seconde solemne Sabbath, that he went through the corne fieldes, and his disciples a plucked the eares of corne, and did eate, and rubbe them in *their* hands.

2 And certaine of the Pharises saide vnto them, Why doe ye that which is not lawful to doe on the Sabbath dayes?

3 Then Iesus answered them, and saide, ✣ Haue ye not read this, that Dauid did when hee himselfe was an hungred, and they which were with him,

4 How he went into the house of God, & tooke, and ate the shew bread, & gaue also to them which were with him, which was not lawfull to eate, but for the ✣ Priests onely?

5 And he said vnto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ ✣ It came to passe also on another Sabbath, that he entred into the Synagogue, and taught, and

✣ *Mat.* 12.1. *Mar.* 2.23.

1 Christ sheweth against the superstitious, who sticke in euery trifle, ỹ the Lawe of the very Sabbath, was not giuen to be kept without exception: much lesse that the saluation of man, should cõsist in the outwarde keeping of it.

a *Epiphanius noteth well in his treatise, where he confuteth Ebion, that the time, whē the disciples plucked the eares of corne, was in the feast of vnleauened bread: Now, whereas in those feasts, which were kept many dayes together, as the feast of Tabernacles, & the Passouer, their first day and the last were of like solemnitie, Leui.* 23. *Luke fitly calleth the last day the second Sabbath, though Theophilact vnderstandeth it of any other of them, that folow the first.* ✣ 1. *Sam.* 21.6. ✣ *Ex.* 29.33. *Le.* 8.31. & 24.9. ✣ *Mat.* 12.9. *Mar.* 3.1.

2 Charitie is the rule of all ceremonies.

there

there was a man, whose right hand was dryed vp.

7 And the Scribes and Phariſes watched him, whether he woulde heale on the Sabbath *day*, that they might finde an accuſation *againſt* him.

8 But he knewe their thoughtes, and ſayde to the man which had the withered hande, Ariſe, and ſtande vp in the middes. And he aroſe, and ſtoode vp.

9 Then ſaide Ieſus vnto them, I will aske you a queſtion, VVhether is it lawfull on the Sabbath daves to do good, or to doe euill: to ſaue life, or to *b* deſtroy?

b Who ſo helpeth not his neighbour, when he can, he killeth him.

10 And he behelde them all in compaſſe, and ſayd vnto the man, Stretch foorth thine hand. And he did ſo, and his hande was reſtored agayne, as whole as the other.

11 Then they were filled full of madneſſe, and communed one with an other, what they might do to Ieſus.

12 ¶ 3 And it came to paſſe in thoſe dayes, that he went into a mountaine to pray, and ſpent the night in prayer to God.

3 In that, that Chriſt vſethearneſt & lóg prayer, in chooſing twelue of his owne company, to the office of the Apoſtleſhip, heſheweth how religiouſly we ought to behaue our ſelues, in the choiſe of Eccleſiaſtical perſons

13 And when it was day, ✣ hee called his diſciples, and of them hee choſe twelue which alſo he called Apoſtles.

✣ *Chap.9.1. Mat.10.1. Mar.3.13.& 6.7.*

14 (Simon whome hee named alſo Peter, and Andrew his brother, Iames and Iohn, Philippe and Bartlemewe:

15 Matthewe, and Thomas: Iames *the ſonne* of Alpheus, and Simon called Zelous,

16 Iudas Iames *brother*, & Iudas Iſcariot, which alſo was the traytour.)

17 Then he came downe with them, and ſtoode in a plaine place, with the companie of his diſciples, & a great multitude of people out of al Iudea, and Hieruſalem, and from the *c* ſea coaſt of Tyrus and Sidon, which came to heare him, & to bee healed of their diſeaſes:

c From all the ſea coaſt, which is called Syrophanicia.

18 And they that were vexed with foule ſpirits, and they were healed.

19 And

19 And the whole multitude ſought to touche him: for there went vertue out of him, and healed them all.

20 ¶ ✣ 4 And he lifted vp his eyes vpon his diſciples, and ſaid, Bleſſed *be* ye poore: for yours is the kingdome of God.

21 ✝ Bleſſed *are* ye that hunger nowe: for yee ſhalbe ſatisfied: ∵ bleſſed *are* ye that weepe now: for ye ſhall laugh.

22 ✕ Bleſſed are ye when men hate you, & when *d* they ſeparate you, and reuile *you*, and put out your name as euil, for the Sonne of mans ſake.

23 Reioyce ye in that day, and *e* be glad: for behold, your reward *is* great in heauen: for after this maner their fathers did to the Prophets.

24 ✲ VVo *be* to you *that are* riche: for yee haue *f* receiued your conſolation.

25 * VVo *be* to you that are full: for ye ſhal hunger. VVo *be* to you that now laugh: for ye ſhal waile and weepe.

26 VVo *be* to you when all men ſpeake well of you: for ſo did their fathers to the falſe Prophets.

27 ¶ ✣ 5 But I ſay vnto you which heare, Loue your enemies: do wel to them which hate you.

28 Bleſſe them that curſe you, and pray for them which hurt you.

29 ✝ And vnto him that ſmiteth thee on the *one* cheeke, offer alſo the other: ∵ and him that taketh away thy cloake, forbid not *to take* thy coate alſo.

30 Giue to euery man that asketh of thee: and of him that taketh away the *things that be* thine, aske them not againe.

31 ✕ And as yee woulde that men ſhould doe to you, ſo do ye to them likewiſe.

✣ *Mat.5.3.*

4 Chriſt teacheth againſt al Philoſophers, and eſpecially the Epicures, that the chiefeſt felicitie of man is laid vp in no place, here in earth, but in heauen: and that perſecutiō for righteouſnes ſake, is the right way vnto it.

✝ *Eſai.65.13.*

∵ *Eſai.61.3.*

✕ *Mat.5.11.*

d *Caſt you out of their Synagogues, as Iohn expounded hit, 16.2. which is the ſharpeſt puniſhment the Church hath, if ſo be the Elders iudge rightfully, and by the word of God.*

e *Leape (as caſtell doe, which are prouoked) for exceeding ioy.*

✲ *Amos.6.1.*

f *That is, you reape now of your riches, all the commoditie and bleſſings you are euer like to haue, and therefore you haue not to looke for any other reward, Matt.6.2.*

* *Eſai.65.13.* ✣ *Mat.5.44.* 5 Chriſtian charitie, which differeth much frō the worldly, doth not onely reuenge iniuries, but comprehendeth euen our moſt grieuous enemies, and that for our Fathers ſake, which is in heauen: ſo farre is it, from ſeeking it owne profit in doing well. ✝ *Mat.5.39.* ∵ *1.Cor.6.7.* ✕ *Mat.7.12.*

hit chriſtian patience is to bee vſed to make good therby if it ſo pleaſe god euen the eſtill that the nomber of the good may encreaſe [illegible] to the nomber of the ill. Aug. ep. 5. ad Marcel-

31 For

✣ *Mat.5.46.*

g *What is there in this your worke, that is to be accoũted of? for if you looke to haue commoditie by louing, seeke those commodities, which are commodities in deede: loue your enemies, and so you shall shew to the worlde, that you loke for those commodities, which come from God.*

✣ *Mat.5.42. Deut.15.8.*

h *When you will lend, doe it onely to benefite and pleasure withall, and not for hope, to receiue the principal againe.*

∵ *Mat.5.45.*

✱ *Mat.7.1.*

6 Brotherly reprehensions must not proceede of curiositie, nor churlishnes, nor malice, but they must be iust, moderate & louing

32 ✣ For if ye loue them which loue you, gwhat thanke shall ye haue? for euen the sinners loue those that loue them.

33 And if ye do good for them which do good for you, what thanke shal ye haue? for euen the sinners doe the same.

34 ✣ And if ye lend *to them* of whom ye hope to receiue, what thanke shall ye haue? for euen the sinners lend to sinners, to receiue the like.

35 Wherefore loue yee your enemies, and doe good, and lend, h looking for nothing againe, and your rewarde shalbe great, and ye shalbe the children of ∵ the most High: for he is kinde vnto the vnkinde, and to the euill.

36 Be ye therefore merciful, as your Father also is mercifull.

37 ¶ ✱ 6 Iudge not, and ye shall not be iudged: condemne not, and yee shall not be condemned: i forgiue, and ye shalbe forgiuen.

38 Giue, and it shalbe giuen vnto you: * a good measure, k pressed downe, shaken together & running ouer shall men giue into your bosome: for with what measure ye mete, with the same shall men mete to you againe.

39 7 And he spake a parable vnto them, * Can the blinde leade the blinde? shal they not both fall into the ditche?

40 ✣ The disciple is not aboue his master: but whosoeuer *will be* a perfect disciple, shalbe as his master.

41 ¶ ✣ 8 And why seest thou a mote in thy bro-

i *He speaketh not here of euil iudgements, and therefore by the worde, forgiue, is meant that good nature, which the Christians vse in suffering and pardoning wrongs.*

✱ *Mat.7.2. Mar.4.24.*

k *These are borowed kindes of speaches, taken from them, which vse to measure drie things, as corne and such like, who vse a franke kinde of dealing therein, and thrust it downe and shake it together, and presse it and heape it.*

7 Vnskilfull reprehenders hurt both them selues and other: for such as the master is, such is the scholler. * *Mat.15.14.* ✣ *Mat.10 24. Iohn.13. 16.& 15.20.* ✣ *Mat.7.3.* 8 Hypocrites, which are very seuere reprehenders of other, are very quicke of sight to spie other mens faultes, but verie blinde to see their owne.

thers

thers eye, and considereſt not the beame that is in thine owne eye?

42 Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou ſeeſt not the beame that is in thine owne eye? Hypocrite, caſt out the beame out of thine owne eye firſt, & then ſhalt thou ſee perfectly to pull out the mote that is in thy brothers eye.

43 ¶ ✝ 9 For it is not a good tree that bringeth forth euil fruite: neither an euil tree that bringeth forth good fruite.

44 ✝ For euery tree is knowen by his own fruite ∵ for neither of thornes gather men figges, nor of buſhes gather they grapes.

45 A good man out of the good treaſure of his heart bringeth forth good, & an euill man out of the euil treaſure of his hart bringeth forth euil: for of the abundãce of the heart his mouth ſpeaketh.

46 ¶ ⁂ But why call ye me Lorde, Lorde, and do not the things that I ſpeake?

47 10 Whoſoeuer commeth to me and heareth my words, and doeth the ſame, I will ſhewe you to whom he is like:

48 He is like a man which built an houſe, and digged deepe, and layde the foundation on a rocke & when the waters aroſe, the flood beat vpon that houſe, and coulde not ſhake it: for it was grounded vpon a rocke.

49 But he that heareth and doeth not is like a man that builte an houſe vpon the earth without ∵ foundation, againſt which the flood dyd beate, and it fell by and by: and the fall of that houſe was great.

✝ *Mat. 9. 17*

9 He is a good man not that is ſkilfull to reprehende other but he that proueth his vprightnes both in worde and deede.

✝ *Mat. 12. 33.*

∵ *Mat. 7. 16*

⁂ *Mat. 7. 21. Rom. 2. 31. Iam. 1. 21.*

10 Affliction doth e at the length diſcerne true godlines from falſe and fained.

CHAP. VII.

1 Of the Centurions ſeruant, 9. The Centurions faith. 11 The widowes ſonne raiſed from death at Nain. 19 Iohn ſendeth his diſciples to Chriſt. 33 His peculiar kinde of finning. 37 The ſinfull woman waſheth Ieſus feete.

8 When

✠ *Mat.* 8 5.

1 Christ admoniſheth ỹ Iewes by ſetting before them the example of the Centurion, that for their obſtinacie and rebellion, he will goe to the Gentiles

WHen ✠ 1 he had ended al his ſayings in the audiẽce of the people, hee entred into Capernaum.

2 And a certaine Centurions ſeruaunt was ſicke and ready to dye, which was deare vnto him.

3 And when he heard of Ieſus, he ſent vnto him the Elders of the Iewes, beſeeching him that hee would come, and heale his ſeruaunt.

4 So they came to Ieſus, and beſought him inſtantly, ſaying that he was worthy that hee ſhoulde doe this for him:

5 For he loueth, *ſaid they*, our nation, & he hath built vs a Synagogue.

6 Then Ieſus went with them but when he was now not farre from the houſe, the Centurion ſent friends to him, ſaying vnto him, Lorde trouble not thy ſelfe: for I am not worthy that thou ſhouldeſt enter vnder my roofe:

7 Wherefore I thought not my ſelfe worthy to come vnto thee: but ſay the word, and my ſeruãt ſhalbe whole:

8 For I likewiſe am a man ſet vnder authoritie and haue vnder me ſouldiers, and I ſaye vnto one Goe, and he goeth: and to another, Come and hee commeth: and to my ſeruant, Do this, & doeth it

9 When Ieſus heard theſe things, he marueiled at him, and turned him, and ſaid to the people, that followed him, I ſay vnto you, I haue not founde ſo great faith, no not in Iſrael.

10 And when they that were ſent, turned back to the houſe, they founde the ſeruant that was ſicke, whole.

2 Christ annencheth openly his power ouer death.

a *Nain is the name of a towne in Galile, which was ſituat on the other ſide of Kiſon, which falleth into the ſea of Galile.*

11 2 And it came to paſſe the day after, that hee went into a citie called a Nain, and many of his diſciples went with him, and a great mutitude.

12 Nowe when he came nere to the gate of the citie, behold, there was a dead man caryed out *who was* ỹ only begotten ſonne of his mother, which was a widow, & much people of the citie was with her.

13 And

13 And when the Lord ſawe her, he had compaſſion on her, and ſayd vnto her, Weepe not.

14 And he went and touched the coffin (and they that bare him, ſtoode ſtill) and he ſaid, Yong man, *I* ſay vnto thee, Ariſe.

15 And he that was deade, ſate vp, and began to ſpeake, and he deliuered him to his mother.

16 Then there came a feare on them all, and they glonfied God, ſaying, A great Prophet is riſen among vs, and God hath viſited his people.

17 And this rumour of him went forth throughout all Iudea, and through out all the region round about.

18 ¶ And the diſciples of Iohn ſhewed him of all theſe thinges.

3 Iohn ſendeth from the priſon his vnbeleuing diſciples, to Chriſt himſelfe to be confirmed

19 So Iohn called vnto him two certaine men of his diſciples, and ſent them to Ieſus, ſaying, Art thou he that ſhould come, or ſhal we wait for another?

20 And when the men were come vnto him, they ſayd, Iohn baptiſt hath ſent vs vnto thee, ſaying, Art thou he that ſhould come, or ſhall we wait for another?

21 And *b* at that time, he cured many of their ſickeneſſes, and plagues, and of euil ſpirits, and vnto many blinde men he gaue ſight freely.

b *When Iohns diſciples came to Chriſt.*

22 And Ieſus anſwered, and ſaid vnto them, Go your wayes and ſhew Iohn, what thinges ye haue ſeene and heard: that the blinde ſee, the halt Goe, the lepers are clenſed, the deafe heare, the dead are rayſed, *and* the poore receiue the Goſpel.

4 That which the prophetes ſhewed long before, Iohn ſheweth at hand: and chriſt himſelfe doth preſent it daily vnto vs, in the Goſpel, but for the moſt part in vaine, for that many ſeeke nothing els, but fooliſh toyes & vaine glorie

23 And bleſſed is he, that ſhall not be offended in me.

24 ¶ And when the meſſengers of Iohn were departed, he began to ſpeake vnto the people, of Iohn, What went ye out into the wildernes to ſee? A reede ſhaken with the winde?

25 But what went ye out to ſee? A man clothed in ſoft raiment? behold, they which are gorgeouſly apparelled, and liue delicately, are in kings courts.

26 But what went ye forth to see? A Prophet; yea I say to you, and greater then a Prophet.

27 This is he of whom it is written. ✠ Beholde, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuertheless, he that is the lest in the kingdome of God, is greater then he.

29 Then all the people that heard, & the Publicanes c iustified God, being baptized with the baptisme of Iohn.

30 But the Pharises and the expounders of the Lawe despised the counsel of God, d against them selues, and were not baptized of him.

31 ✠ 5 And the Lord said, Whereunto shall I liken the men of this generation? & what thing are they like vnto?

32 They are like vnto little children sitting in the market place, & crying one to another, & saying, We haue piped vnto you, and ye haue not daunced: we haue morned to you and ye haue not wept.

33 For Iohn Baptist came, neither eating bread, nor drinking wine: and ye say, He hath the deuil.

34 The Sonne of man is come, and eateth and drinketh: and ye say, Behold, a man which is a glutton and a drinker of wine, a frend of Publicanes and sinners:

35 But wisdome is iustified of all her children.

35 ¶ 6 And one of the Pharises desired him that he would eat with him: and he went into the Pharises house, and sate downe at table.

37 And behould a woman in † citie, which was a sinner, when she knew † Iesus sate at table in the Pharises house she brought a boxe of oyntment.

38 And she stood at his feete behinde him weping, and began to wash his feete with teares, and did wipe them with † heares of her head, & kissed his feete, & anointed them with the oyntment.

39 7 Now

✠ *Matth.* 3. 1.

an respect of ✠ glorious comb of the vayfeel

c *Said that he was iust, good, faithfull, and mercifull.*
d *To their owne hurt.*
✠ *Matth.* 11. 16.
5 What way soeuer God followeth in offering vs the Gospell, the most part of men procure offences vnto them selues: yet notwithstanding some Church is gathered together.
† *prouerb.*
6 Proude men deprive them selues of the benefites of † presence of Christ, euen then when he is at home with the in their houses, which † humble and base doe enioy.
: *Marke* 15. 42. *Iohn* 28. 12.

39 7 Nowe when the Phariſe which bade him, ſawe it, he ſpake within himſelfe, ſaying, If this man were a Prophet, hee would ſurely haue knowen who, and what maner of woman this is which toucheth him: e for ſhe is a ſinner.

40 8 And Ieſus anſwered, and ſayde vnto him, Simon, I haue ſomewhat to ſay vnto thee. And he ſaid, Maſter, ſay on.

41 There was a certaine lender which had two detters: the one ought fiue hundreth pence, and the other fiftie:

42 When they had nothing to pay, he forgaue them both: Which of them therefore, tell me, will loue him moſt?

43 Simon anſwered, and ſaid, I ſuppoſe that hee, to whom he forgaue moſt. And he ſaid vnto him, Thou haſt truely iudged.

44 Then he turned to the woman, and ſaide vnto Simon, Seeſt thou this woman? I entred into thine houſe, and thou gaueſt me no water to my feete: but ſhee hath waſhed my feete with teares, and wiped them with the heares of her head.

45 Thou gaueſt me no kiſſe: but ſhe, ſince the time I came in, hath not ceaſed to kiſſe my feete,

46 Mine head with oyle thou didſt not anoint: but ſhe hath anointed my feete with oyntment.

47 Wherefore I ſay vnto thee, many ſinnes are forgiuen her: f for ſhe loued much. To whom a litle is forgiuen, he doeth loue a litle.

48 And he ſaid vnto her, Thy ſinnes are forgiuen thee.

49 And they that ſate at table with him, began to ſay within themſelues, Who is this that euen forgiueth ſinnes?

50 And he ſaid to the woman, Thy fayth hath ſaued thee: g goe in peace.

7 Raſhnes is the fellowe of pride

e *The Phariſe reſpecteth the Lawe, which holdeth the defiled, that touch the defiled.*

8 To loue Chriſt, is a ſure and perpetuall witneſſe of remiſsiō of ſinnes

f *That is, ſaueth Theophylact. She hath ſhewed her faith abundantly: & Baſil in his ſermon of Baptiſme ſaieth, he that loueth much, hath much forgiuē him, that he may loue much more: And therefore Chriſtes ſaying is ſo plaine: by the ſimilitude, & it is a wonder to ſee the enemies of the truth, drawe & racke this place ſo fondly, to eſtabliſh their meritorious works: for the greater ſinnar a man hath forgiuen him, & more he loueth him that hath bene ſo gracious to him: And this woman ſheweth by duties of loue, how great the ſinnes*

was ſhe had receiued: and therefore the charitie that is here ſpoken of, is not to be taken for the cauſe, but as a ſigne: for Chriſt ſaieth not as the Phariſes did, that ſhe was a ſinner, but beareth her witnes, that the ſinnes of her life paſt are forgiuen her.

g *He confirmeth the benefite which he had beſtowed, with a bleſſing.*

CHAP. VIII.

2 Women that minister vnto Christ of their substance. 4 The parable of the sower. 16 The candle. 19 Christes mother & brethren. 22 He rebuketh the windes. 26 Of Legio. 37 The Gadarenes reiect Christ. 41 Iairus daughter healed. 43 The woman deliuered from the yssue of blood. 52 Weeping for the dead.

1 AND it came to passe afterward, that he him selfe went through euery citie and towne, preaching, and publishing the kingdome of God, and the twelue *were* with him,

2 And certaine women, which were healed of euill spirites, and infirmities, as ✣ Marie which was called Magdalene, out of whome went seuen deuils,

✣ *Mar.16.9.*

3 And Ioanna the wife of Chuza Herods steward, and Susanna, and many other which ministred vnto him of their substance.

4 ✣ 1 Nowe when much people were gathered together, and were come vnto him out of all cities, he spake by a parable.

✣ *Matth.13.3. Marke.4.1.*

1 The selfe same Gospel is sowen euery where, but not with like fruite: and that through the onely fault of men themselues

5 A sower went out to sowe his seede, and as he sowed, some fell by the wayes side, and it was troden vnder feete, and the foules of heauen deuoured it vp.

6 And some fell on the stones, and when it was sprong vp, it withered away, because it lacked moystnes.

7 And some fell among thornes, & the thornes sprang vp with it, and choked it.

8 And some fell on good ground, & sprang vp, and bare fruite, an hundreth folde. And as he sayd these things, he cried, He that hath eares to heare, let him heare.

9 Then his disciples asked him, demaunding what parable that was.

2 *Those things are called secret, which may not be vttered: for the worde vsed here, is as much as wee say in our tongue, to hold a mans peace.*

∴ *Esth.6.9.*

10 And he saide, Vnto you it is giuen to know the 2 secretes of the kingdome of God, but to other in parables, that when ∴ they see, they should not see, and when they heare, they should not vnderstand.

Matth.13.14. Mar.4.12. Iohn.12.40. Act.28.26. Rom.11.8.

11 ✣ The

11 † The parable is this, The ſeede is the word of God.

12 And they that are beſide the way, are they that heare: afterward commeth the deuill, and taketh away the word out of their hearts, leaſt they ſhould beleeue, and be ſaued.

13 But they that are on ‡ ſtones, *are they* which when they haue heard, receiue the word with ioy: but they haue no rootes: whichfor a while beleeue, but in the time of tentation goe away.

14 And that which fell among thornes, are they which haue heard, and after *b* their departure are choked with cares and with riches, and voluptuous liuing, and *c* bring forth no fruite.

15 But that *which fel* in good ground, are they which with an *d* honeſt and good heart heare the word, *e* & keepe it, & bring forth fruit with patiēce.

16 ¶ † 2 No man when he hath lighted a candle, couereth it vnder a veſſell, neither putteth it vnder the bed, but ſetteth it on a candleſticke, that they that enter in, may ſee the light.

17 ⁘ For nothing is ſecret, that ſhal not be euident: neither any thing hid, that ſhalnot be knowē, and come to light.

18 3 Take *f* heede therefore howe ye heare: for * whoſoeuer hath, to him ſhalbe giuen: & whoſoeuer hath not, from him ſhalbe taken euen that *g* which it ſeemeth that he hath.

19 ¶ * 4 Then came to him his mother & his brethren, and could not come nere to him for the preaſſe.

20 And it was tolde him *by certaine* which ſaide, Thy mother and thy brethren ſtande without, and would ſee thee.

† *Mat.* 13,18 *Mar.*4.15.

b *That is, ſo ſoone as they haue heard the word, they goe about their buſines.*

c *They bring not forth perfect and ful fruite to the ripening: or, they begin, but they bring not to an ende.*

d *Which ſeeketh not onely to ſeema ſuch an one, but is ſo in deede: ſo that this word, Honeſt, reſpecteth the outward life, and the word, good, is referred to the good gifts of the minde.*

e *With much adoe, for the deuill and the fleſh fight againſt the ſpirit of God, which is a newe gheſt.*

† *Chap.*11.33. *Mat.*5.15. *Mar.*4.21.

2 That that euery man hath receiued in priuate, he ought to beſtow to the vſe and profite of all men.

⁘ *Mat.*10.26. *Mar.*4.22. *Chap.*12.2.

3 Heauenly giftes are loſt with nigardlines: and increaſe with liberalitie.

f *That is, with what minds you come to heare the word, & how you behaue your ſelues, when you haue heard it.*

* *Mat.*13.12.& 25.29. *Mar.*4 25. *Chap.*19.26.

g *Either to himſelf, or to other, or to both: for there are none ſo proud, as theſe fellowes, if it were poſſible to ſee that, that they cloke: neither are there that deceiue the ſimple more then they doe.*

* *Mat.*12.46. *Mar.*3.32. 4 There is no knot of fleſhe and blood, among men ſo nigh and ſtraight, as the band which is betweene Chriſt, and them who embrace him with a true faith.

21 But hee answered, and said vnto them, My mother, and my brethren are these which heare the word of God, and do it.

22 ¶ ✣ 5 And it came to passe on a certaine day, that hee went into a ship with his disciples, and he said vnto them, Let vs go ouer vnto the other side of the lake. And they launched forth.

23 And as they sayled, hee fell *b* a sleepe, & there came downe a storme of winde on the lake, and *i* they were filled with water, and were in ieopardie.

24 Then they went to him, & awoke him, saying, Master, Master, we perish. And he arose, and rebuked the winde, and the waues of water: and they ceased, and it was calme.

25 Then hee saide vnto them, VVhere is your faith? and they feared, and wondered among themselues, saying, VVho is this that commandeth both the windes and water, and they obey him?

26 ¶ ✣ So they sailed vnto the region of the Gadarenes, which is ouer against Galile.

27 6 And as he went out to land, there met him a certaine man out of the citie, which had deuils long time, and he ware no garment, neither abode in an house, but in the graues.

28 And when he sawe Iesus, he cryed out & fell downe before him, and with a loude voyce sayde, VVhat haue I to do with thee, Iesus *ỹ* sonne of God the most High? I beseech thee torment me not.

29 For he commanded the foule spirit to come out of the man: (for oft times he had caught him: therefore he was bound with chaines, and kept in fetters: but he brake the bandes, *k* and was caried of the deuil into wildernesses.)

30 Then Iesus asked him, saying, VVhat is thy name? and he saide, Legion, because many deuils were entred into him.

31 And they besought him, that he would not commaund them to goe out into the deepe.

32 And there was there by, an hearde of many swine,

*Mat.8.23. Mar.4.36.

5 It is expedient for vs sometime to come into extreme danger, as though Christ passed not for vs, that we may haue a better trial, both of his power, and also of our weaknes

b *Iesus fell on slepe, and it appeareth, that he was very fast on sleepe, because they called him twise before he awoke.*

i *Not the disciples but the ship.*

✣ *Mat.8.28. Mar.5.1.*

6 Christ sheweth by casting out a Legion of deuils by his word only, that his heauenly vertue was appointed, to deliuer men from the slauerie of *ỹ* deuill: but foolish men wil not for *ỹ* most part, redeeme this so excellent grace freely offred vnto them, with the least losse of their pelting pelf.

k *By force and violence, as a horse when he is spurred*

ſwine, feeding on an hill: and the *deuils* beſought him, that he would ſuffer them to enter into them. So he ſuffered them.

33 Then went the deuils out of the man, and entred into the ſwine: and the heard was caried with violence from a ſteepe downe place into the lake and was choked.

34 When the heardmen ſawe what was done, they fled: & when they were departed, they tolde it in the citie and in the countrey.

35 Then they came out to ſee what was done and came to Ieſus, & found the man, out of whom the deuils were departed, ſitting at ỹ feete of Ieſus clothed, & in his right minde, & they were afraid.

36 They alſo which ſawe it, tolde them by what meanes he that was poſſeſſed with the deuil, was healed.

37 Then the whole multitude of the countrey about the Gadarenes, beſought him, that he would depart from thē: for they were taken with a great feare: and he went into the ſhip, and returned.

38 Then the man, out of whom the deuils were departed beſought him ỹ he might be with him: but Ieſus ſent him away, ſaying,

39 Returne into thine owne houſe, and ſhewe what great thinges God hath done to thee. So he went his way, and preached *l* throughout al the citie, what great thinges Ieſus had done vnto him.

40 ¶ And it came to paſſe, when Ieſus was come againe, that the people *m* receiued him: for they all waited for him.

41 ¶ ✣ 7 And behold, there came a man named Iairus, and he was the ruler of the Synagogue, who fel downe at Ieſus feete, and beſought him that he would come into his houſe.

42 For he had but a daughter only about twelue yeeres of age, and ſhe lay a dying (and as he went, the people thronged him.

43 And a woman hauing an yſſue of blood, twelue

l To wit the citie of the Gadarenes: & though Marke ſaye that he preached it in Decapolis, they diſſent not, ſo Plinie recordeth lib. 5. cap. 18. that Gadara is a towne of Dicapolis: ſo that Dicapolis was partely on this ſide Iorda, & partely on the other ſide.

m The multitud was glad he was come againe, and reioyced greatly

✣ *Mat. 9. 18. Mar. 5. 22.*

7 *Chriſt ſheweth by a double miracle that he is Lord both of life and death.*

twelwe yeeres long, which had ſpent all her n ſubſtance vpon phyſicians, and could not be healed of any:

44 When ſhe came behind *him*, ſhe touched the hemme of his garment, and immediatly her yſſue of blood ſtanched.

45 Then Ieſus ſaid, Who is it that hath touched me? When euery man denied, Peter ſaid and they that were with him, maſter, the multitude thruſt thee, and tread on thee, and ſayeſt thou, Who hath touched me?

46 And Ieſus ſaid, Some one hath touched me for I perceiue that vertue is gone out of me.

47 When the woman ſaw that ſhe was not hid, ſhe came trembling, and fell downe before him, and tolde him before all the people, for what cauſe ſhe had touched him, and how ſhe was healed immediatly.

48 And he ſaid vnto her, Daughter, be of good comfort: thy faith hath ſaued thee: go in peace.)

49 While he yet ſpake, there came one from the ruler of the Synagogues houſe, which ſaide to him thy daughter is dead: diſeaſe not the Maſter:

50 When Ieſus heard it, he anſwered him, ſaying, Feare not: beleeue only, and ſhe ſhalbe ſaued.

51 And when he went into *the* houſe, he ſuffered no man to goe in with him, ſaue Peter, and Iames, and Iohn, and the father and mother of the maide.

52 And all wept, and o ſorowed for her: but he ſaide, Weepe not: for ſhe is not dead, but ſleepeth.

53 And they laught him to ſcorne, knowing that ſhe was dead.

54 So he thruſt them all out, and tooke her by the hand, and cryed, ſaying, Maide, ariſe.

55 And her ſpirite came againe, and ſhe p roſe ſtraightway: and he commanded to giue her meat

56 Then her parentes were aſtonied: but he commanded them that they ſhould tell no man what was done

CHAP.

n *All that ſhe had to liue vpon.*

o *The word ſignifieth to beate and ſtricke and tranſferred to the mourninges and lamentations, that are at burials, at which times men vſe ſuch kinde of behauiour.*

p *The corps was layed out and the wenche receiued life and roſe out of the bed: that all the world might ſee ſhe was not onely reſtored to life, but alſo voyde of all ſickeneſs.*

CHAP. IX.

1 The Apoſtles are ſent to preach. 7 & 19 The common peoples opinion of Chriſt. 12 Of the fiue loaues and two fiſhes. 20 The Apoſtles confeſsion. 24 To loſe the life. 35 We muſt heare Chriſt. 37 The poſſeſſed of a ſpirit. 46 Strife among the Apoſtles for the Primacie. 49 One caſting out deuils in Chriſts Name. 52 The ſamaritans will not receiue Chriſt. 55 Reuenge forbidden. 57. 59. 61 Of three that would folowe Chriſt but on diuers conditions.

1 THen † I called he his twelue diſciples together, and gaue them power & authoritie ouer all deuils, and to heale diſeaſes.

2 † And he ſent them forth to preach the kingdome of God, and to cure the ſicke.

3 And he ſaid to them, ‡ Take nothing to your iourney, neither ſtaues, nor ſcrip, neither bread, nor ſiluer, neither haue two coates a piece.

4 And whatſoeuer houſe ye enter into, there *a* abide, and thence departe.

5 And how many ſo euer wil not receiue you, when ye goe out of that citie, * ſhake off the verie duſt from your feet for a teſtimonie againſt them.

6 And they went out, and went through euery towne preaching the Goſpell, and healing euery where.

7 ¶ * 2 Nowe Herod the Tetrarch heard of all that was done by him: and he *b* doubted, becauſe that it was ſaid of ſome, that *I*ohn was riſen againe from the dead:

8 And of ſome, that Elias had appeared: and of ſome, that one of ỹ old Prophets was riſen againe.

9 Then Herod ſaid, Iohn haue I beheaded: who then is this of whome *I* heare ſuch things? and he deſired to ſee him.

10 ¶ * 3 And when the Apoſtles returned, they

† *Mat.* 10. 1. *Mar.* 3. 13. & 6. 7

1 The twelue Apoſtles are ſet forth at the only commandement of Chriſt, and furniſhed with the power of the holy Ghoſt: both that none of the Iſraelites might pretende ignorance, and alſo that they might be better prepared to their general ambaſsie.

† *Mat.* 10. 7.

‡ *Mat.* 10. 9. *Mar.* 6. 8.

a When you depart out of any citie, depart from thence where you firſt tooke vp your lodging: ſo that in fewe words, the Lord forbideth thē to chang their lodgings: for this publiſhing of the Goſpel was as it were a thorow paſſage, that none of Iudea might pretend ignorance, as though he had not heard that Chriſt was come. ✻ *Chap.* 10. 11. *Mat.* 10. 14. *Mar.* 6. 11. *Act.* 13. 51. * *Mat.* 14. 1. *Mar.* 6. 14. 2 So ſoone as the worlde heareth tidings of the Goſpel, it is diuided into diuers opinions, and the tyrats eſpecially are afraid. *b He ſtucke as it were faſt in the myer.* ✻ *Mar.* 6. 30. 3 They ſhal lacke nothing that follow Chriſt, no not in the wilderneſſe.

told him what great things they had done. † The he tooke them to him, and went aside into a c solitarie place, *neere* to the citie called Bethsaida.

11 But when the people knewe it they followed him and he receiued them, & spake vnto them, of the kingdome of God, and healed them that had neede to be healed.

12 † And when the day began to weare away the twelue came, and said vnto him, Send the people away, that they may go into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

13 But he saide vnto the, Giue ye them to eate. And they sayd, We haue no mo but fiue loaues & two fishes, d except we should goe and buy meate for all this people.

14 For they were about fiue thousande men. Then he said to his disciples, cause them to sitte downe by fifties in a cõpany.

15 And they did so, and caused all to sit downe.

16 Then hee tooke the fiue loaues, and the two fishes and looked vp to heauen, & e blessed them & brake, & gaue to ỹ disciples, to set before ỹ people.

17 So they did all eate, and were satisfied: and there was taken vp of that remained to the, twelue baskets full of broken meate.

18 ¶ ✠ 4 And it came to passe, as he was f alone praying, his disciples were with him: and he asked them saying, Whom say the people that I am?

19 They answered, and said, Iohn Baptist: and others say, Elias: and some say, that one of the olde Prophets is risen againe.

20 And he said vnto the, But whome say ye that *I* am? Peter answered, & said, That Christ of God

21 And he warned and commanded them, that they should tell that to no man,

22 5 Saying,* The Sonne of man must suffer

✠ Mat. 14. 13. *Mar.* 6. 32.

c *The word signifieth a desart: note this was not in the towne Bethsaida, but part of the fieldes belonging to the towne.*

† Mat. 14. 15. *Mar.* 6. 35. *Iohn* 6. 5.

d *This is vnperfectly spoke & therefore we must vnderstande something as this, we can not giue them to eate, vnlesse we goe and buy &c.*

e *He gaue God thankes for these loaues and fishes, and with all prayed him to feede this so great a multitude with so small a quantitie, and to be short, that this, who'le banquet might be to the glory of God.*

✠ *Mat.* 16. 13. *Mar.* 8. 27.

4 Although the world be tossed vp and down, betwixt diuers errours, yet we ought not so contemne the trueth but be so much the more desirous to know it, and be more constant to confesse it.

f *Alone from the people.* 5 Christ him selfe attained to the heauenly glorie by the crosse & inuisible patience. * *Mat.* 17. 22. *Mar.* 8. 31.

many

many things and be reproued of the Elders, and of the hie Priests and Scribes, and be slaine, and the third day rise againe.

23 ¶ † And he said to them all, If any man will come after me, let him deny himselfe, and take vp his crosse g daily, and follow me.

24 ‡ For whosoeuer will saue his life, shall lose it: and whosoeuer shal lose his life for my sake, the same shall saue it.

25 ∵ For what auantageth it a man, if hee winne the whole world, and destroy himselfe, or lose himselfe?

26 * For whosoeuer shalbe ashamed of me, and of my words of him shall the Sonne of man bee ashamed, when he shall come in his glory, and *in the glory* of the Father, and of the holy Angels.

27 * And I tell you of a suretie, there be some standing here, which shall not taste of death, till they haue seene the kingdome of God.

28 ∵ 6 And it came to passe about an eight dayes after those wordes, that he tooke Peter and Iohn, and Iames, and went vp into a mountaine to pray.

29 And as he prayed, the fashion of his countenance was changed, and his garment *was* white and glistered.

30 And beholde, two men talked with him, which were Moses and Elias:

31 Which appeared in glory, & tolde of his *b* departing, which hee should accõplish at Hierusalem.

32 But Peter and they that were with him, were heauie with sleepe, and when they awoke, they saw his glory, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter saide vnto Iesus, Master, it is good for vs to bee here: let vs therefore make three tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he said.

34 While hee thus spake, there came a cloude and ouershadowed them, and they feared when they were entring into the cloude.

35 † And

† *Chap.* 14.27. *Mat.* 10.38. *and* 16.24. *Mar.* 8.34.

g *Euen as one day followeth an other, so doeth one crosse followe another, & the crosse is by the figure Metonymy taken for the miseries of this life: for to be hanged, was the sorest and cruelest punishment, that was amongest the Iewes.*

‡ *Chap.* 17.33. *Mat.* 10.39. *and* 16.25. *Iohn.* 12.25.

∵ *Mat.* 16.26. *Mar.* 8.36.

* *Chap.* 12.9. *Mat.* 10.33. *Mar.* 8.38. 2. *Tim.* 2.12.

* *Mat.* 16.28. *Mar.* 9.1.

* *Mat.* 17.2. *Mar.* 9.2.

6 Lest the disciples of Christ should be offended at the debasing him selfe in his flesh, he teacheth them that it is voluntary, shewing therewithall for a space, the brightnes of his glory.

b *What death hee should die in Hierusalem.*

† 2. Pet. 1. 17.

35 † And there came a voice out of the cloude, saying, This is that my beloued Sonne, heare him.

36 And when the voice was past, Iesus was found alone: & they kept it close, & told no man in i those dayes any of those things which they had seene.

i Vntil Christ was risen againe from the dead.

37 ¶ 7 And it came to passe on the next day, as they came down from the mountaine, much people met him.

7 Christ is offended with nothing so much, as with incredulitie, although he beare with it for a time.

38 † And behold, a man of the company cryed out, saying, Master, I beseeche thee, beholde my sonne: for he is all that I haue.

† Mat. 17. 14. Mar. 9. 17.

39 And loe, a spirit taketh him, and suddenly hee cryeth, & he teareth him, that he foometh, & hardly departeth from him, when he hath k bruised him.

k As it fareth in the falling sickenes.

40 Nowe I haue besought thy disciples to cast him out, but they could not.

41 Then Iesus answered, and said, O generation faithles, and crooked, how long now shall I be with you, and suffer you? bring thy sonne hither.

42 And whiles he was yet comming, the deuil rent him, and tare him: and Iesus rebuked the vncleane spirite, and healed the childe, and deliuered him to his father.

43 ¶ 8 And they were all amased at the mightie power of God: and while they all wondered at all things, which Iesus did, he sayd vnto his disciples,

8 We haue no cause to promise our selues rest and quietnes in this world, seing that they them selues, which seemed to fawne vpon Christ, do shortly after crucifie him.

44 l Marke these wordes diligently: for it shall come to passe, that the Sonne of man shalbe deliuered into the hands of men.

l Giue diligent care vnto them, & while you haue once heard them, see that you keepe them.

45 But they vnderstoode not that worde: for it was hid from them, so that they could not perceiue it: and they feared to aske him of that worde.

46 ¶ * 9 Then there arose a disputation among them, which of them should be the greatest.

* Mat. 18. 1. Mar. 9. 35.

47 When Iesus sawe the thoughtes of their heartes, hee tooke a litle childe, and set him by him,

48 And sayde vnto them, Whosoeuer receiueth this litle childe in my Name, receiueth me: and whosoeuer shall receiue mee, receiueth him that sent

9 The ende of ambition is ignominie: but the end of modest obedience is glorie.

sent me: for he that is least among you all, he shalbe great.

49 ¶ ✣ 10 And Iohn answered & said, Master, we sawe one casting out deuils in thy Name, & we forbade him, because he followeth *thee* not with vs.

50 Then Iesus said vnto him, Forbid ye *him* not: for he that *is* not against vs, is with vs.

51 ¶ 11 And it came to passe, when the daies were accomplished, that he shoulde be receiued vp, hee *n* setled himselfe fully to goe to Hierusalem,

52 And sent messengers before him: and they went and entred into a towne of the Samaritans, to prepare him lodging.

53 But they woulde not receiue him, because his behauiour was, as though he would go to Hierusalem.

54 12 And when his disciples, Iames and Iohn sawe it, they said, Lord, wilt thou that we comaund, that fire come downe from heauen, and consume them, euen as ✣ Elias did?

55 But Iesus turned about, and rebuked them, & said, Ye know not of what *n* spirit ye are.

56 For the Sonne of man is not come to destroy mens liues, but to saue them. Then they went to an other towne.

57 ¶ 13 And it came to passe that as they wet in the way, a certaine man said vnto him, I will followe thee, Lord, whithersoeuer thou goest.

58 And Iesus saide vnto him, The foxes haue holes, and the birdes of the heauen nestes, but the Sonne of man hath not whereon to lay his head.

59 14 But he said vnto another, Followe me. And the same said, Lord, suffer me first to goe and burie my father.

60 And Iesus saide vnto him, Let the dead burie

✣ *Mar.9.38.*

10 Extraordinary things, are neither rashly to be alowed, nor condemned.

11 Christ goeth willingly to death.

n Word for word, he hardened his face: that is, he resolued with himselfe to die, and therefore ventured vpon his iourney, and cast away all feare of death, and went on.

12 We must take heed of the immoderate vse of zeale, & fond imitation, euen in good causes, that whatsoeuer we do, we do it to Gods glory, and the profit of our neighbour.

✣ *2.King.1.10. & 12.13.*

n So speake the Hebrewes, that is, you know not what will moueth, and counsell you.

are of: for the gifts of God are called the spirite, because they are giuen of Gods Spirite, and so are they that are contrary to them, which proceede of the wicked spirite: as the spirite of couetousnesse, of pryde, and madnesse. 13 Such as followe Christ must prepare themselues, to suffer all discommodities. ✣ *Mat.8.19.* 14 The calling of God ought to be preferred, without all controuersie, before all duetie, that we owe to men.

o their dead: but go thou, & preach the kingdome of God.

61 15 Then another saide, I will followe thee, Lorde: but let me first go bid them farewel, which are at mine house.

62 And Iesus saide vnto him, No man that putteth his hand to the plough, and looketh backe, is apt to the kingdome of God.

CHAP. X.

1 The seuentie disciples. 10 The vnthankefull cities charged with impietie. 17 The disciples returning home, are warned to bee humble. 30 Who is our neighbour. 38 Of Martha and her sister Marie.

1 AFter † 1 these things, the Lorde appointed other seuentie also, and sent them two and two before him into euery citie and place, whither he himselfe should come.

2 And he said vnto them, † The harueſt is great, but the labourers are few: pray therfore the Lord of the harueſt to send forth labourers into his harueſt.

3 ‡ 2 Go your wayes: behold, I send you forth as lambes among wolues.

4 Beare no bagge, neyther scrip, nor shoes, and * salute a no man by the way.

5 * And into whatsoeuer house yee enter, first say, Peace be to this house.

6 And if the b sonne of peace bee there, your peace shall rest vpon him: if not, it shall turne to you againe.

7 And in that house, c tary still, eating and drinking such thinges as by them shall be set before you: * for the labourer is worthy of his wages. Goe not from house to house.

* *Who notwithstanding that they liue in this fraile life of man, yet are strangers from the true life, which is euerlasting and heauenly.*
15 Such as follow Christ, must at once renoūce all worldly cares.

† *Mat.* 10.1.
1 The seuenty are sent is the second forewarners of the coming of Christ.
† *Mat.* 9.37.
‡ *Mat.* 10.16.
2 The faithfull ministers of the word are in this world, as labe among wolues: but if they be diligent to doe their ductie, he that sent them will also preserue them.
* 2 *King.* 4.29.
a *This is spoken after the manner of a figure, which men vse, whē they put dowue more in words, then is meant: as full among the Hebrewes, when they commaund a thing to be done speedily without delay, as* 2. *King.* 4.29. *For otherwise courteous and gentle salutations, are points of Christian ductie: as for this calling it was but for a season.* * *Mat.* 10.12. *Mar.* 6.10. b *So speake the Hebrewes: that is, he that fauoureth the doctrine of peace and imbraceth it.* c *Take vp your lodging in that house, which ye first enter into, that is, be not carefull for compodious lodging, as men do which purpose to tary long in a place: for heere is not instituted that solemne preaching of the Gospel, which was vsed after warde, when the Churches were established: but these are sent abroad to all the coastes of Iudea, to giue them to vnderstande, that the last Iubile is at hand.* * *Deu.* 24.14. *Mat.* 10.10. 1. *Tim.* 5.18.

8 † But

8 † But into whatsoeuer citie yee shall enter, if they receiue you, d eate such thinges as are set before you.

9 And heale the sicke that are there, & say vnto thē, the kingdome of God is come nere vnto you.

10 ‡ But into whatsoeuer citie yee shall enter, if they will not receiue you, goe your wayes out into the streetes of the same, and say,

11 Euen the very † dust, which cleaueth on vs of your citie, we wipe off against you: notwithstanding knowe this, that the kingdome of God was come nere vnto you.

12 For I say to you, that it shal be easier in that day for them of Sodom, then for that citie.

13 ¶ Wo *be* to thee, Chorazin: wo *be* to thee Beth-saida, for if ‡ miracles had bene done in Tyrus & Sidon, which haue bene done in you, they had a great while agone repented, sitting in sacke-cloth & ashes.

14 Therefore it shalbe easier for Tyrus, & Sidō, at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heauen, shalt be thrust downe to hell.

16 ¶ * He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

17 ¶ 4 And the seuenty turned again with ioye, saying, Lorde, euen the deuils are subdued to vs ‖ through thy Name.

18 And he said vnto them, I saw Satan, like lightening, f fall downe from heauen.

19 Beholde, I giue vnto you power to treade on Serpents, and Scorpions, and ouer all the power of the enemie, and nothing shall g hurt you.

20 Neuertheless, in this reioyce not, that the spirites are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 ¶ 5 That same houre reioyced Iesus in ‡ spirit & said. I confesse vnto thee, Father, Lord of heauē & earth

† *Matth.* 10.

d *Cont ntyour selues with that meat, that is set before you.*

‡ God is a most seuere reuēger of the ministerie of his gospel.

† *Chap.* 9. 5. *Act.* 13. 51. & 18. 6.

‡ *Mat.* 11. 21.

* *Mat.* 10. 40. *Iohn* 13. 20.

4 Neither the gift of miracles neitherwhat els soeuer excellēt gift but onely our election giueth vs occasiō of true ioy. And the onely publishing of the Gospel is the destructiō of Satan.

‖ *For Christs disciples vsed no absolute authority, but through such miracles, as they did by calling vpon Christs Name.*

f *Paul placeth the deuil and his angels, in the ayre Ephe.* 6. 12. *& he is said to be cast downe from them by force, when his power is abolished by the voyce of the Gospel.*

g *Shal doe you wrong.*

5 The Church is the wisedome

contemptible, if we behold the outward face of it, but of God is not so mercuillous, in any thing, as in it.

‖ Then he turned to his disciples, and said, *I read in some copies.*

6 Whosoeuer seeketh the Father without the Sonne wandreth out of the way.

7 The difference of the olde Testament and the newe consisteth in the measure of reuelation.

† *Mat.* 13. 16.

‡ *Mat.* 22. 35. *Mar.* 12. 28.

8 Faith doeth not take away, but establisheth the doctrine of the Lawe.

ii *One of them that professed himselfe to be learned in the law, and lawes of Moses.*

* *Deut.* 6. 5.

* *Leuit.* 19. 18.

9 All they are comprehended in the name of our neighbour, by the Lawe, whomsoeuer we may helpe.

k *That is, to vouch his righteousnes, or shew it, that he was iust, that is, voyde of all faults and sinnes.* 5. *vseth the word of iustification in this sense.*

& earth, that thou hast hid these things from the wise and vnderstanding, & hast reuealed the to babes euen so, Father, because it so pleased thee.)

22 6 All things are giuen me of my Father: & no man knoweth who the Sonne is, but the Father neither who the Father is, saue the Sonne, and hee to whom the Sonne will reueile him.

23 ¶ 7 And he turned to his disciples, & saide secretly, † Blessed *are* the eyes, which see that yee see.

24 For I tell you, that many Prophets & Kings haue desired to see those thinges which ye see, and haue not seene *them*: and to heare those thinges which ye heare, and haue not heard *them*.

25 ¶ ‡ 8 Then behold, a certaine Lawyer stoode vp, and tempted him, saying to Master, what shall I do to inherite eternall life

26 And he said vnto him, What is written in the Law? howe readest thou?

27 And he answered, and said, * Thou shalt loue thy Lord God with all thine heart, and with all thy soule, and with all thy strength, and with all thy thought, * and thy neighbour as thy selfe.

28 Then he said vnto him, Thou hast answered right: this do, and thou shalt liue.

29 9 But he willing to k iustifie himselfe, said vnto Iesus, Who is then my neighbour?

30 And Iesus answered, and said, A certaine man went downe from Hierusalem to Iericho, & fell among theeues, & they robbed him of his raiment & wounded him, & departed, leauing him halfe dead.

31 Now ‖ it fell out, that there came downe a certaine Priest that same waye, and when hee sawe him, he passed by on the other side.

32 And likewise also a Leuite, when he was come neere to the place, went and looked *on him*, and passed by on the other side.

33 Then a certaine Samaritan, as he iourneied, came neere vnto him, and when hee sawe him, hee had compassion on him.

34 And

34 And went to him, and bound vp his wounds and powred in oyle and wine, and put him on his owne beast, and brought him to an Inne, and made prouision for him.

35 And on the morrowe when he departed, he tooke out two pence, and gaue them to the hoste, and said vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee.

36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues?

37 And he said, He that shewed mercie on him. Then said Iesus vnto him, Goe, & doe thou likewise.

38 ¶ 10 Now it came to passe as they went, that he entred into a certaine towne, and a certaine woman named martha, receiued him into her house.

10 Christ careth not to be entertained delicatly: but to be heard diligently, that is it, which he especially requireth.

39 And she had a sister called marie, which also sate at Iesus feete, and heard his preaching.

40 But Martha was cumbred about much seruing, and came to him, and said, master, doest thou not care that my sister hath left me to serue alone? bid her therefore, that she helpe me.

41 And Iesus answered, and said vnto her, Martha, Martha, thou carest, and art troubled about many things: *And thereby depriued her ioy of the sweet presence of Christ, which shee did not obtain from Mary.*

42 But one thing is needefull, Marie hath chosen the good part, which shall not be taken away from her.

CHAP. XI.

1 He teacheth his Apostles to pray. 14 The domme deuil driue out. 27 A woma of the companie lifteth vp her voyce. 29 The Iewes require signes. 37 He being feasted of the Pharise, reproueth the outward shew ofholines.

1 AND so it was, that as he was praying in a certaine place, when he ceassed, one of his disciples said vnto him, Lorde, teach vs to pray, as Iohn also taught his disciples.

2 ✣And he said vnto them, When ye pray, say, 1 Our father, which art in heauen, halowed be thy

✣ *Mat. 6 9*

1 A forme of true prayer.

Name: Thy kingdome come: Let thy wil be done, euen in earth as *it is* in heauen.

3 Our dayly bread giue vs *a* for the day:

4 And forgiue vs our sinnes: for euen we forgiue euery man that is indetted to vs: And leade vs not into temptation: but deliuer vs from euill.

5 ¶ 2 Moreouer he said vnto them, Which of you shall haue a frind, and shal goe to him at midnight, and say vnto him, Friende, lend me three loues?

6 For a friend of mine is come out of the way to me, and I haue nothing to set before him:

7 And he within should answere, and say, Trouble me not: the doore is now shut, and my children are with me in bed: I can not rise and giue them to thee.

8 I say vnto you, Thogh he would not arise and giue him, because he is his friend, yet doutles because of his *b* importunitie, he would rise, and giue him as many as he needed.

9 †And *I* say vnto you, Aske & it shalbe giuen you: seeke, and ye shall finde: knocke, and it shalbe opened vnto you.

10 † For euerie one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shalbe opened.

11 ‡ If a sonne shal aske bread of any of you that is a father, will he giue him a stone? or if *he aske* a fish, wil he for a fishe giue him a serpent?

12 Or if he aske an egge, will he giue him a scorpion?

13 *If* ye then which are euil, can giue good gifts vnto your children, how much more shal your heauenly Father giue the holy ghost to them, that desire him?

14 ¶ * Then he cast out a deuill which was domme: and when the deuill was gone out, the domme spake, and the people wondred.

15 3 But some of them said, *He casteth out deuils

a That is, as much as is needefull for vs this day, wherby we are not debarred, to haue an honest care for the maintenance of our liues, but that carping care which killeth a number of men, is cut off and restrained.

2 We must pray with fayth.

b Word for word impudēcie, but that impudencee which is spoken of here, is not to be founde fault withall, but is verie commendable before God for he liketh well of such importunitie.

†Mat.7.7. and 21.22. Mar.11.24. Ioh.14.13. & 16. 23. Iames 1.5.

†Mat.7.8.

‡Mat.7.9.

*Mat.9.32. and 12.22.

3 An example of horrible blindnes and such as can not be healed whē as vpon an euil cōsciēce and pretended malice, the power of God is blasphemed.

*Mat.9.34. and 12.24. Mar.3.22.

tilles through Beelzebub the chiefe of the deuils. *See Matth. 10. 25. Annot.*

16 And others tempted him, ſeeking of him a ſigne from heauen.

17 4 But he knew their thoughtes, and ſaid vnto them, + Euery kingdome deuided againſt it ſelfe, ſhalbee deſolate, and an houſe *deuided* againſt an houſe, falleth.

18 So if Satan alſo be deuided againſt him ſelfe, how ſhall his kingdome ſtand, becauſe ye ſay that I caſt out deuils c through Beelzebub?

19 If I through Beelzebub caſt out deuils, by whom doe your children caſt them out? Therefore ſhall they be your iudges.

20 But if I by the d finger of God caſt out deuils, doutles the kingdome of God is come vnto you.

21 VVhen a ſtrong man armed keepeth his e palace, the thinges that hee poſſeſſeth, are in peace.

22 But when a ſtronger then he, commeth vpon him, and ouercommeth him: he taketh from him all his armour wherein he truſted, & deuideth his ſpoyles.

23 5 He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth.

24 + 6 VVhen the vncleane ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt: and when he findeth none, hee ſaith, I will returne vnto mine houſe whence I came out.

25 And when he commeth, he findeth it ſwept and garniſhed.

26 Then goeth hee, and taketh to him ſeuen other ſpirites worſe then himſelfe: and they enter in, and dwell there: ‖ ſo the laſt ſtate of that man is worſe then the firſt.

27 ¶ 7 And it came to paſſe as hee ſaide theſe thinges, a certaine woman of the company liſted vp her voyce, & ſaid vnto him. Bleſſed *is* the wombe that bare thee, and the pappes which thou haſt ſucked.

28 But

4 The true way to knowe the true Chriſt, fro the falſe, is this, that the true Chriſt hath no accord or agreement with Satã: And it remaineth that after we know him, we acknowledge him.

+ *Mat.* 12. 25. *Mar.* 3. 24.

c *By the name & power of Beelzebub.*

d *That is, by the power of God: ſo it is ſaid, Exod.* 8. 19.

e *The word ſignifieth properly an open and voide roome before an houſe, and ſo by tranſlation is taken for noble mens houſes.*

5 Againſt indifferent men, and ſuch as loue to haue a meane, which ſeeke meanes to reconcile Chriſt and Satan together.

+ *Mat.* 12. 43.

6 He that doeth not continue, is in worſe caſe, then he that neuer begonne.

‖ *Hebr.* 6. 4. 2. *Pet.* 2. 20.

7 Chriſt ſeeketh not praiſe in him ſelfe, but in our ſaluation.

28 But he ſaid, Yea, rather bleſſed *are* they that heare the worde of God, and keepe it.

✣ *Mat.*12.38,39.

29 ¶ ✣ 8 And when the people were gathered thicke together, he began to ſay, This is a wicked generation: they ſeeke a ſigne, and there ſhall no ſigne be giuen them, but the ſigne of † Ionas the Prophet.

8 They that are fond deſirers of miracles, in ſtead of miracles ſhal receiue puniſhment.

† *Ionas.*1.12.

30 For as Ionas was a ſigne to the Niniuites: ſo ſhall alſo the Sonne of man be to this generation.

31 ⁘ The Queene of ſ South ſhall riſe in iudgement, with the men of this generation, and ſhall condemne them: for ſhee came from the vtmoſt parts of the earth to heare the wiſedome of Solomon, and behold, a greater then Solomon *is* heere.

⁘ 1.*King.*10.1. 2.*Chron.*9.1.

32 The men of Nineue ſhall riſe in iudgement with this generation, and ſhall condemne it: for they ⁂ repented at the preaching of Ionas: and behold, a greater then Ionas *is* here.

⁂ *Ionas.*3.5.

33 ¶ ✻ 9 No man when he hath lighted a candle, putteth it in a priuie place, neither vnder a buſhell: but on a candleſticke, that they which come in, may ſee the light.

✻ *Chap.*8.16. *Mat.*5.15. *Mar.*4.21.

9 Our mindes are therefore lightned w the knowledge of God, that we ſhould giue light vnto others, & therefore our chiefeſt labour ought to be to pray for ſ light.

34 * The light of the bodie is the eye: therefore when thine eye is ſingle, then is thy whole bodie light: but if thine eye be euil, thē thy body is dark.

* *Mat.*6.22.

35 Take heede therefore, that the light which is in thee, be not darkenes.

36 If therefore thy whole body *shalbe* light, hauing no part darke, then ſhall all be light, euen as when a candle doeth light thee with the brightnes.

37 ¶ 10 And as he ſpake, a certaine Phariſe beſought him to dine with him: and he went in, and ſate downe at table.

10 The ſeruice of God cōſiſteth not in outward cleanlines, a in deuiſed rites or ceremonies, but in the ſpirituall righteouſnes of the heart, and charitie.

38 And when the Phariſe ſawe it, he marueiled that he had not firſt waſhed before dinner.

39 ✣ And the Lorde ſaide to him, *In* deede yee Phariſes made cleane the outſide of the cup, and of the platter: but the inward parte is ful of rauening and wickednes.

✣ *Mat.*23.25.

40 Ye

40 Yee fooles, did not he that made that which is without, make that which is within alſo?

41 Therfore, giue almes *f* of thoſe things which you haue, and beholde, all thinges ſhalbe cleane to you.

42 ¶ But wo *be* to you, Phariſes: for ye *g* tythe the mynt and the rewe, and *h* all maner herbes, and paſſe ouer *i* iudgement and the loue of God: theſe ought ye to haue done, and not to haue left the other vndone.

43 ✣ 12 VVo *be* to you, Phariſes: for ye loue the vppermoſt ſeates in the Synagogues, and greetings in the markets.

44 13 VVo *be* to you, Scribes & Phariſes, hypocrites: ✣ for yee are as graues which appeare not, and the men that walke ouer them, perceiue not.

45 ¶ 14 Then anſwered one of the Lawyers, and ſaid vnto him, Maſter, thus ſaying thou putteſt vs to rebuke alſo.

46 And he ſaid, VVo *be* to you alſo, ye Lawyers: ✣ for yee lade men with burdens grieuous to be borne, and yee your ſelues touche not the burdens with one of your fingers.

47 15 VVo *be* to you: ✣ for ye builde the ſepulchres of the Prophets, and your fathers killed them.

48 Truely *k* ye beare witneſſe, and allowe the

f That is, according to your abilitie: as who would ſay, inſtead of your extorſions, which hindred you, that you could not eate cleanly, vſe charitie, and accordingly as your abilitie ſhall ſerue you, be good to the poore, and ſo ſhall that, that is within the platter, be ſanctified, though the platter be vnwaſhed.

11 It is the propertie of hypocrites, to ſtand ſtoutly for litle triſles, and let paſſe greater matters.

g You decide by Gods Lawe that the tenth part is due to be payde.

h Of all kinde of herbes ſome, as Auguſt expounded it in his Enchiridion to Laurence, cap. 99.

where he ſheweth in like ſort howe that place of Paul. 1. Tim. 2. 4. God will haue all men to be ſaued, is to be expounded after the ſame maner. i *That is to ſay, that that is right and reaſon to do: for this word, Iudgement, conteyneth the commandements of the ſecond table, and the other words, the loue of God, conteyne the firſt.* ✣ *Chap. 20. 46. Mat. 23. 6. Mar. 12. 38. 39.* 12 Hypocriſie and ambition are commonly ioyned together. 13 Hypocrites deceiue men, with an outward ſhew ✣ *Mat. 23. 27.* 14 Hypocrites are very ſeuere againſt other men, but think all things lawfull to them ſelues. ✣ *Mat. 23. 4. Act. 15. 10.* 15 Hypocrites honour thoſe ſainctes when they are dead, whom they moſt cruelly perſecute, when they are aliue. ✣ *Mat. 23. 29.* k *When you perſecute Gods ſeruants, like mad men, euen as your fathers did, though you couloure it with a pretence of godlines, yet notwithſtanding, in that you beautifie the ſepulchres of the Prophets, what do you els, but glorie in your fathers cruelties, & ſet vp monuments (as it were) in glorie and triumphe of it?*

deedes of your fathers: for they killed them, and ye builde their ſepulchres.

49 Therefore ſaide the wiſdome of God, I will ſende them Prophets and Apoſtles, and of them they ſhall ſlay, and *l* perſecute away,

50 That the blood of all the Prophets, *m* ſhed from the foundatiō of the world, may be required of this generation,

51 From the blood of † Abel vnto the blood of †† Zacharias, which was ſlaine betweene the altar and the Temple: verely I ſay vnto you, it ſhalbe required of this generation.

52 16 Wo *be* to you, Lawyers: for ye haue *n* taken away the key of knowledge: ye entred not in your ſelues, and them that came in, ye forbade.

53 17 And as hee ſaide theſe things vnto them, the Scribes and Phariſes began to vrge him ſore, & to *o* prouoke him to ſpeake of many things,

54 Laying wayt for him, and ſeeking to catche ſome thing of his mouth, whereby they might accuſe him.

l They ſhall ſo vex them & trouble them, that at length, they ſhall baniſh them.

m That you may be called to an accompt for it, yea & be puniſhed, for the ſheading of that blood of the Prophets.

† *Gen.4.8.*

†† *2.Chor.24.21.*

16 They haue of long time chiefly hindred the people, from entring into the knowledge of God, which ought to be the doore keepers of the Church.

n Ye haue hidden and taken away ſo that it can not be found any where. 17 The more the world is reprehended, the worſe it is, and yet muſt wee not betraye the trueth. *o They propoſed many queſtions to him, to drawe ſome thing out of his mouth, which they might traiterouſly carpe at.*

CHAP. XII.

1 The leauen of the Phariſes. 5 Who is to be feared. 8 To confeſſe Chriſt. 17 The parable of the riche man whoſe land was very fertill. 22 Not to care for earthly thinges, 31 But to ſeeke the kingdome of God. 39 The thiefe in the night. 51 Debate for the Goſpels ſake.

1 IN the meane time, there gathered together an innumerable multitude of people, ſo that they trode one another: & he bega to ſay

a Mat.16.6. Mar.8.14.

1 The faithfull teachers of Gods worde, which are appointed by him for his people, muſt both take good heede of them, which corrupt the puritie of doctrine with goodly gloſes, and alſo take paines through the helpe of God, to ſet foorth ſyncere doctr ne, openly and without feare. *a Worde for worde, ten thouſandes of people, a certaine number for an vncertaine.*

vnto

vnto his diſciples firſt, Take heede to your ſelues of the leauen of the Phariſes, which is hypocriſie.

4 *Mat.* 10. 26. *Mar.* 4. 22.

2 ✣ For there is nothing couered, that ſhall not bee reueiled: neyther hyd, that ſhall not bee knowen.

3 Wherefore whatſoeuer ye haue ſpokē in darkenes, it ſhalbe heard in the light: and that which yee haue ſpoken in the eare, in ſecret places, ſhalbe preached on the houſes.

✣ *Matt.* 10. 28.

4 ✣ 2 And *I* ſay vnto you, my friendes, be not afraid of them that kill the body, and after that are not able to do any more.

2 Although hypocrites haue princes to execute their cruelties, yet there is no cauſe why we ſhould be afraid of them, the leaſt iot that may be ſeeing they can do nothing but what pleaſeth God, & God will not any thing that may be againſt the ſaluation of his elect.

5 But I will *b* forewarne you, whom ye ſhal feare: feare him which after hee hath killed, hath power to caſt into hell: yea, I ſay vnto you him fear

6 Are not fiue ſparowes bought for two farthings, *and* yet not one of them is forgotten before God?

7 ∵ Yea, & all the heares of your head are nombred: feare not therfore: ye are more of value then many ſparowes.

8 ✳ 3 Alſo *I* ſaye vnto you, Whoſoeuer ſhall cōfeſſe me before men, him ſhall the Sonne of mā confeſſe alſo before the Angels of God.

b *He warneth them of dangers that preſētly hang ouer their heades, for thoſe that come vppon the ſuldē do make the greater wounde.*

∵ 1. *Sam.* 14. 45. *Act.* 27. 34.

9 But he that ſhall denie me before men ſhalbe denied before the Angels of God.

✳ *Chap.* 9. 26. *Mat.* 10. 32

10 ✳ And whoſoeuer ſhal ſpeake a word againſt the Sonne of man, it ſhall be forgiuen him: but vnto him, that ſhall blaſpheme the holy Ghoſt, it ſhal not be forgiuen.

11 ✳ 4 And when they ſhall bryng you vnto the Synagogues, and vnto the rulers and Princes,

Mar. 8. 38. 2. *Tim.* 1. 12. 3 Great is the reward of a conſtant confeſsion and horrible is the puniſhement of the denying of Chriſt, yea impoſsible to be called backe againe ſhal the puniſhment be if vpō ſet purpoſe, both with mouth and heart we blaſpheme a knowen trueth

✳ *Mat.* 12. 31. *Marke* 3. 28. 1 *Iohn.* 5. 15. ✳ *Mat.* 10. 19. *Marke.* 13. 11. 4 It is a great and hard conflict to confeſſe the trueth, yet hee that can doe all thynges, and is almyghtie, will not be wanting to the weakeſt which ſtryue and contende, in his appointed time.

take no thought howe, or what thing yee ſhall anſwere, or what ye ſhall ſpeake.

12 For the holie Ghoſt ſhall teache you in the ſame houre, what ye ought to ſay.

13 5 And one of the cõpanie ſaid vnto him, Maſter, bid my brother deuide ỹ inheritance with me.

14 And he ſaid vnto him, Man who made me a iudge, or a deuider ouer you? Mat. 20. 25.

15 Wherefore he ſaid vnto them, Take heede, & beware of *c* couetouſnes: for though a man haue abundance, *yet* his life *d* ſtandeth not in his riches.

16 6 And he put forth a parable vnto them, ſaying The *e* ground of a certaine riche man brought forth fruites plenteouſly. *reuenue.*

17 Therefore he *f* thought with himſelfe, ſaying What ſhal I doe, becauſe *I* haue no *roume*, where I may lay vp my fruites?

18 And he ſaid, This will I do, I will pull downe my barnes, and build greater, and therein wil I gather, all my fruites and my goods.

19 And I will ſaye to my ſoule, Soule, thou haſt much goods layde vp for many yeeres: liue at eaſe, eate, drinke and *g* take thy paſtime.

20 But God ſayde vnto him, O foole, this night will they fetch a way thy ſoule frõ thee: then whoſe ſhall thoſe things be which thou haſt prouided?

21 So *h* he that gathered riches *b* to himſelfe, & is not rich in God.

22 7 And he ſpake vnto his diſciples, Therefore I ſaye vnto you, ✝ Take no thought for your life, what ye ſhall eate: neither for your body, what ye ſhal put on.

5 Chriſt woulde not for three cauſes be a iudge to deuide an inheritãce, Firſt for that he would not foſter vp & cheriſh the fleſhly opiniõ that the Iewes had of Meſsias: Secõdly, for that he woulde diſtinguiſh the ciuill gouernance, frõ the Eccleſiaſticall: Thirdly, to teache vs to beware of them which abuſe the ſhew of the Goſpel and alſo the name of miniſters to their owne priuate. commodities.

ç *By couetouſnes is meant, that greedie deſire to get commonly with other meanes here.*

d *God is the authour & preſeruer of mans life, goods are not.*

6 There are none more mad, then riche men, which hang vpon their riches. e Or rather, *countrey for here is ſet forth a man that poſſeſſeth not a piece of ground only, but an whole countrey, as they do, which ioyne houſe to houſe, and field to field, Eſai. 5. 8.* f *Made his reconing within himſelf, which is the propertie of couetous churles that ſpend their life in thoſe trifles* g *Be merrie & make good chere.* h *Caring for no man but for himſelfe, and minding to truſt in himſelfe.* 7 An earneſt thinking vpon the prouidence of God, is a preſent remedie againſt the moſt fooliſh, and pining carefullnes of men, for this life. ✝ *Mat. 6. 25. 1. Pet. 5. 7. Pſal. 55. 22.*

23 The

23 The life is more then meate: and the bodie more then the rayment.

24 Conſider the rauens: for they neither ſowe nor reape: which neyther haue ſtorehouſe nor barne, and *yet* God feedeth them: how much more are ye better then foules?

25 And which of you with taking thought, can adde to his ſtature one cubite?

26 If ye then be not able to do the leaſt thing, why take ye thought for the remnant?

27 Conſider the lilies how they growe: they labour not, neither ſpin they: yet I ſay vnto you, that Solomon himſelf in al his royaltie was not clothed like one of theſe.

28 If then God ſo clothe the graſſe which is to day in the fielde, & to morow is caſt into the oue, how much more *will he clothe* you, O ye of litle faith.

29 Therfore aske not what ye ſhal eat, or what ye ſhal drinke, neither [i] hang you in ſuſpenſe.

30 For all ſuch things the people of the worlde ſeeke for: and your Father knoweth that yee haue neede of theſe things.

31 ¶ But rather ſeeke yee after the kingdome of God, and all theſe things ſhalbe caſt vpon you.

32 ¶ Feare not, litle flock: for it is your Fathers pleaſure, to giue you the kingdome.

33 ¶ ✣ 10 Sell that ye haue, & giue [k] almes: make you bagges, which waxe not old, a treaſure that cā neuer fayle in heauen, where no thiefe commeth neither moth corrupteth.

34 For where your treaſure is, there will your hearts be alſo.

35 ¶ ✣ 11 Let your loynes be girde about & your lights burning,

i *A Metaphore taken of thinges that hang in the ayre, for they that are carefull for this wordly life, & hang vpo the arme of mā, haue alwaies wauering & doubtful mindes ſwaying ſometimes this wey, & ſometimes that way.*

8 They ſhal lack nothing, which are carefull for the kingdome of heauen.

9 It is a fooliſh thing not to looke for ſmall things at his handes, which giueth vs freely the greateſt things.

✣ *Mat. 6. 20.*

10 A godly bountifulnes is a ready way to get true riches.

k *This is the figure Metonymie, for by this worde Almes is meant that compaſſion and friendlines of an heart, that tendreth the miſerie & poore eſtate of a man, and ſheweth forth it ſelfe by ſome gifte, & hath the name giuen it in the Greeke tongue of mercie and compaſſion: and therefore he is ſaid to giue almes, who parteth with ſome thing to an other, and giueth to the poore, ſhewing thereby, that he pitieth their poore eſtate. ✣ 1 Pet. 1. 13.*

11 The life of the faythfull ſeruantes of God in this worlde is a certaine watchfull peregrination, hauing the light of the word going before it.

36 And

36 And ye your ſelues like vnto men that waite for their maſter, when hee will returne from the wedding, that when he commeth & knocketh, they may open vnto him immediatly.

37 Bleſſed *are* thoſe ſeruants, whome the Lorde when he commeth ſhall finde waking: verely I ſay vnto you, he will gyrde himſelfe a bout, and make them to ſit downe at table, and wil come forth, & ſerue them.

38 And if he come in the ſecond watch, or come in the third watch, and ſhal finde them ſo bleſſed are thoſe ſeruants.

✤ *Mat.24.43. Reu.16.15.&3.3*

39 ✤ Now vnderſtand this, that if the good man of the houſe had knowen at what houre the theefe would haue come, he would haue watched, & wold not haue ſuffred his houſe to be digged through.

40 12 Be ye alſo prepared therfore: for the Son of mā will come at an houre when ye thinke not.

41 Then Peter ſaid vnto him Maſter, telleſt thou this parable vnto vs, or euen to all?

12 None haue more neede to watch, thē they that haue ſome degreeof honor in the houſhold of God.

42 And the Lord ſaid, Who is a faithful ſteward and wiſe, whom the maſter ſhall make ruler ouer his houſeholde, to giue them their *l* portion of meat in ſeaſon?

43 Bleſſed *is* that ſeruant, whom his maſter whē he commeth, ſhal finde ſo doing.

l *That is euery mayeth ſuch meaſure of corne as was appointed them.*

44 Of a trueth I ſay vnto you, that he will make him ruler ouer all that he hath.

45 But if that ſeruant ſay in his heart, My maſter doeth deferre his comming, and ſhall beginne to ſmite the ſeruants, and maydens, and to eate, & drinke, and to be drunken,

46 The maſter of that ſeruant wil come in day when he thinketh not, and at an houre when he is not ware of, and will cut him off, and giue him his portion with the vnbeleuers.

47 ¶ And that ſeruant that knew his maſters wil, and prepared not himſelfe, neither did according to his wil, ſhalbe beaten with many *ſtripes*.

Num.4.17

48 But

48 But he that knew it not, and yet did commit things worthy of ſtripes, ſhalbe beaten with fewe *ſtripes*: for vnto whomſoeuer much is giuen, of him ‡ ſhall be much required, and to whome men much commit, *m* the more of him will they aske.

49 ¶ 13 I am come to put fire on the earth, and what is my deſire, if it be already kindled?

50 Notwithſtanding I muſt be baptized with a † baptiſme, and how am I grieued, till it be ended?

51 ✣ Thinke ye that I am come to giue peace on earth? I tell you, nay, but rather debate.

52 For from hencefoorth there ſhall be fiue in one houſe deuided, three againſt two, and two againſt three.

53 The father ſhalbe deuided againſt the ſonne, & the ſonne againſt the father: the mother againſt the daughter, & the daughter againſt the mother: the mother in law againſt her daughter in law, and the daughter in law againſt her mother in lawe.

54 ¶ ✣ 14 Thē ſaid he to the people, VVhē ye ſee a cloude *n* riſe out of the VVeſt, ſtraightway ye ſay, A ſhower commeth: and ſo it is.

55 And when *ye ſee* the South winde blowe, ye ſay, that it will be hoate: and it commeth to paſſe.

56 Hypocrites, yee can diſcerne the face of the earth, and of the skie: but why diſcerne ye not this † tyme?

57 15 Yea, and why iudge ye not of your ſelues ✣ what is right?

58 ¶ ✣ VVhile thou goeſt with thine aduerſarie to the ruler, as thou art in the waye, giue diligence in the waye, that thou mayeſt be deliuered from him, leaſt he drawe thee to the iudge, and the iudge deliuer thee to the *o* iayler, and the iayler caſt thee into priſon.

59 I tell thee, thou ſhalt not depart thence, till thou haſt payed the vtmoſt mite.

m *More then of him, to whome ſo much was not giuē*

13 The Goſpell is the only cauſe of peace betweene ŷ godly: & ſo is it the occaſion of great trouble among the wicked.

✣ *Mat.10.34.*

† *Mat.16.2.*

14 Men which are very quicke of ſight in earthly thinges, are blinde in thoſe things, which pertaine to the heauenly life, & that through their owne malice.

n *Which appeareth, & gathereth it ſelfe together, in ŷ part of the aire.*

15 Men that are blinded w̄ the loue of themſelues. & therefore are deteſtable & ſtubburn, ſhall beare the reward of their folly.

✣ *Mat.5.25.*

o *To him that hath to demaunde and gather the amercements, which they were condēned vnto, that had wrongfully troubled men: moreouer the magiſtrates officers make them which are condemned pay that, that they owe, yea and oftentimes if they be obſtinate, they doe not only take the coſts and charges of them, but alſo impriſon them.*

CHAP.

CHAP. XIII.

1 Of the Galileans, 4 and those that were slaine vnder Siloam. 6 The figge tree that bare no fruit. 11 The woman vexed with the spirite of infirmitie, that is, with a disease brought on her by Satan, is healed. 19 The parable of the graine of mustarde seede. 21 Of leauen. 23 How fewe shalbe saued. 32 Herod that foxe.

1 THere were certaine men present at the same season, that shewed him of the Galileans, whose blood *a* Pilate had mingled with their sacrifices.

2 And Iesus answered, and said vnto them, Suppose yee, that these Galileans were greater sinners then all the *other* Galileans, because they haue suffred such things?

3 I tell you, naye: but except yee amende your liues, ye shall all likewise perish.

4 Or thinke you that those eyghteene, vpon whom the towre in *b* Siloam fell, & slew them, were sinners aboue all men that dwell in Hierusalem?

5 I tell you naye: but except yee amende your liues, ye shall all likewise perish.

6 ¶ 2 He spake also this parable, A certaine man had a figge tree planted in his vineyard: & he came and sought fruite thereon, and found none.

7 Then saide he to the dresser of his vineyard, Beholde, this three yeeres haue I come and sought fruite of this figge tree, & finde none: cut it downe: why keepeth it also the ground *c* barren?

8 And he answered, and saide vnto him, Lorde, let it alone this yeere also, till I dig round about it, and doung it.

9 And if it beare fruite, *well*: if not, then after thou shalt cut it downe.

10 ¶ 3 And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had

a We must not reioyce at the iust punishment of others, but rather be instructed thereby to repentance. *a Pontius Pilate was gouernour of Iudea, almost ten yeres, and about the fourth yeere of his gouernment, which might be about the fifteenth yeere of Tyberius reigne, Christ finished the worke of our redemption by his death.*

b To wit, in the place, or ryuer: for Siloam was a small ruuer, from whence the conduits of the citie came, whereof Iohn. 9. 7. and Esai. 8. 6. & therefore it was a towre or castle, built vpon the conduite side, which fell downe suddenly & killed some.

2 Great & long suffering is the patience of God, but yet so that at length he executeth iudgement. *c Maketh the ground barren in that part, which otherwise were good for vines.* 3 Christ came to deliuer vs from the bands of Satan.

a d spirit

a *d* ſpirite of infirmitie eighteene yeeres, and was bowed together, and could not lift vp *her ſelfe* in any wiſe.

12 When Ieſus ſaw her, he called her to him, and ſaid to her, Woman, thou art elooſed frō thy diſeaſe

13 And he laid his hands on her, & immediately ſhe was made ſtraight againe, and glorified God.

14 4 And the *f* ruler of the Synagogue anſwered with indignation, becauſe that Ieſus had healed on the Sabbath *day*, and ſayde vnto the people, There are ſixe dayes in which men ought to worke: in them therefore come and be healed, and not on the *S*abbath day.

15 Then anſwered him the Lorde, and ſaid, Hypocrite, doth not eche one of you on ỹ Sabbath *day* looſe his oxe or his aſſe from the ſtall, and lead him away to the water?

16 And ought not this daughter of Abraham, whome Satan had bound, loe, eighteene yeeres, be looſed from this bonde on the Sabbath day?

17 And when he ſaid theſe things, all his aduerſaries were aſhamed: but all the people reioyced at all the excellent things, that were done by him.

18 ¶ ✣ Then ſaid he, VVhat is the kingdome of God like? or whereto ſhall I compare it?

19 5 It is like a graine of muſtard ſeede, which a man tooke and ſowed in his garden, and it grew, and waxed a great tree, and the foules of the heauen made neſtes in the branches thereof.

20 ¶ ✣ And againe he ſaid, VVhereunto ſhall I liken the kingdome of God?

21 It is like leauen, which a woman tooke, & hid in three peckes of floure, till all was leauened.

22 ¶ ⁘ 6 And he wēt through all cities & townes, teaching, and iourneying towards Hieruſalem.

23 Then ſaid one vnto him, Lord, *are there* fewe that ſhalbe ſaued? And he ſaid vnto them,

24 * Striue to enter in at the ſtraite gate, for many, I ſay vnto you, will ſeeke to enter in, and ſhall not be able.

25 VVhen

d *Troubled with a diſeaſe which Satan brought.*

e *For Satan had the woman bound, as if ſhe had bin in chaines, in ſo much that for eighteene yeeres ſpace, ſhe could not hold vp her head.*

4 A liuely image of hypocriſie, & reward thereof.

f *One of the Rulers of the Synagogue, for it appeareth by Mar. 5. 22 & Act. 13. 15. that there were many rulers of the Synagogue.*

✣ *Mat. 13. 31. Mar. 4. 31.*

5 God beginneth his kingdome with ſmal beginninges, ỹ the vnlooked for proceeding of it, may better ſet forth his power.

✣ *Mat. 13. 33.*

⁘ *Mat. 9. 35. Mar. 6. 6.*

6 Againſt them which had rather erre with many, then goe rightwith a few, & by ỹ meanes through their owne ſlownes, are thut out of the kingdome of God.

* *Mat. 7. 13.*

25 VVhen the good man of the house is risen vp, and hath shut to the doore, and ye begin to stande without, and to knocke at the doore, saying, Lorde, Lord, open to vs, and hee shall answere and say vnto you, I knowe you not whence you are,

26 7 Then shall ye begin to say, VVe haue eaten and drunke in thy presence, & thou hast taught in our streetes.

27 ✣ But he shal say, I tell you, I knowe you not whence ye are: depart from mee, all ye workers of iniquitie.

28 8 There shalbe weeping & gnashing of teeth when yee shall see Abraham and Isaac, and Iacob, and all the Prophets in the kingdome of God, and your selues thrust out at doores.

29 Then shall come *many* from the g East, and from the VVest, and from the North, and from the South, & shall sit at table in the kingdome of God.

30 ✣ And beholde, there are last, which shalbe first, and there are first, which shall be last.

31 9 The same day there came certaine Pharises, and said vnto him, Departe, and goe hence: for Herod will kill thee.

32 Then said he vnto them, Goe ye and tel that *h* foxe, Behold, I cast out deuils, and wil heale still *i* to day, and to morowe, and the third day I shalbe *k* perfected.

33 10 Neuerthele⁊ I must walke to day, & to morowe, and the day following: for it can not be that a Prophet should perish out of Hierusalem.

34 ✣ O Hierusalem, Hierusalem, which killest the Prophets, & stonest them that are sent to thee, how often would I haue gathered thy childrē together, as the henne *gathereth* her *l* brood vnder *her* winges, and ye would not!

7 He is in vaine in the Church, which is not of the Church, which thing the cleanesse of life sheweth.
✣ *Mat.7.23. and 25.41. Psal.6.8.*
8 The castingoff of the Iewes, & the calling of the Gentiles is foretolde.
g *From all the quarters of the world, and these are foure of the chiefest.*
✣ *Mat.19.30. and 20.16. Mar.10.31.*
9 We must goe forward in the case of our calling, through the middest of terrours, whether they be true or fained.
h *That deceitfull & treacherous man.*
i *That is, a small time, & Theophyl. sayeth, it is a prouerbe: or els, by To day, we may vnderstande the time that nowe is, and by To morow, the time to come, meaning thereby, all the time of his ministerie and office.*
k *To wit, when the sacrifice for sinne is ended.*
10 There are no where more cruell enemies of the godly, then they which are within the Sanctuary & Church it selfe: but God seeth it, and will in his time haue an accompt of it.
✣ *Mat.23.37.*
l *Worde for worde, the nest: nowe the broode of chickens is the nest.*

35 Behold,

35 Behold, your house is left vnto you desolate and verely I tell you, ye shall not see me vntill *the time* come that ye shall say, Blessed *is* he that commeth in the Name of the Lord.

CHAP. XIIII.

2 The dropsie healed on the Sabbath. 8 The chiefe places at bankets. 12 The poore must be called to our feastes. 16 Of those that were bid to the great supper. 23. Some compelled to come in. 28 One about to builde a towre,

1 AND it came to passe that when he was entred into the house of *a* one of the chiefe Pharises on the Sabbath day, to eate bread, they watched him.

2 And behold, there was a certaine man before him, which had the dropsie.

3 Then Iesus answering, spake vnto the Lawyers and Pharises, saying, Is it lawfull to heale on the Sabbath *day*?

4 And they helde their peace. Then he tooke him, and healed him, and let him goe,

5 And answered them saying, Which of you *shall haue* an asse, or an oxe fallen into a pit, and wil not straightway pull him out on the Sabbath day?

6 And they could not answere him againe to those things.

7 ¶ 2 He spake also a parable to the ghestes, whē he marked how they chose out the chiefe roomes, and said vnto them,

8 When thou shalt bee bidden of any man to a wedding, set not thy selfe downe in the chiefest place lest a more honorable man then thou, be bidden of him,

9 And he that bade both him & thee, come, & say to thee, Giue this man roome, & thou then begin with shame to take the lowest roome.

10 + But when thou art bidden, go & sit downe in the lowest roome, that when he that bade thee, commeth, he may say vnto thee, Friend, sit vp hier then shalt thou haue worshippe in the presence of them

1 The Lawe of the very Sabbath ought not to hinder the offices of charitie

a Either one of the Elders whom they called the Sanhedrin, or one of the chiefe of the Synagogue: for all the Pharises were not chiefe men of the Synagogue, Iob. 29 48. for this worde Pharise was the name of a sect, though it appeare by the whole historie that the Pharises were in great credit,

2 The rewarde of pride is ignominie: & the reward of true modestie is glory

+ *Prou. 25. 5.*

† *Chap.* 18. 14. *Mat.* 23. 12.

them that ſit at table with thee.

11 † For whoſoeuer, exalteth himſelfe, ſhall be brought low, and he that humbleth himſelf, ſhall be exalted.

12 ¶ 3 Then ſaid he alſo to him that had bidden him, † When thou makeſt a dinner, or a ſupper, call not thy frieds, nor thy brethren, neither thy kinſmen, nor the rich neigbours, leaſt they alſo bid thee againe, and a recompence be made thee

3 Againſt them which lauiſh out their goods eyther ambycioufly, or for hope of recompence, where as Chriſtian charitie reſpecteth onely the glorie of God and the profit of our neighbour.

† *Prou.* 3. 27 *Tob.* 4. 7.

13 But when thou makeſt a feaſt, call the poore, the maimed, the lame, *and* the blinde,

14 And thou ſhalt be bleſſed, becauſe they can not recompenſe thee: for thou ſhalt be recompenſed at the reſurrection of the iuſt.

15 ¶ Nowe when one of them that ſate at table, heard theſe things, he ſaid vnto him, Bleſſed *is* he that eateth bread in the kingdome of God.

16 Then ſaid he to him, ‡ A certaine man made a great ſupper, and bade many,

‡ *Mat.* 22. 1. *Reue.* 19. 9.

Eſa 25. 6.

17 And ſent his ſeruant at ſupper time to ſaye to them that were bidden, come, for all ſthinges are nowe readie.

4 The moſt part euen of the̅ to whom God hath reueiled himſelfe, are ſo mad that ſuch helpes as they haue receiued of God, they willingly turne into letres & hinderances.

18 4 But they al with *b* one *mind* began to make excuſe: The firſt ſaid vnto him, I haue bought a farme, and I muſt needes go out & ſee it: I pray thee, haue me excuſed.

19 And another ſaid, I haue bought fiue yoke of oxen, and I goe to proue them: I pray thee, haue me excuſed.

20 And another ſaide, I haue maried a wife, and therefore I can not come.

21 So that ſeruant returned, and ſhewed his maſter theſe thinges. Then was the good man of the houſe angrie, and ſaid to his ſeruaunt, Goe out quickly into the *c* ſtreetes and lanes of the citie, & bring in hyther the poore, and the maimed, and the halt, and the blinde.

22 And the ſeruant ſaid, Lord, it is done as thou haſt commanded, and yet there is roome.

b As of ſet purpoſe, & a thing agreed vpon before: for though they alledge ſeueral cauſes, yet all of them agree in this, that they haue their excuſes that they may not come to ſupper.

c Wide and broad quarters.

23 The

23 Then the master said to the seruant, Go out into the hie wayes, and hedges, and compell them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidden, shall tast of my supper.

25 ¶ Nowe there went great multitudes with him, and he turned and said vnto them,

26 ✣ If any man come to me, and *d* hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, he can not be my disciple.

27 ✣ 6 And whosoeuer bereth not his crosse, and cometh after me, can not be my disciple.

28 For which of you minding to build a towre, *e* sitteth not downe before, and counteth the cost, whether he haue sufficient to performe it,

29 Lest that after he hath laid the foundation. and is not able to performe it, all that beholde it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end?

31 Or what King going to make warre against another King, sitteth not downe first, and taketh counsell, whether he be able with ten thousand, to meete him that commeth against him with twentie thousand?

32 Or els while he is yet a great way off, he sendeth an ambassage, and desireth peace.

33 So likwise, whosoeuer he be of you, that forsaketh not all that he hath, he can not be my disciple.

34 ✣ 7 Salt is good: but if salt haue lost his sauoure, wherewith shal it be salted?

35 It is neither meete for the land, nor yet for the dunghil, but men cast it out. He that hath eares to heare, let him heare.

5 Euen those affections, which are of thēselues worthie of praise and commendation, must be ruled & ordered, that godlines may haue y vpper hand & preeminence.

✣ *Matth.* 10.37.

d *If the matter stand betwene God and him, as theophyl. saith: and therefore these wordes are not spoken simplie, but by comparison.*

✣ *Chap.* 9.29. *Matth.* 16.24 *Mark.* 8.34.

6 The true followers of Christ must at once build and fight & therefore be readie and prepared to suffer alked of miseries.

e *At home, and casteth all his costs, before he begin the worke.*

✣ *Matth.* 5.13. *Marke* 9.50.

7 The disciples of Christ must be wise, both for themselues, and for other: otherwise they becōe the foolishest of all.

CHAP. XV.

1 The parable of the lost sheep, 8 Of the groat, 11 And of the prodigall sonne.

O 1 Then

1 Then resorted vnto him a all the Publicanes and sinners, to heare him.

2 Therefore the Pharises and Scribes murmured, saying, He receiueth sinners, and eateth with them.

3 Then spake he this parable to them, saying,

4 ✣ What man of you hauing an hundreth sheepe, if he lose one of them, doth not leaue ninetie and nine in the wildernes, and goe after that which is lost vntil he find it?

5 And when he hath founde it, he layeth it on his shoulders with ioye.

6 And when he commeth home, he calleth together his friendes and neighboures, saying vnto thē, Reioyce with me: for I haue found my sheepe which was lost.

7 I say vnto you, that likewise ioy shalbe in heauen for one sinner that conuerteth, *more* then for nintie and nine iust men, which neede none amendement of life.

8 Either what woman hauing ten groates, if she lose one groat, doth not light a candle, & sweepe the house, and seeke diligently till she finde it?

9 And when she hath founde it, she calleth her frinds, and neighboures, saying, Reioyce with me: for I haue found the groate which I had lost.

10 Likewise I say vnto you, there is ioye in the presence of the Angels of God, for one sinner that conuerteth

11 ¶ 2 He said moreouer, A certaine man had two sonnes.

12 And the yonger of them said to his father, Father, giue me the portion of the goods that falleth to me. So he deuided vnto them *his* substance.

13 So not many dayes after, when the yonger sonne had gathered al together, he tooke his iourney into a farre countrey, and there he wasted his goodes with riotous liuing.

14 Now when he had spent all, there arose a great

1 *Or, drewe neere*
1 We must not despaire of thē, which haue gone out of the way, but according to the exāple of Christ we must take great paines about them
a *Some Publicanes and sinners came to Christ from all quarters.*
✣ *Mat.* 18.12.

2 Men by their voluntarie falling from God, hauing spoyled thēselues of the benefites which they receyued of him, cast thē selues headlōg into infinite calāities: but God of his singular goodnes, offering himself freely to them, whō hee called to repētāce, through ỹ greatnes of their miserie wherewith they were tamed doth not only gently receiue thē but also enricheth thē with faire greater gifts, & blesseth them with the cheefest blisse.

great dearth throughout that lande, and he began to be in neceſsitie.

15 Then he went and claue to a citizen of that countrey, and he ſent him to his farme, to feede ſwine.

16 And hee woulde faine haue filled his bellie with the huskes, that the ſwine ate: but no man gaue *them* him.

17 3 Then he came to himſelfe, and ſayd, Howe many hired ſeruaunts at my fathers haue bread ynough, and I die for hunger?

18 I will riſe and goe to my father, and ſay vnto him, Father, I haue ſinned againſt *b* heauen, and before thee,

19 And am no more worthie to be called thy ſonne: make mee as one of thy hired ſeruants.

20 So he aroſe and came to his father, and when he was yet a great way off, his father ſawe him, and had compaſsion, and ranne and fell on his necke, and kiſſed him.

21 4 And the ſonne ſaid vnto him, Father, I haue ſinned againſt heauen, and before thee, and am no more worthie to be called thy ſonne.

22 Then the father ſaide to his ſeruants, Bring forth the beſt robe, and put it on him, and put a ring on his hand, and ſhoes on his feete,

23 And bring the fat calfe, and kill him, and let vs eate, and be merie:

24 For this my ſonne was dead, and is aliue againe: and he was loſt, but he is found. And they began to be merie.

25 5 Now the elder brother was in the field, and when hee came and drewe neere to the houſe, hee heard melodie, and dauncing,

26 And called one of his ſeruauntes, and asked what thoſe things meant.

27 And he ſaid vnto him, Thy brother is come, and thy father hath killed the fatted calfe, becauſe he hath receiued him ſafe and ſounde.

3 The beginning of repentance is the acknowledging of the mercie of God, which ſtirreth vs vp to hope well.

b *Againſt God, becauſe he is ſaide, to dwel in heauen*

Thus our heauenly father euen preuenteth the mouth of a penitent ſinner, ere he aske. Eſa. 65. 24.

4 In true repentance there is a feeling of our ſinnes, ioyned with ſorow and ſhame, from whēce ſpringeth a confeſsion, after which followeth forgiuenes.

5 Such as truely feare God, deſire to haue all men to be their felowes.

28 Then he was angrie, and would not goe in: therefore came his father out and entreated him.

29 But he answered and said to his father, Loe, these many yeeres haue I done thee seruice, neyther brake I at any time thy commaundement, and yet thou neuer gauest me a kid that I might make merie with my friendes.

30 But when this thy sonne was come, which hath with deuoured thy goods with harlots, thou hast for his sake killed the fat calfe.

31 And hee said vnto him, Sonne, thou art euer with mee, and all that I haue, is thine. It was meete that we should make merie, and be glad: for this thy brother was dead, and is aliue againe: and hee was lost, but he is found.

CHAP. XVI.

1 The parable of the Steward accused to his master. 13 To serue two masters. 16 The Law and the Prophetes. 19 Of Diues and Lazarus.

1 AND he said also vnto his disciples, There was a certaine riche man, which had a steward, and he was accused vnto him, that he wasted his goods.

2 And he called him, and said vnto him, Howe is it that I heare this of thee? Giue an accountes of thy stewardship: for thou mayest be no longer steward.

3 Then the steward said within himselfe, VVhat shall I doe? for my master taketh away from me the stewardship. I can not digge, and to begge I am ashamed.

4 I knowe what I will doe, that when I am put out of the stewardship, they may receiue mee into their houses.

5 Then called he vnto him euery one of his masters detters, and sayde vnto the first, Howe much owest thou vnto my master?

6 And he saide, An hundreth measures of oyle. And he sayd to him, Take thy writing, & sit downe quickely, and write fiftie.

7 Then

1 Seeing that men oftentimes purchase friendshipto themselues by other mens costs, it is shame for vs, if with a free and liberal bestowingofthe goodswhichthe Lord hath giuē vs to that purpose, we do not please him, nor procure ỹ good wil of our neighbours, seeing that bythis onely meanes, riches, which are oftentimes occasions of sin, are turned to an other end and purpose.

7 Then ſaide hee to another, Howe much oweſt thou? And hee ſaide, An hundreth meaſures of wheate. Then he ſaid to him, Take thy writing, and write foure ſcore.

8 And the Lord commended *a* the vniuſt ſteward, becauſe he had done wiſely. Wherefore the *b* children of this world are in their generation wiſer then the children of light.

9 And I ſay vnto you, Make you friendes with † the riches *c* of iniquitie, that whē ye ſhal want, they may receiue you into euerlaſting *d* habitations.

† 10 2 Hee that is faithfull in the leaſt, hee is alſo faithfull in much: and he that is vniuſt in the leaſt, is vniuſt alſo in much.

11 If then ye haue not bene faithfull in the wicked riches, who will truſt you in the *e* true *treaſure*?

12 And if ye haue not bene faithfull in *f* another mans *goods*, who ſhall giue you that which is yours?

13 † 3 No ſeruant can ſerue two maſters: for either he ſhal hate the one, and loue the other: or els he ſhal leane to the one, and deſpiſe the other. Yee can not ſerue God and riches.

14 All theſe thinges heard the Phariſes alſo which were couetous, and they ſcoffed at him.

15 4 Then hee ſaide vnto them, Ye are they, which iuſtifie your ſelues before men: but God knoweth your heartes: for that which is highly eſteemed among men, is abomination in the ſight of God.

2 *This parable doeth not approue the ſtewards naughtie dealing, for it was very theftuous: but parables are ſet forth, to ſhewe a thing couertly, and as it were, vnder a figure to repreſent the truth, though it agree not throughly with the matter it ſelfe: ſo that Chriſt meaneth by this parable to teach vs, that worldly men are more heedy in the affaires of this world, then the children of God are carefull for euerlaſting life.* 2 Cor. 9. 6. 1 Tim. 6. 17. ἀνεκδιήγητα

b *Men that are giuen to this preſent life, contrarie to whom the children of light are ſet: S. Paul calleth theſe ſpirituall, and the other carnall.*

c *This is not ſpoken of goods that are euill gotten, for God will haue our bountifulnes to the poore, proceede and come from a good fountaine: but he calleth thoſe riches of iniquitie, which men vſe naughtily.* d *To wit, the poore Chriſtians: for they are the inheritours of theſe Tabernacles. Theophyl.* 2 We ought to take heed, that for abuſing our earthly function and duetie, we be not depriued of heauenly gifts: for how can they vſe ſpirituall gifts aright, who abuſe worldly things? e *That is, heauenly & true riches: which are contrary to worldly & flitting ſubſtance.* f *In worldly goods, which are called other mans, becauſe they are committed to our credit.* † *Mat.* 6. 24. 3 No man can loue God and riches together. 4 Our ſinnes are not hidden to God, although they bee hidden to men, yea although they be hidden to them whoſe ſinnes they are.

✣ *Mat.11.12.*

5 The Phariſes deſpiſed the excellencie of the new Couenant, in reſpect of the olde, being ignorant of the perfect righteouſneſſe of the Lawe, and how falſe expoũders they were of the Lawe, Chriſt declareth by the ſeuenth commaundement.

✣ *Mat.5.18.*

∴ *Mat.5.32. and 19.9. 1.Cor.7.11.*

g *They that gather by this place, that a wõan can not be maried againe after that he hath put away his wife for adulterie, while ſhe liueth, reaſon fondly: for Chriſt ſpeaketh of thoſe diuorces, which the Iewes vſed, of which ſort we can not take the diuorcement for adulterie, for adulterers were put to death by the Lawe.*

6 The end of the pouerty and miſerie of the godly, ſhalbe euerlaſting ioye:

16 ✣ 5 The Law and the Prophets *endured* vntill Iohn: and ſince that time the kingdome of God is preached, and euery man preaſſeth into it. *Matth.*

17 5 Nowe it is more eaſie that heauen and earth ſhould paſſe away, then that one title of the Lawe ſhould fall.

18 ¶ ∴ VVhoſoeuer putteth away his wife, and marieth another, committeth adulterie: and whoſoeuer marieth her g that is put away from her huſband, committeth adulterie.

19 ¶ 6 There was a certaine riche man, which was clothed in *h* purple and fine linnen, and fared well and delicately euery day. *A Parable of our owne confuſion.*

20 Alſo there was a certaine begger named Lazarus, which was layed at his gates full of ſores,

21 And deſired to be refreſhed with the crummes that fell from the riche mans table: yea, and the dogs came and licked his ſores.

22 And it was ſo that the begger died, and was caried by the Angels into Abrahams boſome. The rich man alſo died, and was buried.

23 And being in hell in torments, *i* he lift vp his eyes, and ſawe Abraham a farre off, and Lazarus in his boſome.

24 Then he cried, and ſaide, Father Abraham, haue mercie on mee, and ſende Lazarus that hee may dippe the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham ſaide, Sonne, remember that thou in thy life time receiuedſt thy pleaſures, and likewiſe Lazarus paines: now therefore is he comforted, and thou art tormented.

26 Beſides all this, betweene you and vs there is a great gulfe ſet, ſo that they which woulde goe from hence to you, can not: neither can they come from thence to vs.

as the end of the riotouſnes & cruel pride of the rich ſhalbe euerlaſting miſerie, without all hope of mercy. h *Very gorgeouſly and ſumptuouſly, for purple garments were coſtly, & thus fine Linnen which was a kinde of linnen that came out of Athtia, was as deare as golde.* i *Heauenly and ſpirituall things are expreſſed and ſet forth vnder colours and reſemblances for our ſenſes.*

27 7 Then

27 7 Then he ſaid, I pray thee therefore, father, that thou wouldeſt ſende him to my fathers houſe

28 (For I haue fiue brethren) that he may teſtifie vnto thē leaſt they alſo come into this place of torment

29 Abraham ſaid vnto him, They haue Moſes and the Prophetes: let them heare them.

30 And he ſaid, Nay, father Abraham: but if one came vnto them from the dead, they will amende their liues.

31 Then he ſaide vnto him, If they heare not Moſes and the prophets neither will they be perſuaded, though one riſe from the dead againe.

7 Seeing that we haue a moſt ſure rule to liue by layed forth vnto vs in the word of God, raſhly and vainly do men ſeeke for other reuelations.

CHAP. XVII.

1 Offences. 3 We muſt forgiue him that treſpaſſeth againſt vs. 10 We are vnprofitable ſeruants. 11 Of the ten leapers. 20 Of the comming of the kingdome of heauen. 33 Falſe Chriſtes. 36. After what maner Chriſtes comming ſhalbe.

1 THen ſaid he to the diſciples,✣ 1 It can not be auoided, but that offences will come, but wo *be* to him by whom they come.

2 It is better for him that a great milſtone were hanged about his necke, and that he were caſt into the ſea, then that he ſhould offende one of theſe litle ones

3 ¶ 2 Take heede to your ſelues: if thy brother treſpaſſe againſt thee, rebuke him: and if he repent forgiue him.

4 ✣ And though he ſinne againſt thee ſeuen times in a daye, and ſeuen times in a daye turne againe to thee, ſaying, It repenteth mee, thou ſhalt forgiue him.

5 ¶ 3 And the Apoſtles ſaid vnto the Lorde, increaſe our faith.

6 And ✣ Lord ſaid ✣ If ye had faith, *as much as is* a a graine of muſtard ſeede, & ſhould ſay vnto this mulberie tree, Plucke thy ſelfe vp by the rootes, & plant thy ſelfe in the ſea, it ſhould euen obey you,

✣ *Mat.* 18. 7. *Mar.* 9. 42.

1 The Church is of neceſſitie ſubiect to offences, but the Lord wil not ſuffer them vnpuniſhed. if any of the leaſt be offended.

2 Our reprehenſions muſt be iuſt, & proceede of loue and charitie.

✣ *Mat.* 18. 21

3 God will neuer be vtterly lacking to the godly (although he be not ſo perfitly with them as they would euen in thoſe difficulties, which can not be ouercome by mans reaſon

✣ *Mat.* 17. 20.

a *If you had no more faith, but the quantitie of the graine of muſtard ſeede*

4 Seeing that God may challenge vnto him selfe of right both vs and all that is ours, he can be detter vnto vs for nothing, although we labour mafully euen vnto death.

5 The moſt perfit keeping of the lawe which we cā perform, deſerueth no reward.

6 Chriſt doeth well, euen vnto ſuch, as will be vntankefull, but the beneſites of God profit them only to ſaluatiō, which are thankfull

✠ *Leuit.* 14. 2.

7 The kingdome of God is not marked of many although it be moſt preſent before their eyes: becauſe they fondly perſuade thē ſelues that it is ioyned with outward pompe.

7 ¶ 4 Who is it alſo of you, that hauing a ſeruant plowing or feeding cattel would ſay vnto him by and by, when he were come from the field, Go and ſit downe at table?

8 And would not rather ſaye to him, Dreſſe wherewith I may ſuppe, and girde thy ſelfe, and ſerue me, til I haue eaten and drunken, and afterward thou ſhalt eate and drinke?

9 Doeth he thanke that ſeruant, be becauſe he did that which was commanded vnto him? I trowe not.

10 5 So likewiſe ye, when ye haue done all thoſe thinges, which are commanded you, ſay, We are vnprofitable ſeruaunts: we haue done that which was our duetie to do.

11 ¶ 6 And ſo it was when he went to Hieruſalem, that he paſſed through the mides of Samaria, and Galile.

12 And as hee entred into a certaine towne, there met him ten men that were lepers, which ſtoode a farre off

13 And they liſt vp their voyces and ſaid, Ieſus, Maſter, haue mercie on vs.

14 And when he ſawe *them*, he ſaide vnto them Goe, ſhewe your ſelues vnto the Prieſtes. And it came to paſſe, that as they wēt, they were cleanſed.

15 Then one of them, when he ſaw that he was healed turned backe, and with a loude voyce praiſed God,

16 And fell downe on his face at his feete, and gaue him thankes: and he was a Samaritan.

17 And Ieſus anſwered, and ſaid, are there not ten cleanſed? but where *are* the nine?

18 There are none found that returned to giue God praiſe, ſaue this ſtranger.

19 And he ſaide vnto him, Ariſe, goe thy way thy faith hath ſaued thee.

20 ¶ 7 And when he was demanded of the Phariſes when the kingdome of God ſhould come, he anſered

auſwered them, and ſaide, The kingdome of God commeth not with *b* obſeruation.

21 Neither ſhall men ſay, Loe here, or lo there, for behold the kingdome of God is *c* within you.

22 ✠ 8 And he ſaid vnto the diſciples, The daves will come, when ye ſhall deſire to ſee *d* one of the daves of the Sonne of man, and ye ſhall not ſee it

23 ✠ 9 Then they ſhal ſay to you, Behold here, or behold there: *but* go not thither, neither follow them.

24 For as the lightening that lighteneth out of the one *parte* vnder heauen, ſhineth vnto the other *part* vnder heauen, ſo ſhall the Sonne of man be in his day.

25 But firſt muſt he ſuffer many things, and be reproued of this generation.

26 ✠ 10 And as it was in the dayes of Noe, ſo, ſhall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they maryed wiues, & gaue in mariage vnto the day that Noe wēt into the Arke: and the floud came, and deſtroyed thē all.

28 ∵ Likewiſe alſo, as it was in the daves of Lot they ate, they dranke, they bought, they ſolde, they planted, they built.

29 But in the day that Lot went out of Sodom, it rained fire and brimſtone from heauen, and deſtroyed them all.

30 After theſe *enſamples* ſhall it be in the day when the Sonne of man is reueiled.

31 ✠ 11 At that day he that is vpon the houſe, and his ſtuffe in the houſe, let him not come downe

b With any outward pompe and ſhew of maieſtie, to be knowen by for there were otherwiſe many playne and euidēt tokens wherely men might haue vnderſtoode, that Chriſt was the Meſsias, whoſe kingdome was ſo long looked for: but he speaketh in this place of thoſe ſignes, which the Phariſes dreamed of which looked for an earthly kingdome of Meſſias.

c You looke about for Meſsias, as though he were abſent but he is amongeſt you, in the midde of you

8 We oftentimes neglect thoſe thinges when they be preſent which we afterward deſire when they are gone, but in vaine.

d The time will come that you ſhal ſeeke for the Sonne of man, with great ſorow of heart and ſhall not finde him. ✠ *Mat.* 24. 23. *Mar.* 13. 21. 9 Chriſt forewarneth vs, that falſe Chriſts ſhall come, & that his glory ſhall ſuddenly be ſpred farre and wide through the world after that the ignonimie of the croſſe is pnt out and extinguiſhed. ✠ *Gene.* 7. 5. *Mat.* 24 38. 1. *Peter* 3. 20. 10 The world ſhalbe taken vnawares with the ſudden iudgement of God: and therfore the faithfull ought to warche continually. ∵ *Gen.* 19. 24. 11 We muſt take good heede, that neither diſtruſt, nor the inticements of this worlde, nor any reſpect of friendſhip hinder vs the leaſt ah may b:.

Amos 8. 12.

to

to take it out: and he that is in the field likewise, let him not turne backe to that he left behinde.

32 ✣ Remember Lots wife.

33 ☥ Whosoeuer will seeke to saue his soule, shal lose it: & whosoeuer shall lose it, shall *c* get it life.

34 ❧ I tell you, in that night there shal be two in one bed: the one shall be receiued, & the other shalbe left.

35 Two women shalbe grinding together: the one shalbe taken, and the other shall be left.

36 Two shalbe in the fielde: one shalbe receiued, and another shalbe left.

37 12 And they answered, and sayde to him, Where lord? And he said vnto them, * Whereso-euer the bodie *is*, thither shal also the egles be-gathered ☥ together,

CHAP. XVIII.

2 The Parable of the vnrighteous Iudge and the widowe. 10 Of the pharise & the publicane. 15 Childrē are of the kingdome of heauē. 22 To sell all & giue to the poore. 28 The Apostles forsake all. 31 Christ foretelleth his death. 35 The blinde man receiueth sight.

1 AND I hee spake also a parable vnto them, *to this end*, that they ❧ ought alwayes to pray, & not to *a* waxe faint,

2 *b* Saying, There was a Iudge in a certaine city which feared not God, neither reuerenced man.

3 And there was a widowe in that citie, which came vnto him, saying, Do me iustice against mine aduersarie

4 And he woulde not of a long time: but afterwarde he sayde with himselfe, Though I feare not God nor reuerence man,

5 Yet because this widowe troubleth me, I will doe her right, lest at the last she come and make

✣ *Gen.* 19. 26.
☥ *Chap.* 9. 24. *Matth.* 10. 39. *Marke* 8. 35. *Iohn* 12. 25.
c That is, shall saued. So Matthew expoundeth it: for the life that is here spoken of is euerlasting saluation.
☥ *Matth.* 24. 41
12 The onely way to cōtinue is to cleaue to Christ. *Matth.* 24. 28.

1 God wil haue vs to continue in prayer, not to wearie vs, but to exercise vs therfore we must sustaine with impatiēce, that long delay cause vs not to breake off the course of our prayers.
❧ *Rom* 12. 12. 1. *Thess.* 5. 17.
d Yelde to afflictions, and aduersities as they do which are out of heart. *b* He *deeth not compare thinges that are equall together, but the lesse with the greater: If a man get his right at a most vnrighteous iudges hand much more shall the prayers of the godly, preuaile before God.* *c Worde for worde, beate me downe with her blowes, and it is a metaphore taken of wrestlers, who beate their aduersaries with their fists or clubbes: so doe they that are importunate beat the Iudges eares with their crying out, euen as it were with blowes.*

me

me wearie.

6 And the Lord ſaid, Heare what the vnrighteous iudge ſaith.

7 Nowe ſhall not God auenge his elect, which crye day and night vnto him, yea, though d he ſuffer long for them?

8 I tell you he will auenge them quickely: but when the Sonne of man commeth, ſhall hee finde this faith on the earth?

9 ¶ 2 Hee ſpake alſo this parable vnto certaine which truſted in them ſelues that they were iuſt, & deſpiſed other.

10 Two men went vp into the Temple to pray: the one a Phariſe, and the other a Publican.

11 3 The Phariſe ſtoode and prayed thus with him ſelfe, O God, I thanke thee that I am not as other men, extorſioners, vniuſt, adulterers, or euen as this Publican.

12 I faſt twiſe in the weeke: I giue tithe of all that euer I poſſeſſe.

13 But ſ Publicane ſtanding e a farre off, would not lift vp ſo much as his eyes to heauen, but ſmote his breſt, ſaying, O God, be mercifull to mee a ſinner.

14 I tell you, this man departed to his houſe iuſtified, rather then the other: * for euery man that exalteth him ſelfe, ſhalbe brought lowe, and he that humbleth him ſelfe, ſhalbe exalted.

15 ¶ † f They brought vnto him alſo babes that hee ſhoulde touche them. 4 And when his diſciples ſawe it, they rebuked them.

16 5 But Ieſus g called them vnto him, and ſaide, Suffer the babes to come vnto me, and forbid them not: for of ſuch is the kingdome of God.

17 6 Verely I ſay vnto you, whoſoeuer receiveth

d *Though he ſeeme ſlowe in reuenging the iniurie done to his.*

2 Two things eſpecially make our prayers void & of none effect: confidence of our owne righteouſnes, & the contempt of others: & an humble heart is cõtrary to both theſe.

3 Although we confeſſe, that whatſoeuer we haue, we haue it of God, yet are we deſpiſed of God, as proude and arrogant, if we put neuer ſo litle truſt in our owne workes before God.

e *Farre from the Phariſe in a lower place.*

* *Chap.14.11. Matt.23.12.*

† *Mat.19.13. Mar.10.13.*

f *The children were tender and young in that they were brought, which appeareth more euidently in that, that they were infants: which is to be marked a-*

gainſt them that are enemies to the baptizing of children. 4 To iudge or thinke of Chriſt after the reaſon of our fleſhe, is the cauſe of infinite corruptiõs. 5 The children alſo of the faithfull are comprehended in the free couenant of God. g *Them that caryed the children, whom the diſciples droue away.* 6 Childelike innocencie is an ornament of Chriſtians.

with not the kingdome of God as a babe, he ſhall not enter therein.

✣ *Mat.19.16. Mar.10.17*

18 ✣ Then a certaine ruler aſked him, ſaying, Good Maſter, what ought I to doe, to inherite eternall life?

19 And Ieſus ſaide vnto him, Why calleſt thou me good? none is good, ſaue one, *euen* God.

‡ *Exod.20.13.*

20 Thou knoweſt the commandements, ‡ Thou ſhalt not commit adulterie: Thou ſhalt not kill: Thou ſhalt not ſteale: Thou ſhalt not beare falſe witnes: Honour thy father and thy mother.

7 The inticement of riches carie them away many from the right way.

21 7 And he ſaid, All theſe haue I kept from my youth.

Chriſt in confounding the couetouſe man to ſell all, ſheweth likewiſe commandeth the ambitious man, the wrath full man, to remoue all their delights in y kindes. &c. no diuider them from following chriſte.

22 Nowe when Ieſus heard that, hee ſaide vnto him, Yet lackeſt thou one thing. Sell all that euer thou haſt, and diſtribute vnto the poore, and thou ſhalt haue treaſure in heauen, and come followe mee.

23 But when he heard thoſe things, hee was very heauy: for he was marueilous rich.

8 To be both rich and godly, is a ſingular gift of God.

24 8 And when Ieſus ſaw him very ſorowfull, he ſayd, With what difficultie ſhall they that haue riches, enter into the kingdome of God!

25 Surely it is eaſier for a camell to go through a needles eye, then for a rich man to enter into the kingdome of God.

‡ *Mat.19.27. Mat.10.28.*

26 Then ſaide they that heard it, And who then can be ſaued?

9 They become the richeſt of al, which refuſe not to be poore for Chriſtes ſake.

27 And he ſaid, The things which are vnpoſſible with men, are poſſible with God.

28 ¶ ‡ Then Peter ſaid, Lo, we haue left all, and haue followed thee.

✱ *Mat.20.17. Mar.10.32.*

29 9 And hee ſayde vnto them, Verely I ſay vnto you, there is no man that hath left houſe, or parents, or brethren, or wife, or children for the kingdome of Gods ſake,

10 As ſure and certain as perſecution is, ſo ſure is the glory which remaineth for the coquerours.

30 Which ſhall not receiue muche more in this worlde, and in the worlde to come life euerlaſting.

31 ¶ ✱ 10 Thē Ieſus tooke vnto him the twelue, and

and ſaid vnto them, Beholde, we goe vp to Hieruſalem, and all things ſhalbe fulfilled to the Sonne of man, that are written by the Prophets.

32 For he ſhalbe deliuered vnto the Gentiles, & ſhalbe mocked, and ſhalbe ſpitefully entreated, and ſhalbe ſpitted on.

33 And when they haue ſcourged him, they wil put him to death: but the third day hee ſhall ryſe againe.

34 But they vnderſtoode *b* none of theſe things, and this ſaying was hid from them, neither perceiued they the things, which were ſpoken.

h *Hereby we ſee how ignorant the diſciples were.*

35 ¶ ✣ 11 And it came to paſſe, that as hee was come neere vnto Iericho, a certayne blynde man ſate by the way ſide, begging.

✣ *Mat.* 20.29. *Mar.* 10.46.

11 Chriſt ſheweth by a viſible miracle, that he is the light of the world.

36 And when he heard the people paſſe by, hee asked what it meant.

37 And they ſaid vnto him, that Ieſus of Nazareth paſſed by.

38 Then hee cryed, ſaying, Ieſus the Sonne of Dauid, haue mercy on me.

39 12 And they which went before, rebuked him that he ſhould holde his peace, but hee cryed much more, O Sonne of Dauid, haue mercy on me.

12 The more ſtoppes and lets that Satan laieth in our way euen by them which profeſſe Chriſts Name, ſo much the more ought we to go forward.

40 And Ieſus ſtood ſtill, and commaunded him to be brought vnto him. And when hee was come neere, he asked him,

41 Saying, What wilt thou that I doe vnto thee? And he ſaid, Lord, that I may receiue my ſight.

42 And Ieſus ſaide vnto him, Receiue thy ſight: thy faith hath ſaued thee.

43 Then immediatly he receiued his ſight, and followed him, praiſing God: & all the people, when they ſawe *this*, gaue praiſe to God.

CHAP. XIX.

2 Zaccheus the Publicane. 13 Ten pieces of money deliuered to ſeruants to occupie withall. 29 Ieſus entreth into Hieruſalem. 41 Hee foretelleth the deſtruction of the citie with teares. 45 He caſteth the ſellers out of the Temple.

1 Nowe

1 NOw when Iesus entred & passed through Iericho,

2 Beholde, there was a man named Zaccheus, which was the a chiefe receiuer of the tribute, and he was riche.

3 And he sought to see Iesus, who he should be, and could not for the preasse, because he was of a low stature.

4 Wherefore he ran before, and climed vp into a wilde fig tree, that he might see him: forhe should come that way.

5 And whē Iesus came to ỹ place, hee looked vp, & saw him, & said vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then hee came downe hastily, and receiued him ioyfully.

7 2 And whē all they saw it, they murmured, saying, that hee was gone in to lodge with a sinfull man.

8 3 And Zaccheus stood forth, and said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: & if I haue taken from any man by b forged cauillation, I restore him foure fold.

9 Then Iesus sayde to him, this day is saluation come vnto this house, forasmuch as he is also become the c sonne of Abraham.

10 ✣ For the Sonne of man is come to seeke, and to saue that which was lost.

11 4 And whiles they heard these things, he continued and spake a parable, because hee was neere to Hierusalem, and because also they thought that the kingdome of God should shortly appeare.

12 He saide therefore, ✣ A certaine noble man went into a farre countrey, to receiue for him selfe a kingdome, and so to come againe.

✣ Christ preuēteth them with his grace especially, which seemed to be furtheſt from it.

a *The ouerseer and head of the Publicanes, which were there together: for the Publicans were deuided into companies, as we may gather by many places of Cicero his orations.*

2 The worlde forsaketh the grace of God, & yet is vnwilling that it should be bestowed vpon other.

3 The example of true repentāce, is knowen by the effect.

b *By falsly accusing any man: & this agreeth most fitly to the master of the customers person: for commonly they hunt this trade aboue the, whē they robbe & spoile the common weale, they haue nothing in their mouthes, but the profit of the common weale, & vnder that colour they play the theeues, in so much that if men reprooue & go about to redresse their robbery, and stealing, they cry out, the common weale is hindred.* c *Beloued of God, one that walketh in the steps of Abrahams faith: and we gather that saluation came to that house, because they receiued the blessing as Abraham had, for all of the household were circumcised.* ✣ *Mat.* 18.11. We must paciently waite for the iudgement of God, which shalbe reueiled in his time. *Mat.* 25.14.

13 5 And

13 5 And he called his ten ſeruants, and deliuered them ten pieces of money, and ſaid vnto them, Occupy til I come.

14 Now his citizens hated him, and ſent an ambaſſage after him, ſaying, Wee will not haue this man to reigne ouer vs *Iſa. 30. 9. 10. 11.*

15 And it came to paſſe, when hee was come a gaine, & had receiued his kingdome, that he commanded the ſeruants to be called to him, to whom he gaue his mony that he might know what euery man had gained.

16 Then came the firſt, ſaying, Lord, *d* thy piece hath encreaſed ten pieces.

17 And he ſaide vnto him, Well, good ſeruant: becauſe thou haſt bin faithfull in a very litle thing, take thou authoritie ouer ten cities.

18 And the ſecond came, ſaying, Lord, thy piece hath encreaſed fiue pieces.

19 And to the ſame he ſaide, Bee thou alſo *ruler* ouer fiue cities.

20 6 So the other came, and ſaide, Lord, behold thy piece, which I haue layed vp in a napkin:

21 For I feared thee, becauſe thou art a ſtraight man: thou takeſt vp, that thou laiedſt not downe, & reapeſt that thou diddeſt not ſowe.

22 Thē he ſaid vnto him, Of thine owne mouth will I iudge thee, O euil ſeruant. Thou kneweſt that I am a ſtraight man, taking vp that I laid not down, and reaping that I did not ſowe.

23 Wherefore then gaueſt not thou my mony into the *e* banke, that at my comming I might haue required it with vantage?

24 And he ſaid to them that ſtood by, Take frō him that piece, & giue it him that hath ten pieces.

25 (And they ſayd vnto him, Lorde, he hath ten pieces

26 ✣ For I ſaye vnto you, that vnto all them that haue, it ſhalbe giuen: and from him that hath

5 There are three ſortes of men in the Church: the one ſort fall from Chriſt whom they ſee not: the other which accōrding to their vocation beſtowe the giftes which they haue receiued of God, to his glory with great paynes & diligence: the third liue idly & doe no good As for the firſt, the Lord when he cōmeth will iuſtly puniſhe them in his time the other he will bleſſe according to the paines which they haue takē: & as for the ſlouthfull and idle perſons he will puniſh thē as the firſt.

d *This was a piece of money which the Grecians vſed and was in value about ten hundred pence, which is about ten crownes.*

6 Againſt them which ſpend their life idely

n deliberating & otherwiſe in contemplation. e *To the bankes and changers.* ✣ *Chap. 8. 18. Mat. 13. 12. & 25. 29. Mar. 4. 25.*

not,

not euen, that he hath, ſhalbe taken from him.

27 Moreouer, thoſe mine enemies, which would not that I ſhoulde reigne ouer them, bring hither, & ſlay them before me.

28 ¶ And when he had thus ſpoken, *f* hee wēt forth before, aſcending vp to Hieruſalem.

29 ✣ 7 And it came paſſe, when he was come neere to Bethphage, and Bethania, beſides the mount which is called *the mount* of Oliues, hee ſēt two of his diſciples,

30 Saying, Goe ye to thetowne which is before you, wherein, aſſone as ye are come, ye ſhall finde a colte tyed, whereon neuer man ſate: looſe him, and bring him *hither*.

31 And if any man aske you, why yee looſe *him*, thus ſhall ye ſay vnto him, Becauſe the Lorde hath neede of him.

32 So they that were ſent, went their way, and found it as he had ſaid vnto them.

33 And as they were looſing the colte, the owners thereof ſaid vnto thē, Why looſe ye the colte?

34 And they ſaide, The Lord hath neede of him.

35 ¶ ✣ So they brought him to Ieſus, & they caſt their garments on the colte, and ſet Ieſus thereon.

36 And as hee went, they ſpred their clothes in the way.

37 And when he was nowe come neere to the going downe of the mount of Oliues, the whole multitude of the diſciples began to reioyce, and to prayſe God with a loude voyce, for all the great workes that they had ſeene,

38 Saying, Bleſſed *be* the King that commeth in the Name of the Lorde: peace in heauen, and glory in the higheſt *places*.

39 8 Then ſome of the Phanſes, of ỹ company ſaid vnto him, maſter, rebuke thy diſciples.

40 But hee anſwered, and ſaide vnto them, I tell you, that if theſe ſhould hold their peace, the ſtones would cry.

41 ¶ ✣ 9 And

f The diſciples ſtaggered & ſtayed at the matter, but Chriſt goeth on boldly though death were before his eyes.

✣ Mat. 21. 1. Mar. 11. 1.

7 Chriſt ſheweth in his owne perſon, that his kingdome is not of this world.

✣ Mat. 21. 7. Iohn 12. 14.

8 When they linger which ought to be the chiefeſt preachers & ſetters forth of the kingdome of God, he will raiſe vp other extraordinarily in deſpite of the

41 ¶ ✣ 9 And when he was come nere, he beheld the Citie, and wept for it,

42 g Saying, O *h* if thou haddest euen knowen *i* at the least in this *k* thy day thoſe thinge *s*, which *belong* vnto thy *l* peace! but now are they hid from thine eyes.

43 For the dayes ſhall come vpon thee, that thine enimies ſhall caſt a trench about thee, and cõpaſſe thee round, & keepe thee in on euery ſide.

44 And ſhall make thee euen with the ground, and thy children which are in thee, and they ſhall not leaue in thee a ſtone vpon a ſtone, becauſe thou knewſt not *m* that ſeaſon of my viſitation.

45 ¶ ✣ 10 He went alſo into the temple, and began to caſt out them that ſold therein, and them that bought,

46 Saying vnto them, it is written, Mine houſe is the houſe of prayer, * but ye haue made it a den of theeues.

47 And he taught dayly in the temple. And the high Prieſts and the Scribes, and the chiefe of the people ſought to deſtroy him.

48 But they could not finde what they might doe to him: for all the people hanged vpon him, when they heard him.

✣ *Chap.* 21.6 *Mat.* 24.1 *Mar.* 13.1

9 Chriſt is not ſimplie delited with the deſtruction, no not of the wicked.

g *Chriſt breaketh off his ſpeach, which ſheweth partly how he was moued with compaſſion for the deſtruction of the citie that was like to enſue: and partly to vpbraide them for their treacherie and ſtubburnes againſt him, ſuch as hath not lightly beene heard of.*

h *At leaſtwiſe thou, o Hieruſalẽ to whõ this meſſage was properly ſent.*

i *Iohn after the ſlaying of ſo many Prophets, and ſo oft refuſing me the Lord of the Prophets, now eſpecially in this my laſt cõming to thee thou haddeſt had any regard to thy ſelf.* k *The fit and conuenient time is called the day of this Citie.* l *That is, thoſe thinges wherin thy happines ſtãdeth.* m *that is, this very inſtant wherein God viſited thee.* ✣ *Mat.* 21.13. 10 Chriſt ſheweth after his entrie into Hieruſalem by a viſible ſigne, that it is his office inioyned him of his Father to purge the temple, * *Mat.* 11.17, *Iſai.* 56.7. *Iere.* 7.11.

CHAP. XX.

4 Frõ whence Iohns baptiſme was, 9 The wickednes of the prieſts is ſhoted by the parable of the vneyard & the husbandmen. 21 Togiue tribut to Ceſar. 27 He conuinceth the Saduces denying the reſurrection 14 How Chriſt is the ſonne of Dauid.

1 AND * it came to paſſe, that on one of thoſe dayes, as he taught the people in the Tem

✣ *Mat.* 21.23. *Mar.* 11.27.

1 The Phariſes being ouercõe with the truth of Chriſts doctrine, moue a queſtiõ about his outward calling, & are ouercõe by witnes of their owne conſcience.

ple, and preached the Gospel, the high Priestes and the Scribes came vpon him with the Elders,

2 And spake vnto him, saying, Tell vs by what authoritie thou doest these thinges, or who is he that hath giuen thee this authoritie?

3 And he answered, and said vnto them, I also will aske you one thing: tell me therefore:

4 The baptisme of Iohn, was it from heauen, or of men?

5 And they reasoned within themselues, saying, If we shal say, from heauen, he will say, Why then beleeued ye him not?

6 But if we shall say, Of men, all the people will stone vs: for they be perswaded that Iohn was a prophet.

7 Therefore they answered, that they could not tell whence it *was*.

8 Then Iesus said vnto them, Neither tell I you by what authoritie I doe these thengs.

9 ¶ ✣ 2 Then began he to speake to the people this parable, A certaine man planted a vineyarde, and let it forth to husbandmen: and went into a straunge countrey, for a great time.

10 And at the time conuenient he sent a seruant to the husbandmē, that they should giue him of the fruit of the vineyard: but the husbandmen did beate him, and sent him away emptie.

11 Againe he sent yet another seruant: and they did beate him, and foule intreated him, and sent him away emptie.

12 Moreouer he sent the thirde, and him they wounded, and cast out.

13 Then said the Lord of the vineyard, What shall I doe? I will send my beloued sonne: it may be that they will doe reuerence, when they see him.

14 But when the husbandmen saw him, they reasoned with them selues, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So

✣ *Mat.*21.33. *Mar.*12.1. *Isai.*5.1. *Iere.*2.21.

2 It is no newe thing to haue them the chiefest enemies of Christ and his seruants, which are conuersant in the very Sanctuarie of Gods holy place: but at length they shall not scape vnpunished.

15 So they caſt him out of the vineyard, and killed him. What ſhal the Lord of the vineyard therefore doe vnto them?

16 He will come & deſtroy theſe husbandmen, and will giue out his vineyard to others. But when they heard it, they ſaid, God forbid.

17 ¶ And he beheld them, and ſaid, What meaneth this then that is written, ✣ The ſtone that the builders refuſed, that is made the head of the corner?

18 Whoſoeuer ſhall fall vpon that ſtone, ſhalbe broken: and on whomſoeuer it ſhall fall, it will grinde him to pouder.

19 Then the hie Prieſts, & the Scribes the ſame houre went about to laye hands on him: (but they feared the people) for they perceiued that hee had ſpoken this parable againſt them.

20 ✝3 And they a watched *him*, and ſent foorth b ſpie, which ſhould faine themſelues iuſt men, c to take him in his talke, and to deliuer him vnto the power and d authoritie of the gouernour.

21 And they asked him, ſaying, Maiſter, we know that thou ſayeſt, and teacheſt right, neither doeſt thou accept e mans perſon, but teacheſt the way of God truely.

22 Is it lawful for vs to giue Ceſar tribute or no?

23 But hee perceiued their f craftines, and ſaide vnto them, Why tempt ye me?

24 Shewe me a peny. Whoſe image and ſuperſcription hath it? They anſwered, and ſaide, Ceſars.

25 Then hee ſaid vnto them, ⁘ Giue then vnto Ceſar the things which are Ceſars, and to God thoſe which are Gods.

26 And they could not reproue his ſaying before the people: but they marueiled at his answere, and held their peace.

27 ✝4 Then came to him certaine of the Sadducees (which denie that there is any reſurrection) and they asked him,

28 Saying,

✣ *Pſal.118.22. Iſa.28.16. Act.4.11. Rom.9.33. 1.Pet.2.8.*

✝ *Mat.22.16. Mar.12.13.*

3 The laſt refuge that falſe prophets haue to deſtroy ỹ true Prophets, is to lay ſedition & treaſon to their charge.

a *A fit time to take him in.*

b *Whom they had deceitfully hyred.*

c *That they might take ſome holde in his talk, & thereby forge ſome falſe accuſation againſt him.*

d *To put him to death.*

e *Thou art not moued by fauour of any man: and by perſon he meaneth outward circumſtances, which if a man haue reſpect vnto, he will not iudge alike of them that are in deede alike.*

f *Craftines is a certaine diligence & wittines to do euil, gotten by much vſe and great practiſe in matters.*

⁘ *Rom.13.7.*

✝ *Mat.22.23. Mar.12.18.*

4 The reſurrection of fleſh is auouched against the Sadducees.

28 Saying, Master, † Moses wrote vnto vs, If any mans brother die hauing a wife, & hee die without children, that his brother should take *his* wife, and raise vp seede vnto his brother.

29 Nowe there were seuen brethren, and the first tooke a wife, and he dyed without children.

30 And the second tooke the wife, and he dyed childelesse.

31 Then the third tooke her: and so likewise the seuen died, and left no children.

32 And last of all, the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.

34 Then Iesus answered, and saide vnto them, The g children of this worlde mary wiues, and are maried.

35 But they which shalbe counted woorthie to enioy that worlde, and the resurrection from the dead, neither marry wiues, neither are married.

36 For they can die no more, forasmuch as they are equall vnto the Angels, and are the sonnes of God, since they are the *h* children of the resurrection.

37 And that the dead shall rise againe, euen ‡ Moses shewed it besides the bush, when he sayde, The Lord is the God of Abraham, and the God of Isaac, and the God of Iacob.

38 For he is not the God of the dead, but of them which liue: for all i liue vnto him.

39 Then certaine of the Scribes answered, and said, Master, thou hast well said.

40 And after that, durst they not aske him any thing at all.

41 ¶ * Then saide he vnto them, Howe say they that Christ is Dauids sonne?

42 And Dauid himself saith in the booke of the Psalmes, × The Lord said vnto my Lord, Sit at my right hand,

43 Till I shall make thine enemies thy foote-stoole.

44 Seeing

† *Deut.25.5.*

g *They are called here in this place, the children of this worlde, which liue in this world: and not they, that wholy are giuen to the worlde, as before, cap.16.8. which are cõtrary to the children of light.*

h *That is, men partakers of the resurrection: for as we saye truely that they shall liue in deede, which shall enioy euerlasting blesse, so doe they rise in deede, which rise to life, though, if this word, resurrection, be taken generally, it belongeth also to the wicked, which shall rise to condẽnatiõ, which is not properly life, but death.*

‡ *Exod.3.6.*

i *That is, before him: a notable saying, the godly doe not die though they die here on earth.*

* *Mat.22.44. Mar.12.35.*

5 *Christ is so the sonne of Dauid according to the flesh, that he is also his lord (because he is the euerlasting sonne of God) according to ỹ spirit.*

× *Psal.110.1.*

44 Seeing Dauid calleth him Lorde, howe is he then his ſonne?

45 ¶ Then in the audience of all the people he ſaid vnto his diſciples,

46 ✣ 6 Beware of the Scribes, which willingly goe in long robes, and loue ſalutations in the markets, and the hieſt ſeates in the aſſemblies, and the chiefe roomes at feaſtes:

47 Which deuoure widowes k houſes, and in ſhewe make long prayers: Theſe ſhal receiue greater damnation.

✣ *Chap.* 11.43. *Matth.* 23.6. *Mar.* 12.38.

6 We muſt auoide the example ofambitious and couetous paſtours.

k *This is ſpoken by the figure Metonymie, houſes for the goods and ſubſtance.*

CHAP. XXI.

1 The widowes liberalitie aboue her riches. 5 Of the time of the deſtruction of the Temple, 19 and Hieruſalem. 25 The ſignes going before the laſt iudgement.

1 AND ✣ 1 as he beheld, he ſawe the rich men, which caſt their giftes into the treaſurie.

2 And he ſawe alſo a certaine poore widowe, which caſt in thither two mites:

3 And he ſayd, Of a trueth I ſay vnto you, that this poore widowe hath caſt in more then they all.

4 For they all haue of their ſuperfluitie caſt into the offrings of God: but ſhee of her penurie hath caſt in all the liuing that ſhe had.

5 ✣ 2 Nowe as ſome ſpake of the Temple, howe it was garniſhed with goodly ſtones, & with a conſecrate things, he ſaid,

6 Are theſe the things that ye looke vpon? the dayes will come wherein a ſtone ſhall not bee left vpon a ſtone, that ſhall not be throwen downe.

7 Then they asked him, ſaying, Maſter, but when ſhall theſe things bee? and what ſigne *ſhall* there *be* when theſe things ſhall come to paſſe?

8 ✣ And he ſayde, Take heede, that ye be not deceiued: for many will come b in my Name, ſaying, I am *Chriſt*, and the time draweth neere: follow ye not them therefore.

✣ *Mar.* 12.41.

1 The poore may exceede in bountie and liberalitie, euen ỹ richeſt, according to Gods iudgement.

✣ *Chap.* 19.43. *Mat.* 24.1. *Mar.* 13.1.

2 The deſtruction of the Temple is foretolde, that that true ſpirituall building may be built vp, whoſe head builders muſt and ought to be circumſpect.

a *Theſe were things that were hãged vpon walles and pillars.*

✣ *Epheſ.* 5.6. 2. *Theſſ.* 2.3.

b *Vſing my Name.*

9 3 And when ye heare of warres and seditions, be not afrayde: for these thinges must first come, but the end followeth not by and by.

10 Then said he vnto them, Nation shall rise against nation, and kingdome against kingdome,

11 ✣ And great earthquakes shall be in diuers places, and hunger, and pestilence, and fearefull thinges, and great signes shal there be from heauen.

12 But before all these, they shall laye their handes on you, and persecute *you*, deliuering you vp to the assemblies, and into prisons, and bring you before Kinges and rulers for my Names sake.

13 ✣ And this shall turne to you, for *c* a testimoniall.

14 ✣ Lay it vp therefore in your hearts, that ye cast not before hand, what ye shall answere.

15 For I will giue you a mouth and wisedome, where against all your aduersaries shall not be able to speake, nor resist.

16 Yea, ye shalbe betrayed also of your parents, and of your brethren, and kinsmen, and friends, and *some* of you shall they put to death.

17 And yee shall be hated of all men for my Names sake.

18 ✣ Yet there shall not one heare of your heads perish.

19 By your patience *d* possesse your soules.

20 ¶ ✣ 4 And when ye see Hierusalem besieged with souldiers, then vnderstande that the desolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein.

22 For these be the dayes of vengeance, to fulfill all things that are written.

23 But wo *be* to them that bee with childe, and to them that giue sucke in those dayes: for there shalbe

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3 The true Temple of God is built vp euen in the middest of incredible tumults, and most sharpe miseries, through inuincible patience, so that the ende therof cā not be but most happie

✣ *Mat.24.7.* ✣ *Mar.13.8.* ✣

c This shalbe the end of your troubles and afflictions, they shalbe witnesses both before God and men, as well of the trecherous and cruell dealing of your enemies, as also of your constancie: A noble saying, that the afflictions of the godly and holy men pertaine to the witnes of the trueth.

✣ *Chap.12.12. Mat.10.19. Mar.13.11.*

✣ *Mat.10.30.*

d Though you are compassed about on all sides with many miseries, yet notwithstanding be valiant & courageous, and beare out these thinges manfully.

✣ *Dan.9.27. Mat.24.15. Mar.13 14.*

4 The final destruction of the whole cities is foretolde.

shalbe great distresse in this lande, and e wrath ouer this people.

24 And they shall fall on the f edge of the sword and shalbe led captiue into all nations, & Hierusalem shalbe troden vnder foote of the Gentiles, vntill the time of the Gentiles be fulfilled.

25 ✣ g Then there shalbe signes in the sunne, & in the moone, and in the starres, & vpon the earth trouble among the nations with perplexitie: the sea and the waters shall roare. Luke. Mare tumultuum.

26 5 And mens hearts shall fayle them for feare & for looking after those things which shal come on the worlde: for the powers of heauen shall be shaken.

27 And then shall they see the Sonne of man come in a cloude, with power and great glory.

28 And when these thinges beginne to come to passe, then looke vp, & lift vp your heads: † for your redemption draweth neere.

29 6 And hee spake to them a parable, Beholde, the figgetree, and al trees

30 When they nowe shoote forth, yee seeing them, knowe of your owne selues, that sommer is then neere.

31 So likewise yee, when yee see these thinges come to passe, knowe ye that the kingdome of God is neere.

32 Verely I say vnto you, This age shall not passe, till all *these* things be done:

33 Heauen and earth shall passe a waye, but my words shall not passe away.

34 ∵ Take heede to your selues, lest at any time your heartes be oppressed with surfeting and drunkennes and cares of this life, & lest that daye come on you at vnwares.

35 For as a snare shal it come h on all them that dwell on the face of the whole earth.

36 Watche therfore, and praye continually, that ye may be counted worthy to escape all these

e *By wrath those things are ment, which God sendeth when he is displeased.*

f *Word for word, mouth, for the Hebrewes cal the edge of a sworde, the mouth, because the edge biteth.*

✣ *Isa.13. 10. Ezek.32.7. Mat.24.29. Mar.13.24.*

g *When the times are expired, appointed for the saluation of the Gentiles, and punishment of the Iewes And so he passeth from the destructiō of Hierusalem to the Historie of the latter iudgement*

5 After diuers tempests, the Lord will at the length plainely appeare to deliuer his Church

† *Rom.8.27.*

6 We must be sober & watchfull both day & night for the Lords cōmig, that we be not take at vnware

∵ *Rom.13.13.*

h *On all mē w'sere soeuer they be*

That you may ſo appeare, that you will abide the countenance & ſentẽce of the iudge without feare

things that ſhall come to paſſe, and that yee may ſtand before the Sonne of man.

37 ¶ Nowe in the daye time hee taught in the Temple, and at night he went out, & abode in the mount that is called *the mount* of Oliues.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

3 Iudas ſelleth Chriſt, 7 The Apoſtles prepare the Paſſeouer. 24 They ſtriue who ſhalbe chiefeſt. 31 Satan deſireth them. 35 Chriſt ſheweth that they wanted nothing. 42 He prayeth in the mount. 44 He ſweateth blood. 50 Malchus eare cut off and healed 57. 58. 60. Peter denieth Chriſt thrise. 63 Chriſt is mocked and ſtrooken. 69 Hee confeſſeth him ſelfe to be the Sonne of God.

✣ *Mat.* 26. 1. *Mar.* 14. 1.

1 Chriſt is takẽ vpon the day of the paſſeouer rather by the prouidence of his Father, then by the wil of men.

✣ *Mat.* 26. 14. *Mar.* 14. 10.

2 God by his wonderful prouidence, cauſeth him to be the miniſter of our ſaluation, who was the author of our deſtruction.

1 NOw ✣ the 1 feaſt of vnleauened bread drew nere which is called, the Paſſeouer.

2 And the hie Prieſts and Scribes ſought howe they might kill him: for they feared the people.

3 ✣ 2 Then entred *Satan* into Iudas, who was called Iſcariot, & was of the nomber of the twelue.

4 And he went his waye, and communed with the hie Prieſts and *a* captaines howe he might betray him to them.

5 So they were glad, and agreed to giue him money.

6 And hee conſented, and ſought opportunitie to betray him vnto them, when the people were *b* away.

7 ¶ ✣ 3 Then came the day of vnleauened bread, when the Paſſeouer *c* muſt be ſacrificed.

8 And hee ſent Peter and Iohn, ſaying, Go and

a they that had the charge of keeping the Temple, which were none of the Prieſtes, and Biſhoppes as appeareth by the 52. verſe of this Chapter. b Without tumult, vnwitting to the people which vſed to followe him: and therfore in deede they watched their tyme, when they knewe he was alone in the garden. ✣ *Mat.* 26. 17. *Mar.* 14. 13. 3 Chriſt teacheth his diſciples by a manifeſt miracle that although he be going to be crucified, yet nothing is hid from him: and therfore that he goeth willingly to death. *c By the order appointed by the Lawe.*

prepare

prepare vs the d Passeouer, that we may eate it.

9 And they said to him, Where wilt thou that we prepare it.

10 Then he sayd vnto them, Beholde, when ye be entred into the citie, there shal a man meete you, bearing a pitcher of water: follow him into the house that he entreth in,

11 And saye vnto the good man of the house, The Master sayth vnto thee, Where is the lodging where I shal eate my Passeouer with my disciples

12 Then he shall shewe you a great hie chamber trimmed: there make it readie.

13 So they went, and found as he had said vnto them, and made readie the Passeouer.

14 ✣4 And when the e houre was come, he sate downe, and the twelue Apostles with him.

15 Then he said vnto thē, I haue earnestly desired to eate this Passeouer with you, before I f suffer.

16 For I say vnto you, Henceforth I will not eate of it any more, vntill it be fullfilled in the kingdome of God.

17 And he tooke the cup, and gaue thanks, & said, Take this, and deuide it among you.

18 For I say vnto you, I will not drinke of the fruite of the vine, vntill the kingdome of God be come.

19 ✣5 And he tooke bread, and when he had giuen thankes he brake it and gaue to them, saying, This is my bodie, which is giuen for you: do this in the remembrance of me.

20 Likewise also after supper, he toke the cuppe saying, This g cuppe is h that newe Testament in my blood, which is shed for you.

This place and 1 Cor. 11. 24. expound Matth. 26. 26 & Mar. 14. 22.

d *The Idee which was the figure of the Passeouer: And this is spoken by the figure Metonymie, which is very vsuall in the matter of the Sacraments.*

✣ *Mat. 26. 20. Mar. 14. 17.*

4 Christ hauing ended the passe ouer according to the order of the Lawe, forewarneth them that this shalbe his last banquet with them after the manner and necessitie of this life.

e *The euening & twylight at what time this supper was to be kept*

f *I am put to death.*

✣ *Mat. 26. 26. Mar. 14. 22. 1 Cor. 11. 24.*

5 Christ establisheth his new Couenant, and his communicating with vs with new signes.

g *Here is a double Metonymie: for first the vessell is taken for that which is conteyned in the vessel, as the cuppe, for the wine which is within the cuppe. Then the wine is called the Couenant or Testament, where as in deede it is but the signe of the Testament, or rather of the blood of Christ whereby the Testament was made: neither is it a vayne signe, though it be not all one with the thing that it representeth.*

h *This worde, that sheweth the excellencie of the Testament, and answereth to the place of Ieremie, Chap. 31. 31. where the newe Testament is promised.*

21 ✣6 Yet

21 † 6 Yet beholde, the *i* hand of him that betrayeth me, is with me at the table.

22 7 And truely the Sonne of man goeth at it is appointed: but woe *be* to that man, by whom he is betrayed.

23 Then they began to enquire among them selues which of thē it should be, that should do that

24 ¶ † 8 And there arose also a strife among thē, which of them should seeme to be the greatest.

25 But he saide vnto them, the Kinges of the Gentiles reigne ouer them, & they that beare rule ouer them, are called *k* bountifull.

26 But ye *shall* not *be* so: but let the greatest among you be as the least; and the chiefest as hee that serueth.

27 For who is greater, he that sitteth at table, or he that serueth? Is not he that sitteth at table? And I am among you as he that serueth.

28 9 And ye are they which haue cōtinued with me in my tentations.

29 Therfore I appoint vnto you a kingdome, as my Father hath appointed to me,

† 30 * That ye may eate, and drinke at my table in my kingdome, and sit on seates, & iudge the twelue tribes of Israel.

31 ¶ 10 And the Lord said Simon, Simō behold, * Satā hath desired you, to winowe you as wheat

32 11 But *I* haue prayed for thee, that thy faith faile not therfore when thou art cōuerted, strengthen thy brethren.

33 * 12 And he said vnto him, Lord, I am ready to go with thee into prison, and to death.

34 But he said, *I* tell thee Peter, the cocke shall not crowe this day, before thou hast thrise denied

† Mat. 26.21. Mar. 14.18. Psal. 41.9.

6 Christ sheweth againe that he goeth to death willingly, although he be not ignorant of Iudas treason.

i That is, his practise, for vse the Hebrewes to speake as 2. King. 14.19. Is not the hand of Ioab in this matter

7 Although the decree of Gods prouidence come necessarily to passe yet it excuseth not the fault of the instruments.

† Mat. 20. 25. Mar. 10. 42.

8 The pastours are not called to rule, but to serue.

k Haue great titles, for so it was the custome to honour Princes with some great titles.

9 Such as are partakers of the afflictions of Christ, shall also be partakers of his kingdome

* Mat. 19. 28. 10 We must alwayes thinke vpon the waite that Satan layeth for vs. * 1. Pet. 5. 8. 1 *To tosse you & scatter you, and also to cast you out.*

11 It is through the prayers of Christ, that the elect do neuer vtterly fall away from the faith: and that for this cause, that they should stirre vp one another. * Mat. 26. 34. Mar. 14. 39. Ioh. 13. 38. 12 Christ sheweth that faith differeth much from a vayne securitie, in setting before vs the grieuous example of Peter.

that

that thou kneweſt me.

35 ¶ And he ſaid vnto them, ✣VVhen I ſent you without bagge, and ſcrip, and ſhooes, lacked ye any thing? And they ſaid, Nothing.

✣ *Mat.10.9.*

36 *m* Then he ſaid to thē, But now he that hath a bagge, let him take it, & likewiſe a ſcrip: & he that hath none, let him ſell his coate, & bye a ſworde.

37 For I ſay vnto you, That yet the ſame which is written, muſt be performed in mee, ✣ Euen with the wicked was hee nombred: for doubtleſſe thoſe things which *are vvritten* of me, haue an ende.

38 And they ſayde, Lorde, beholde, here are two ſwords. And he ſayd vnto them, It is vnough.

39 ¶ ⁘ And hee came out, and went (as hee was wont) to the mount of Oliues: and his diſciples alſo followed him.

40 ✕ 13 And when he came to the place, he ſaide to them, Pray, leaſt ye enter into tentation.

41 14 And hee was drawen aſide from them about a ſtones caſt, and kneeled downe, and prayed,

42 Saying, Father, if thou wilt, take awaye this cuppe from me, neuertheleſſe, not my wil, but thine be done.

43 And there appeared an Angell vnto him from heauen, comforting him.

44 But being in an » agonie, hee prayed more earneſtly: and his ſweate was like o drops of blood, trickling downe to the ground.

45 15 And hee roſe vp from prayer, and came to

m *All this talke is by way of an allegorie: as if he ſaid, O my friends and fellowe ſouldiers, you haue liued hitherunto as it were in peare: but now there is a myſt ſharpe battell at hand to be fought, and therefore you muſt lay all other things aſide, and thinke vpon furniſhyng your ſelues in armour. And what this armour is, he ſhewed by his owne example, when he prayed afterward in the garden, and reproued Peter for ſtriking with the ſworde.*

✣ *Eſai.53.12.*

⁘ *Mat.26.36. Mar.14.32. Iohn.18.1.*

✕ *Mat.26.41. Mar.14.38.* 13 Chriſt hath made death acceptable vnto vs, by ouercomming in our name, all the horrours of death, which had ioyned with them, the curſe of God. 14. Prayers are a ſure ſuccoure againſt the moſt perilous aſſaltes of our enemies. n *This agonie ſheweth that Chriſt ſtroue much & was in great diſtreſſe: for Chriſt ſtroue not only with the feeres of death, as other men vſe to do: for ſo, many Martirs might ſeeme more conſtant then Chriſt, but with the fearefull iudgment of his angry Father, which is the fearefulleſt thing in the world: and the matter was, for that he tooke the burden of all our ſinnes vpon him ſelfe.* o *Theſe do not only ſhewe that Chriſt was true man, but other things alſo which the godly haue to conſider of, wherein the ſecret of the redemption of all mankind is conteyned in the Sonne of God his debaſing him ſelfe to the ſtate of a ſeruant: ſuch things as no man can ſufficiently declare.* 15 Men are vtterly ſluggiſh, euen in theire greateſt dangers, vntill Chriſt ſtirre them vp,

his disciples, & found them sleeping for heauines.

46 And he sayd vnto them, Why sleepe yee? rise and pray, least ye enter into tentation.

47 ¶ ✣ 16 And while he yet spake, behold a company, and he that was called Iudas one of ỹ twelue, went before them, & came neere vnto Iesus to kisse him.

48 And Iesus sayde vnto him, Iudas, betrayest thou the Sonne of man with a kisse?

49 17 Nowe when they which were about him, sawe what would folow, they saide vnto him, Lord, shall we smite with sword?

50 And one of them smote a seruant of the hye Priest, and strooke off his right eare.

51 Then Iesus answered, and said, Suffer thus farre: and hee touched his eare, and healed him.

52 18 Then Iesus saide vnto the hie Priests, and captaines of the Temple, & the Elders which were come to him, Be ye come out as vnto a thiefe with swords and staues?

53 VVhen I was daily with you in the Temple, ye stretched not forth the hãds against me: but this is your very houre, and the p power of darkenes.

54 ¶ ✣ Then tooke they him, and led him, and brought him to the hie Priests house. 19 And Peter followed a farre off.

55 ✣ And when they had kindled a fire in the middes of the hall, and were set downe together, Peter also sate downe among them.

56 And a certaine maide beheld him as hee sate by the fire, & hauing wel looked on him, said, This man was also with him.

57 But he denyed him, saying, VVoman, I know him not.

58 And after a litle while, another man sawe him, and said, Thou art also of them. But Peter said Man, I am not.

59 And about ỹ space of an houre after, a certaine other affirmed, saying, Verely euen this man was with

✣ Mat. 26. 47. Mar. 14. 43. Iohn. 18. 3.

16 Christ is willingly betrayed & taken, that by his obediẽce he might deliuer vs, which were guiltie for ỹ betraying of Gods glory.

17 That zeale which carieth vs out of the boũds of our vocation, pleaseth not Christ.

18 Euen the very feare of them which tooke Christ, proueth partly their euil conscience, and partly also that all these things were done by Gods prouidẽce

p *The power that reigneth in darknes, to oppresse the light for a season.*

✣ Mat. 26. 58.

19 We haue to behold in Peter an example both of the fragilitie of mans nature, & of the singular goodnes of God towards his elect.

✣ Mat. 26. 58, 69. Mar. 14. 66. Iohn. 18 25.

with him: for he is also a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediatly while he yet spake, the cock crewe.

61 Then the Lord turned backe, & looked vpō Peter: and Peter remembred the word of the Lord, howe hee had saide vnto him, ✣ Before the cocke crowe, thou shalt denie me thrise.

62 And Peter went out, and wept bitterly.

63 ¶ 20 ✣ And the men that helde Iesus, mocked him, and strooke him.

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophecie who it is that smote thee.

65 And many other things blasphemously spake they against him.

66 ¶ 21 And assoone as it was day, the Elders of the people, & the hie Priestes and the Scribes came together, and led him into their councel,

67 Saying, Art thou that Christ? tell vs. And hee said vnto them, If I tell you, ye will not beleeue it.

68 And if also I aske you, yee will not answere me, nor let me goe.

69 Hereafter shall the Sonne of man sit at the right hand of the power of God.

70 Then said they all, Art thou then the Sonne of God? And he said to them, Ye say, that I am.

71 Then said they, what neede wee any further witnes? for we our selues haue heard it of his owne mouth.

✣ *Mat.26.34. Iohn.13.38.*

20 Christ bore the shame that was due to our sinnes.

✣ *Mat.26.67. Mar.14.65.*

¶ *Mat.27.1. Mar.15.1. Iohn.18.28.*

21 Christ is wrongfully condemned of blasphemie before the hie Priests iudgement seat, that we might be quit before God from the blasphemie which we deserued.

CHAP. XXIII.

1 He is accused before Pilate. 7 He is sent to Herod. 11 He is mocked. 24 Pilate yeldeth him vp to the Iewes request. 27 The women bewaile him. 33 He is crucified. 39 One of the theeues reuileth him: 43 The other is saued by faith. 45 He dieth. 53 He is buried.

1 THen 1 the whole multitude of them arose, and led him vnto Pilate.

1 Christ, who is now ready to suffer for the sedition which we raised in this world, is first of all pronounced guiltesse, that it might appeare that he suffred not for his owne sinnes (which were none) but for ours.

2 And

2 And they began to accuse him, saying, VVe haue founde this man *a* peruerting the nation, ✣ & forbidding to pay tribute to Cesar, saying, That he is Christ a King.

3 ✝ And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the hie Priests, and to the people, I finde *c* no fault in this man.

5 But they were the more fierce, saying, He moueth the people, teaching throughout all Iudea, beginning at Galile, euen to this place.

6 ¶ Nowe when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knewe that hee was of *b* Herods iurisdiction, he sent him to Herod, which was also at Hierusalem in those dayes.

8 And when Herod sawe Iesus, hee was exceedingly glad: for hee was desirous to see him of a long season, because he had heard many things of him, and trusted to haue seene some signe done by him.

9 The questioned he with him of many things: but he answered him nothing.

10 The hie Priests also and Scribes stood forth, and accused him vehemently.

11 And Herod with his *c* men of warre, despised him, and mocked him, and arrayed him in white, and sent him againe to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together ✝ hie Priests and the *d* rulers, and the people,

14 ✝ And said vnto them, Ye haue brought this man vnto mee, as one that perverted the people:

a Corrupting the people, and leading them into errours.
✣ *Mat.22.21. Mar.12,17.*
✝ *Mat.27.11. Mar.15.2. Iohn.18.33.*

2 Christ is a laughing stock to Princes, but to their great smart.

b This was Herod Antipas the Tetrarche, in the time of whose gouernance, which was almost the space of 22. yeeres, Iohn the Baptist preached and was put to death, and Iesus Christ also dyed and rose againe, and the Apostles began to preach, and diuers things were done at Hierusalem, almost seuen yeres after Christs death. This Herod was sent into banishment to Lions, about the seconde yere of Caius Cesar.

c Accompanied with his Nobles & souldiers which followed him from Galile.

3 The hatred of godlines ioyneth the wicked together. 4 Christ is quit the second time, euen of him of whom he is condemned, that it might appeare, how he being iust, redeemed vs which were vniust. *d Those whom the Iewes called the Sanhedrin.* ✝ *Mat.27.23. Mar.15.14. Iohn.18.34.*

and

and beholde, I haue examined him before you, and haue found no fault in this man, of thoſe thinges whereof ye accuſe him:

15 No nor yet Herod: for I ſent you to him: & lo, nothing worthy of death is done of him.

16 5 I will therefore chaſtiſe him, & let hī looſe.

17 (For of neceſſitie he muſt haue let one looſe vnto them at the feaſt.)

18 when all the multitude cried at once, ſaying, Away with him, and deliuer vs Barabbas.

19 Which for a certaine inſurrection made in the citie, and murther, was caſt in priſon.

20 Then Pilate ſpake againe to them, willing to let Ieſus looſe.

21 But they cried, ſaying Crucifie, crucifie him.

22 6 And he ſaid vnto them the third time, But what euil hath he done? I find no cauſe of death in him: I will therefore chaſtiſe him, and let him looſe.

23 But they were inſtant with loude voyces, & required that he might be crucified: and the voyces of them and of the hie prieſts preuayled.

24 So pilate gaue ſentence, that it ſhould be as they required.

25 And he let looſe vnto them him that for inſurrection and murther was caſt into priſon, whom they deſired, and deliuered Ieſus to do with him what they woulde.

26 ¶ ✣ 7 And as they led him away, they caught one Simon of Cyrene, cōming out of the field, & on him they layed the croſſe, to beare after Ieſus.

27 8 And there folowed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Ieſus turned backe vnto them, and ſayd, Daughters of Hieruſalem, weepe not for me, but weepe for your ſelues, and for your children.

29 For beholde, the dayes wil come, when men ſhal ſay, Bleſſed *are* the barren, & the wombes that neuer bare, & the pappes which neuer gaue ſucke,

30 Then

5 The wiſdome of the fleſh, of two euils chuſeth the leſſe, but God curſeth ſuch counſels.

6 Chriſt is quit the third time, before he was condēned once, that it might appeare, how that our ſinnes were condemned in him.

✣ *Mat.*27.31, *Mar.*15.21.

7 An example of the outrageouſnes & diſorder of ſouldiers.

8 The triumphe of the wicked hath a moſt horrible end.

30 Then shall they beginne to say to the mountaines, † Fall on vs: and to the hilles, Couer vs.

31 † For if they doe these thinges to a greene tree, what shalbe done to the drye?

32 ¶ And there were two others, which were euill doers, led with him to be slaine.

33 9 And when they were come to the place, which is called Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 10 Then said Iesus, Father, forgiue them: for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stoode, and beheld: and the rulers mocked him with them, saying, He saued others: let him saue himselfe, if he be that Christ, the f Chosen of God.

36 The souldiers also mocked him, and came and offered him vineger,

37 And sayd, If thou be the king of the Iewes, saue thy selfe.

38 11 And a superscription was also written ouer him, in Greeke letters, and in Latin, and in Hebrewe, THIS IS THAT KING OF THE IEWES.

39 ¶ 12 And one of the euil doers, which were hanged, railed on him, saying, If thou be that Christe, saue thy selfe and vs.

40 But the other answered, and rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation?

41 We are iustly dealt with: for we receiue things worthy of that we haue done: but this man hath done nothing g amisse.

† *Isai.2.19. Hose. 10.8. Reuel.6.16*

† *1.Pet.4.17.*

c *As if he said, If they doe thus to me that am fruitfull and alwayes, florishing, and who liue for euer by reson of my godhead, what will they doe to you, that are vnfruitfull, and voide of all liuely righteousnesse?*

¶ *Mat 27.38. Mar.15.27. Iohn 19.18.*

Christ became accursed for vs vpon the crosse, suffring ỹ punishmẽt which they deserued that would be gods.

10 Christ in praying for his enemies, sheweth that he is both the Sacrifice and the Priest.

f *Whome God loueth more then all other.*

11 Pilate at vnwares is made a preacher of the kingdome of Christ.

g *Therefore either we must take that spoken by Synecdoche, which Matthewe sayeth, or that both of them mocked Christ: But one of them at length ouercõe with the great patience of God, brake forth into that confession worthy all memorie.* 12 Christ in the middest of the humbling of himselfe vpon the crosse, sheweth in deede that he hath both power of life to saue the beleeuers, & of death to reuenge the rebellious. h *More then he ought.*

42 And

42 And he ſaid vnto Ieſus, Lorde, remember me, when thou commeſt into thy kingdome.

43 Then Ieſus ſaid vnto him, Verely I ſay vnto thee, to day ſhalt thou be with me in *i* paradiſe.

44 ¶ 13 And it was about the ſixt houre: and there was a darknes ouer all the lande, vntill the ninth houre.

45 14 And the Sunne was darkned, and the vaile of the temple rent through the middes.

46 And Ieſus cried with a loud voyce, and ſaid, † Father, into thine hands I commend my ſpirite. And when he thus had ſaid, he gaue vp the ghoſt.

47 ¶ 15 Now when the Centurion ſawe what was done, he glorified God, ſaying, Of a ſuretie this man was iuſt.

48 And all the people that came together to that ſight, beholding the thinges, which were dõe, ſmot their breſtes and returned.

49 16 And all his acquaintance ſtood a farre off, and the women that followed him from Galile, beholding theſe things.

50 ¶ 17 And behold, there was a man named Ioſeph, which was a counſeller, a good man and a iuſt.

51 He did not conſent to the counſel and deede of thẽ, *which was* of Arimathea, a city of the Iewes: who alſo himſelf waited for the kingdome of God.

52 He went vnto Pilate, and asked the body of Ieſus,

53 And tooke it downe, and wraped it in a linnen cloth, and laide it in a tombe hewen out of a rocke, wherein was neuer man yet laid.

54 And that day was the preparation, and the Sabath *k* drewe on.

55 18 And

i God made the viſible paradiſe in the Eaſt part of the world: but that which we beholde with the eyes of our minde is the place of euerlaſting ioye and ſaluation, through the goodnes and mercie of God a moſt pleaſant reſt of the ſoules of the godly, and moſt quiet and ioyfull dwelling.

13 Chriſt being euen at the point of death, ſheweth himſelfe to be god almightie euen to the blinde.

14 Chriſt entreth ſtoutly in to the very darknes of death, for to ouercome death euen in his moſt ſecret places.

† *Pſal.* 31.6.

15 Chriſt cauſeth his verie enemies to giue honorable witnes on his ſide, ſo oft as it pleaſeth him.

16 Chriſt gathereth together, and defendeth his little flock in the middeſt of the tormentours

† *Mat.* 27.57. *Mar.* 15.43. *Iohn.* 19.38. 17 Chriſt through his famous burial, confirmeth the truth both of his death, & reſurrection, by the plaine & euident witnes of Pilate. k *Worde for worde, drawing, as nowe beginning, for the light of the former day drew toward the going downe, and that was the day of preparation for the feaſt which was to be kept the day following.*

55 18 And the women also that followed after, which came with him from Galile, beheld the sepulchre, and how his body was laid.

56 And they returned and prepared odours, & ointments, and rested the Sabbath day according to the commaundement.

18 Christ being set vpon by the deuill & all his instruments, & being euen in deaths mouth, setteth weake women in his foreward, minding straightwais to triumph ouer those terrible enemies with out any great endeuor.

CHAP. XXIIII.

1 The women come to the sepulchre. 9 They report ỹ which they heard of ỹ angels, vnto the Appostles 13 Christ doeth accompanie two going to emmaus 27 He expoũdeth the scriptures vnto thẽ. 39 He offreth him self to his Apostles to be handled. 49 He promiseth ỹ holy ghost. 51 He is caried vp into heaue

NOw the ✣ 1 first day of the weeke a early in the morning, they came vnto ỹ sepulcher, and brought the odours, which they had prepared, and certaine women with them.

✣ *Mat.* 16.1. *Iohn* 20.1.

1 Poore silly women, euẽ beside their expectatiõ are chosen to be the first witnesses of the resurrection, ỹ there might be no suspicion eyther of deceite or violence.

2 And they found the stone rolled away from the sepulchre

3 And went in, but found not the body of the Lord Iesus.

4 And it came to passe, that as they were amased thereat, behold, two men suddenly stoode by them in shining vestures.

5 And as they were afraied, and bowed downe their faces to the earth, they sayd to them, Why seeke ye him that liueth among the dead?

a *Very early, as Marke saith, or as Iohn saith, while it was yet darke, that is, when it was yet scarce the dawning of the day*

6 He is not here, but is risen: remẽber ✣ howe he spake vnto you, when he was yet in Galile,

✣ *Chap.* 9.22. *Mat.* 17.23. *Mar.* 9.31.

7 Saying, that the sonne of man must be deliuered into the handes of sinful men, and be crucified, and the third day rise againe.

8 And they remembred his wordes,

9 2 And returned from the sepulchre, & told all these things vnto the eleuen, & to all the remnant,

2 The couardly and dasterdly minde of the disciples is vpbraded by the stout courage of womẽ (so wrought by Gods great mercy) to shewe ỹ the kingdome of God consisteth in an extraordinarie power.

10 Now it was Mary Magdalene, and Ioanna,

and

& Marie the mother of Iames, & other women with them, which tolde these things vnto the Apostles.

11 But their wordes seemed vnto them, as a fained thing, neither beleeued they them.

12 ✠ 3 Then arose Peter, and ran vnto the sepulchre, & *b* looked in, and saw the linnen clothes laide by themselues, and departed wondering in himself at that which was come to passe.

13 ¶ ✠ 4 And beholde, two of them went that same day to a towne which was from Hierusalem about threescore furlongs, called Emmaus.

14 And they talked together of all these things that were done.

15 And it came to passe, as they communed together, & reasoned, that Iesus himselfe drewe neere, and went with them.

16 *c* But their eyes were holden, that they could not know him.

17 And he said vnto them, What maner of communications are these that ye haue one to another as ye walke, and are sad?

18 And *d* the one (named Cleopas) answered, and sayd vnto him, Art thou onely a stranger in Hierusalem, and hast not knowen the things which are come to passe therein in these dayes?

19 And he sayd vnto them, What things? And they sayde vnto him, Of Iesus of Nazareth, which was a Prophet, mightie in deede and in worde before God, and all the people,

20 5 And howe the hie Priestes, and our rulers deliuered him to be condemned to death, and haue crucified him.

21 But we trusted that it had bin hee that should haue deliuered Israel, and as touching all these things, to day is the third day, that they were done.

✠ *Iohn.20.6.*

3 Christ vseth the incredulitie of his disciples, to the fuller setting forth of the trueth of his resurrection, lest they shoulde seeme to haue beleued that too lightly, which they preached afterward to all the worlde.

b As it were holding down his head and bowing his necke, looked diligently in.

✠ *Mar.16.12.*

4 The resurrection is proued by two other witnesses, which saw it, and that it was no forged thing framed of purpose in their owne braynes, all the circumstances doe declare.

c Were holden backe and stayed, God so appointing it, no doute: and therefore his bodie was not inuisible, but their eyes were dimmed. d *Some of the olde fathers think that the other disciples was this our Euangelist, but Epiphanius writing against the Saturnilians, saieth it was Nathanael, but all these are vncertainties.* 5 It appeareth by the conferring of the forewarnings of the Prophets, that all those things are true and certaine, which the Euangelists haue put down in writing of Christ.

22 Yea, and certaine women amonge vs made vs astonied, which came early vnto the sepulcre.

23 And when they found not his body, they came, saying, that they had also seene a vision of Angels, which sayd that he was aliue.

24 Therefore certaine of them which were with vs, went to the sepulcre, and found it euen so as the women had said, but him they sawe not.

25 Then he said vnto them, O fooles and slowe of heart to beleue all that the Prophetes haue spoken!

26 Ought not Christ to haue suffered these thinges, and to enter into his glory?

27 And he began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were *vvritten* of him.

28 And they drew nere vnto the towne, which they went to, but he made as though he would haue gone further.

29 But they constrayned him, saying, Abide with vs: for it is towards night, and the day is farre spent. So he went in to tary with them.

30 And it came to passe, as he sate at table with them, he tooke the bread, and blessed, and brake it, and gaue it to them.

31 Then their eyes were opened, and they knewe him: and he was *e* no more seene of them.

32 And they said betwene themselues, Did not our heartes burne within vs, while he talked with vs by the way, and when he opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Hierusalem, and found the Eleuen gathered together, and them that were with them.

34 Which said, The Lord is risen in deede, and hath appeared to Simon.

35 Then they toulde what things *vvere* done in the way, and how he was known of them in *f* breaking of bread.

36 ¶ ✣ *6* And as they spake these things, Iesus him

e Suddenly taken away, & therefore we may not imagine that he was there in such a bodie as could not be seene, but beleue in deede that he changed his place.

f When he brake bread, which that people vsed, as the Iewes vse yet at this day, at the beginning of their meales, and say a prayer.

✣ *Mar.16.14. Iohn.20.19.*

6 The Lord himselfe sheweth by certaine and necessarie signes, that he was risē againe and that in the same body which he tooke vpon him.

him ſelf ſtood in the middes of them, and ſaid vnto hem, Peace *be* to you.

37 But they were abaſhed and afraid, ſuppoſing that they had ſeene a ſpirit.

38 Then he ſaid vnto thē, Why are ye troubled? and wherefore do g doutes ariſe in your hearts?

39 Beholde mine hands and my feete: for it is I my ſelf: handle me,& ſee: for a ſpirit hath not fleſh and bones,as ye ſee me haue.

40 And when hee had thus ſpoken, he ſhewed them *his* hands and feete.

41 And whyle they yet beleeued not for ioye, and wondred, he ſaid vnto them, Haue ye here any meate?

42 And they gaue him a piece of a broiled fiſh, and of an honie combe,

43 And he tooke it,and did eate before them.

44 7 And hee ſaide vnto them, Theſe are the words, which I ſpake vnto you while I was yet with you, that all muſt be fulfilled which are written of me in the Lawe of Moſes, and in the Prophets,and in the Pſalmes.

45 Then opened hee their vnderſtanding, that they might vnderſtand the Scriptures,

46 And ſaid vnto them, Thus is it written, and thus it behoued Chriſt to ſuffer, and to riſe againe from the dead the third day,

47 And that repentance and remiſsion of ſinnes ſhould be preached in his Name amōg all nations, *b* beginning at Hieruſalem.

48 Now ye are witneſſes of theſe thing,.

49 And beholde,I do ſend the ✣ promes of my Father vpon you: but tary yee in the citie of Hieruſalem, vntill yee be endued with power from an hie.

50 8 Afterward he led them out into Bethania, and lift vp his hands,and bleſſed them.

51 And it came to paſſe, that as hee bleſſed thē, ✣ he departed from them, and was caried vp into heauen.

g *Diuerſe & doutful thoughts which fall oft into mens heades, when any ſtrange thing falleth out,whereof there is no great likelyhood.*

7 The preaching of the Goſpell.which was promiſed to the Prophets and performed in his time,is committed vnto the Apoſtles: the ſumme whereof is Repentance and Remiſsion of ſinnes.

h *The Apoſtles, who are the preachers of the Goſpell beginning at Hieruſalem*

✣ *Iohn 15.26. Act.1.4.*

i *Vntill the holy Ghoſt come downe from heauen vpon you.*

8 Chriſt aſcendeth into heauē and departing bodily from his diſciples, filleth their hearts with the holy Ghoſt.

✣ *Mar.16.19 Act.1.9.*

52 And they worshipped him, and returned to Hierusalem with great ioy,

53 And were continually in the Temple, prayſing, and lauding God, Amen.

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO IOHN.

CHAP. I.

1 That word begotte of God before all worlds. 2 And which was euer with the Father, 14 is made man, 6.7. For what end Iohn was ſent from God: 16 His preaching of Chriſtes office: 19.20 The recorde that hee haſe giue out vnto the Prieſts. 40 The calling of Andrew, 42 of Peter, 43 Philippe, 45 and Nathanael.

1 The Sonne of God is of ye ſelfe ſame eternitie or euerlaſtingnes, & of one and the ſelf ſame eſſence or nature, with the Father.

1 IN the *a* beginning *b* was *c* ỹ Word, and that Word was *d* with God, and that *e* Word was God.

2 This ſame was in the beginning with God.

3 * All *f* thinges were made by it, and *g* without it *h* was made nothing that was made. Pro 8. 26

4 *i* In it *k* was life, & that life was *l* ỹ light of me.

a *From the beginning, as the Euangeliſt ſaith. 1. epiſt. 1. 1. as though he ſaid, that the world began not then to haue his being, when God began to make all that was made: for the worde was euen then when all thinges that were made, began to be made, and therefore was before the beginning of al thinges.* b *Had his being.* c *This word, That, pointeth out vnto vs a peculiar and choiſe thing aboue all other, and putte h a difference betweene this Worde, which is the Sonne of God, and the Lawes of God, which otherwiſe are alſo called the word of God.* d *This woorde, With, pointeth out the diſtinction of perſon to vs.* e *This woorde (Woorde) is the firſt in order in the ſentence, and is that which the learned call (Subiectum) and this word (God) is the latter in order, and the ſame which the learned call (prædicatum).* ❧ *Col. 1. 16.* 2 The Sonne of God declareth that ſame his euerlaſting Godhead, both by the creating of all things, and alſo by the preſeruing of them, and eſpecially by the excellent gifts of reaſon and vnderſtanding, wherewith he hath beautified man aboue all other creatures. f *Paul expoundeth this place, Col. 1. 15. & 16. verſes.* g *That is, as the Father did worke, ſo did the Sonne worke with him: for he was fellow worker with him.* h *Of all thoſe things which were made, nothing was made without him.* i *That is, by him: and it is ſpoken after the maner of the Hebrewes, meaning thereby that by his force & working power, all life commeth to the worlde.* k *To wit, euen then, when all thinges were made by him for els he would haue ſaid, Life is in him, and not life was.* l *That force of reaſon & vnderſtanding, which is kindled in our mindes to acknowledge him, the authour of ſo great a benefit,*

5 3 And

5 3 And that light ſhineth in the darkenes, and the darkenes *m* comprehended it not.

6 ¶ ✣ 4 There was a man ſent from God, whoſe name *was* Iohn.

7 *This* ſame came for a witnes, to beare witnes of that light, that all men *n* through him myght beleeue.

8 He was not *o* that light, but *was ſent* to beare witnes of that light.

9 5 This was *p* that true light, which lighteth euery man that commeth into the world.

10 *q* He was in the worlde, and the worlde was ✣ made by him: and the world knew him not.

11 He came *r* vnto his owne and his owne receiued him not

12 6 But as many as receiued him, to them hee gaue *ſ* prerogatiue to be the ſonnes of God, *euen* to them that beleeue in his Name. ἐξουσίαν

13 Which are borne not of blood, nor of the *t* will of the fleſhe, nor of the will of man, but of God.

14 ⁘ 7 And that Worde was made *u* fleſh, and

3 The light of men is turned into darkenes but yet ſo that there is clearenesſe ynough to make them without excuſe.

m *They could not perceiue nor reach vnto it, to receiue any light of it no, they did not ſo much as acknowledge him.*

✣ *Mat.* 3. 1 *Mar.* 1. 4. *Luke.* 3. 2.

4 There is an other more full manifeſtatiō of the Sonne of God, to the cōſideratiō wherof men are in good time ſtirred vp, euen by

Iohns voyce, who is as it were the herault of Chriſt. *n Through Iohn o That light which we ſpeake of to wit: Chriſt who only can lighten our darkenes.* 5 When as the Sōne of God ſawe that mē did not acknowledge him by his worke, although they were endued with vnderſtanding (which he had giuen to them all,) he exhibited him ſelfe vnto his people to be ſeene of them with their corporall eyes: yet neither ſo did they acknowledge him nor receiue him. p *Who onely and properly deſerueth to be called the light, for he ſhineth of him ſelfe and boroweth light of none.* q *That perſon of the Worde, was made manifeſt euen at that time when the world was made.* ✣ *Heb.* 11 3. r *The word ſhewed him ſelfe againe, when he came in the fleſh.* 6 The Sonne being ſhut out of the moſt of his people, and acknowledged but of a few, doth regenerate them by his owne vertue & power, and receiueth them into that honour which is common to all the children of God that is, to be the ſonnes of God. ſ *He vouchſafed to giue them this prerogatiue to take them to be his children.* t *Of that groſſe and corrupt nature of man, which is throughout the Scriptures ſet as enemie to the Spirit.* ⁘ *Mat.* 1. 16. 7 That Sōne who is God from euerlaſting, tooke vpon him mans nature, that one and the ſelfe ſame might be both God and man, which manifeſtly appeared to many witneſſes, that ſawe him, amongeſt whom he was conuerſant, & vnto whom by ſure and vndoubted argumēts he ſhewed both his natures u *That is man ſo that the part is taken for the whole, by the figure Synecdoche for he tooke vpon him all our whole nature, that is to ſay, a true bodie, and a true ſoule.*

x For a season. & when that was ended, he went vp into heauen: for the word which he vseth, is taken from tentes: and yet notwithstanding, his absence from vs in bodie is not such, but that he is alwayes present with vs, thought not in flesh, yet by the vertue of his Spirite,
* Matth 17 3
2 Pet. 1. 17.
y The glory which he speaketh of here is that manifestation of Christ his maiestie, which was as it were layed open before our eyes when the Sonne of God appeared in flesh. z This word (as) doeth not in this place betokene likelines, but the trueth of the matter, for his meaning in this, that we saw such a glorie as beseemed & was meete for the true and onely begotten Sonne of God, who is Lord and King ouer all the world. a He was not onely a partaker of grace and trueth, but was full of the very substance of grace and trueth. 8 Iohn is a faithfull witnes of the excellencie of Christ. b That is He before whom I am sent to prepare him the way, so that these words are referred to the time of his calling, & not of his age, for he was sixe moneths older then he. c This sentence hath in it a turning of the reason as we call it, as who would say, a setting of that first which should be last, & that last which should be first: for in plaine speach this it is: He that commeth after me, is better then I am, for he was before me. The like kind of turning the reason we find in Luke 7.47 many sinnes are forgiuen her, because she loued much which is thus much, to say, she loued much, because many sinnes are forgiuen her. & Col. 1. 19. & 2. 9. 9 Christ is the most plentiful fountaine of al goodnes, but then he powred out his gifts most bountifully, when as he exhibited & shewed himself to the world. d That is grace vpon grace, as a man would say, graces heaped one vpon another. 10 The true knowledge of God proceedeth only from Iesus Christ. * 1. Tim. 6. 16. 1. Ioh. 4. 12. e Who is nerest to his Father, not only in respect of his loue towardes him but by the bond of nature and for that vnion or oneneſſe that is betweene them, whereby the Father and the Sonne are one. f Reuealed him and shewed him vnto vs whereas before he was hid vnder the shadowes of the Law, so that the quickenes of the sight of our mindes was not able to perceiue him: for whosoeuer seeth him seeth the Father also. 11 Iohn is neither the Messias, nor like to any of the other Prophets, but is the herault of Christ, who is now present. g He did acknowledge him & spake of him plainly & openly. h This rehearsing of one and the selfe same thing, through sundry wordes, is vsed much of the Hebrewes, and it hath great force, for they vse to speake one thing twise, to set it ow more certainely & plainly

x dwelt amõg vs, (& we † sawe the y glorie thereof, z as the glorie of the o only begotten Sonne of the Father) a full of grace and trueth.

15 ¶ 8 Iohn bare witnes of him, & cried, saying, This was he of whom I said, He † commeth b after me, was c before me: for he was better then I.

16 † 9 And of his fulnes haue all we receiued, and d grace for grace.

17 For the Law was geuen by Moses, but grace and trueth came by Iesus Christ.

18 10 ‡ No man hath seene God at any time: that only begotte Sonne, which is in the e bosome of the Father, he hath f declared him.

19 ¶ 11 Then this is the record of Iohn, when the Iewes sent Priestes and Leuites from Hierusalem, to aske him, Who art thou?

20 And he g confessed and h denied not, and

before me was

said

ſaid plainely, I † am not that Chriſt.

21 And they asked him, What then? Art thou Elias? And he ſaid, *i* I am not. Art thou *k* that Prophet? And he anſwered, No.

22 Then ſayd they vnto him, Who art thou that we may giue an anſwere to thē that ſent vs? What ſayeſt thou of thy ſelfe?

23 He ſaid, I † am the voyce of him that cryeth in the wildernes, Make ſtraight the way of the Lord as ſaid the Prophet Eſaias.

24 12 Nowe they which were ſent, were of the Phariſes.

25 And they asked him, & ſaid vnto him, Why baptiſeſt thou then, if thou be not that Chriſt, neyther Elias nor that Prophet?

26 Iohn anſwered them, ſaying, I babtize with water: but there is one *m* among you, whome ye knowe not.

27 He it is *ẏ* cōmeth after me, which was before me, whoſe ſhoe latchet *l* am not worthy to vnlooſe

28 Theſe thiugs were done in Bethabara beyond Iordan, where Iohn did baptiſe.

29 ¶ 13 The next day Iohn ſeeth Ieſus comming vnto him, and ſaith, Behold *n* that Lambe of God which *o* taketh away the *p* ſinne of the worlde.

30 This is he of whome I ſaide, After me com-

† *Act.* 13.25.

i The Iewes thought that Elias ſhould come again before The dayes of Meſſias, and they tooke the groūd of that their opinion out of Mala. 4.5. *which place is to be vnderſtode of Iohn, Mat.* 11. 14. *And yet Iohn denieth that he is Elias, anſwering them in deede according as they meant.*

k They inquire of ſome great Prophet, and not of Chriſt for Iohn denied before, that he is Chriſt, for they thought that ſome great Prophet ſhould be ſent like vnto Moſes, wreſting to that purpoſe that place of Deut. 18.15. *which is to be*

vnderſtoode of all the company of the Prophets and miniſters, which haue bene and ſhalbe to the end, and eſpecially of Chriſt who is the head of all Prophets. & Iſai. 40.3. *Mat,* 3. 3. *Luk.* 3,4. 12. Chriſt is the authour of baptiſme, & not Iohn: & therfore the force thereof conſiſteth not in Iohn: who is the miniſter, but wholy in Chriſt the Lord. *l Hereby we may proue that the Iewes knew there ſhould be ſome change in religion vnder Meſſias.* m *Whome all the worlde ſeeth, & euen amongeſt you.* ẏ *Mat.* 3.11. *Mar.* 1.7. *Luke* 3.16. *Act.* 1.5. & 11.16. & 19.4. 13 The bodie and trueth off all the ſacrifices of the Lawe to make ſatisfacti ōfor the ſin of the world, is in Chriſt. n *This word (that) which is alledged hath great force in it, not onely to ſet forth the worthines of Chriſt, and ſo to ſeparate him from the Lambe which was a figure of him & from all other ſacrifices of the Law, but alſo to bring into our minds the Prophecies of Eſay and others* o *This word of the preſent time, ſignifieth a continuall act, for the Lambe hath this vertue proper vnto him, & for euer, to take away the ſinnes of the world.* p *That is, the roote of ſinnes, to wit, our corruption, and ſo conſequently the fruites of ſinnes, which are commonly called in the plurall number, ſinnes.*

meth

meth a man, which was before me: for he was better then I.

31 And[q] I knew him not: but because he should be declared to Israel, therefore am I come, baptizing with water.

32 14 So Iohn bare recorde, saying, I Behelde ✣ that Spirit come downe frō heauen, like a doue, and it abode vpon him,

33 And I knew him not: but he that sent me to baptize with water, he saide vnto me, Vpō whome thou shalt see that spirit come downe, and taryfull on him, that is he which baptizeth with the holy Ghost.

34 And I saw, and bare record, that this is [r] that Sonne of God.

35 ¶ 15 The next day, Iohn stoode againe, and two of his disciples.

36 16 And he beheld Iesus walking by, and said, Beholde that Lambe of God.

37 17 And the two disciples heard him speake and followed Iesus.

38 Then Iesus turned about, and sawe them followe, and said vnto them, What seeke ye? And they said vnto him, Rabbi, (which is to say by interpretation, Master) where dwellest thou?

39 He sayde vnto them, Come, and see. They came and sawe where he dwelt, and abode with him that day: for it was about the [t] tenth houre.

40 Andrewe, Simon Peters brother, was one of the two which had heard it of Iohn, and that followed him.

41 The same found his brother Simon first, and said vnto him, We haue found that Messias, which is by interpretation, that [u] Christ.

42 And he brought him to Iesus. And Iesus beheld him, and saide, Thou art Simon the Sonne of Iona:

q *I neuer knewe him by face, before* 14 *Christ is proued to be the Sonne of God by the comming downe of the holy Ghost, by the Fathers voyce, and by Iohns testimonie.*

✣ *Matth.* 3. 16. *Mar.* 1. 1c. *Luke* 3. 22.

r *This worde (That) pointeth out vnto vs some excellent thing, & maketh a difference betweene Christ & other, whom Moses and the Prophets commonly call the sonnes of God, or the sonnes of the most high.*

15 Iohn gathered disciples not to him selfe but to Christ,

16 Christ is set before vs to followe, not as a vaine shadowe, but as our Mediatour.

17 In this first gathering of the disciples, we haue shewed vnto vs, that the beginning of saluation is frō Godwho calleth vs vnto his Sōne by the ministerie of his seruants: whō (so preuenting vs) we must also heare, & follow him home, that being instructed by him we may also instruct others. s *Where is thy lodging?* t *The night grew on.*

u *That is, anointed and King after the maner of the Iewish people.*

Iona: thou ſhalt be called Cephas, which is by interpretation, a ſtone.

43 ¶ The day following, Ieſus would goe into Galile, and founde Philippe, and ſayde vnto him, Followe me.

44 Nowe Philippe was of Bethſaida, the citie of Andrewe and Peter.

45 18 Philippe found Nathanael, and ſaide vnto him, VVe haue founde him, of whom ✣ Moſes did write in the Lawe, and the ✣ Prophets, Ieſus that ſonne of Ioſeph, that was of Nazareth.

46 19 Then Nathanael ſaid vnto him, Can there any good thing come out of Nazareth? Philippe ſaid to him, Come, and ſee.

47 20 Ieſus ſawe Nathanael comming to him, & ſaid of him, Behold in deede an Iſraelite, in whome is no guile.

48 21 Nathanael ſaid vnto him, VVhence knoweſt thou me? Ieſus anſwered, and ſaid vnto him Before that Philippe called thee, when thou waſt vnder the figge tree, I ſawe thee.

49 Nathanael anſwered, & ſaid vnto him, Rabbi, thou art that Sonne of God: thou art that King of Iſrael.

50 Ieſus anſwered, and ſayd vnto him, Becauſe I ſaid vnto thee, I ſawe thee vnder ỹ fig tree, beleeueſt thou? thou ſhalt ſee greater things then theſe.

51 And he ſaid vnto him, Verely, verely *I* ſay vnto you, hereafter ſhall ye ſee heauen open, and the Angels of God ⁘ x aſcending, & deſcending vpon that Sonne of man.

18 The good indeuour, euen of the vnlearned God doeth ſo allowe, that he maketh them maſters to the learned.

✣ *Gen.*49.10. *Deut.*18.18. ✣*Iſa.*4.2.& 40. 10.& 45.8. *Ie.*23.5.& 33.14. *Ezech.*34.23. *and* 37.24. *Dan.*9.24.

19 We muſt eſpecially take heed of falſe pretences ſumptiõs, which ſhut vp againſt vs the entrance to Chriſt.

20 Simple vprightnes diſcerneth ỹ true Iſraelites frõ ỹ falſe.

21 The end of miracles is to ſet before vs Chriſt the almightie, & alſo the onely author of our ſaluation, that we may apprehend him by faith.

⁘ *Gen.*28.12. x *By theſe words, the power of God is ſignified which ſhoulde appeare in his miniſterie by the Angels ſeruing him, as the head of the Church.*

CHAP. II.

1 Chriſt turneth water into wine, 11. which was the beginning of his miracles. 12. He goeth down to Capernaum, 13 from thence hee goeth to Hieruſalem. 15 and caſteth the marchandiſe out of the temple. 19. He foretelleth that the Temple, that is, his bodie ſhalbe deſtroyed of the Iewes. 23 Many beleeue in him, ſeeing the miracles which he did.

1 And

1 Christ declaring openly in an assembly by a notable miracle that he hath power ouer the nature of things to feede mans body, leadeth the mindes of al men to his spirituall & sauing vertue and power.

a *After the talke which he had with Nathanael, or after that he departed from Iohn, or after that he came into Galile.*

2 Christ is carefull enough of our saluation, & therefore hath no neede of others to put him in minde of it.

b *Mine appoynted time.*

c *These were vessels appoynted for water, wherein they washed them selues.*

d *Euery firkin conteyned an hundred poised, at twelue ounces the pound: Wherely we gather that Christ holpe them with a thowsand and eight hundred pounds of wine.* e *Word for word, are drunken: Now this speeche, to be drunken, is not alwayes taken in euil part in the Hebrewe tongue, but signifieth somtime such store, and plentifull vse of wine, as doth not passe measure, as Gen. 43. 34.* f *That is his Cousins.* 3 Christ being made subiect to ỹ Lawe for vs, satisfieth the Law of the Passouer.

AND the a third day, was there a mariage in Cana *a towne* of Galile, and the mother of Iesus was there.

2 And Iesus was called also, and his disciples vnto the marriage.

3 2 Now when the wine failed, the mother of Iesus said vnto him, They haue no wine.

4 Iesus said vnto her, Woman, what haue I to do with thee? mine b houre is not yet come.

5 His mother saide vnto the seruants, whatsoeuer he saith vnto you, do it.

6 And there were set there, sixe c waterpots of stone, after the maner of the purifying of the Iewes, conteyning two or three d firkins a piece.

7 And Iesus said vnto them, Fill the waterpots with water. Then they filled them vp to the brim.

8 Then he said vnto thē, Draw out now & beare vnto the gouernour of the feast. So they bare it.

9 Nowe when the gouernour of the feast had tasted the water that was made wine, (for he knew not whence it was: but the seruants which drewe the water, knewe) the gouernour of the feast called the bridgrome,

10 And said vnto him, All men at the beginning set forth good winne, and when men haue e well drunke, then that which is worse: *but* thou hast kept backe the good wine vntill nowe.

11 This beginning of miracles did Iesus in Cana *a towne* of Galile, and shewed forth his glory: & his disciples: beleeued on him.

4 12 After that he went downe, into Capernaum, he & his mother, & his f brethren, and his disciples: but they continewed not many dayes there.

13 3 For the Iewes Passeouer was at hand

Therefor

Therefore Ieſus went vp to Hieruſalem.

14 4 And he found in the Temple thoſe that ſolde oxen, and ſheepe, and doues, and changers of money ſitting *there*.

15 Then he made a ſcougre of ſmale cordes, & draue them all out of the Temple with the ſheepe and oxen, and powred out the changers money, & ouerthrew the tables,

16 And ſaid vnto them that ſoulde doues, Take theſe things hence: make not my Fathers houſe, an houſe of marchandiſe,

17 And his diſciples remembred, that it was written, † The g zeale of thine houſe hath eaten me vp.

18 5 Then anſwered the Iewes, and ſaid vnto him, What h ſigne ſheweſt thou vnto vs, that thou doeſt theſe things?

19 Ieſus anſwered, and ſaid vnto them, † Deſtroy this Temple, and in three dayes I will raiſe it vp againe.

20 Then ſaid the Iewes, Fourty and ſix yeeres was this Temple a building, and wilt thou reare it vp in three dayes?

21 But he ſpake of the i Temple of his body.

22 Aſſoone therefore as hee was riſen from the dead, his diſciples remembred that he thus ſaide vnto them: and they beleeued the Scripture, & the word which Ieſus had ſaid,

23 Now when he was at Hieruſalē at the Paſſeouer in the feaſt, many beleeued in his Name, whē they ſawe his miracles which he did.

24 6 But Ieſus did not commit himſelfe vnto them, becauſe he knewe them all,

25 7 And had no neede that any ſhould teſtifie of man: for he knewe what was in man.

4 Chriſt being ordeyned to purge the Church, doth with great zeale beginne his office both of Prieſt and Prophet.

† *Pſal.69.9.*

g *Zeale in this place is taken for a wrathfull indignation and diſpleaſure of the minde, conceyued of ſome naughtie and euill dealing towards them whom we loue well.*

5 Againſt them which ſo binde God to an ordinary caling which they themſelues moſt ſhamefully abuſe, that they will not admit an extraordinary, which God confirmeth frō heauen (and they although in vaine would haue it extinguiſhed) vnleſſe it be ſealed with outward and bodily miracles

h *With what miracles doeſt thou confirme it, that we may ſee that heauenly power and vertue, which giueth thee authoritie to ſpeake and do thus?* † *Mat.26.61. and 27.40. Mar.14.58. and 15.29.* i *That is of his body.* 6 It is not good crediting them, which ſtande only vpon miracles. 7 Chriſt is the ſearcher of hearts, and therefore true God.

CHAP.

CHAP. I.

1 Christ teacheth Nicodemus ỹ very principles of christian regeneratiõ. 14 The serpẽt in the wildernes. 23 Iohn baptizeth, 27 & teacheth his, ỹ he is not Christ.

1 THere was nowe a man of the Phariſes, named Nicodemus, a *a* ruler of the Iewes.

2 This *man* came to Ieſus by night, & ſaid vnto him, Rabbi, wee knowe that thou art a *b* teacher come from God: for no man could do theſe miracles that thou doeſt, *c* except God were with him.

3 Ieſus anſwered, and ſaid vnto him, Verely, verely I ſay vnto thee, except a man be borne againe, he can not *d* ſee the *e* kingdome of God.

4 Nicodemus ſaid vnto him, Howe *f* can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?

5 Ieſus anſwered, Verely, verely I ſay vnto thee, except that a man bee borne of water & of the Spirit, he can not enter into the kingdome of God.

6 That which is borne of the fleſh, is *g* fleſh: and that that is borne of the Spirit, is ſpirit.

7 Marualle not that I ſaide to thee, Ye muſt bee borne againe.

8 The winde bloweth where it *h* liſteth, & thou heareſt the ſound thereof, but canſt not tell whence it commeth, and whither it goeth: ſo is euery man that is borne of the Spirit.

9 Nicodemus anſwered, and ſaide vnto him,

1 These are none ſometimes more vnlerned, the the learned: but aſwell the learned as ỹ vnlearned muſt deſire wiſdome of Christ onely.

a *A man of great eſtimatiõ, & a ruler amonge ſt the Iewes.*

b *We know that thou art ſent from God to teach vs.*

c *But he in whom ſome part of the excellencie of God appeareth. And if Nicodemus had knowen Christ aright, he would not only haue ſaid that god was with him, but in him, as Paul doth, 2. Cor. 5. 19.*

2 The beginning of Chriſtianitie conſiſteth in this, that we knowe

3 *Howe can a man* ...

4 *Howe can I that am old, be borne againe? for he anſwereth, as if Chriſt his wordes belonged to none but to him.*

5 *Howe can* ...

6 *That is, fleſhly, to wit, wholy vncleane and vnder the wrath of God: and therefore this worde (Fleſh) ſignifieth the corrupt nature of man: contrarie to which is the (Spirit) that is the man ingraffed into Chriſt through the grace of the holy Ghoſt, whoſe nature is euerlaſting & immortall, though the ſtrife of the fleſh remaineth.*

7 *Marueile* ...

8 *The* ...

h *With free and wandring blaſts as it liſteth.*

9 *Howe* ...

3 The ſecret myſterie of our regeneration which can not be comprehended by mans capacity, is perceiued by faith, and that in Chriſt only, becauſe that he is both God on earth, & man in heauen, that is to ſay, in ſuch ſort man, that he is God alſo, & therefore almightie: and in ſuch ſort God, that he is man alſo, and therefore his power is manifeſt vnto vs.

Howe

Howe can these things be?

10 Iesus answered, & said vnto him, Art thou a teacher of Israel, and knowest not these things?

11 Verely, verely I say vnto thee, we speake that we knowe, and testifie that we haue seene: but ye receiue not our *i* witnes.

12 If when I tell you earthly things, ye beleeue not, how should ye beleeue, if I shal tell you of heauenly things?

13 For no *k* man *l* ascendeth vp to heauen, but he that hath descended from heauen, *m* that Sonne of man which *n* is in heauen.

14 ✝ And as moses lift vp the serpent in the wildernes, so must that Sonne of man be lift vp,

15 That whosoeuer beleeueth in him, should not perish but haue eternall life.

16 ✝ 5 For God so loued the world, that he hath giuē his only begottē sonne, ỹ whosoeuer beleeueth *o* in hī, should not perish, but haue euerlasting life.

17 ✝ 6 For god sent not his Sonne into ỹ world, that he should *p* condemne the worlde, but that the *q* world through him might be saued.

18 He that beleeueth in him, is not condēned: but he that beleeueth not, is condemned alreadie, because he hath not beleued in the Name of that onely begotten Sonne of God.

19 * 7 And this is the *r* condemnation, that that

i You handle deut full things & such as you haue no certaine author for, & yet men beleue you: but I teach those things that are of a trueth and wel knowē, & you beleeue me not.

k Only Christ can teach vs heauenly things, for no man ascendeth, &c.

l That is, hath any spirituall light and vnderstanding, or euer had, but only that Sonne of God, which came downe to vs.

m Whereas he is said to haue come downe from heauē, that must be vnderstood of his Godhead, & of the maner of his cōception: for Christ his birth vpon the earth was heauenly, and not earthly, for he was

conceyued by the holy Ghost. *n* That which is proper to the diuinitie of Christ, is here spoken of whole Christ, to geue vs to vnderstand that he is but one person, wherein two natures are vnited, and this kind of speach men call, the cōmunicating of proprieties. ✝ *Num.*21.9. *Chap.*12.32. ✝ 1. *Ioh.*4.9. 5 Nothing els but the free loue of the Father, is the beginning of our saluation, & Christ is he in whome our righteousnes & saluation is resident: and faith is the instrument or meane where by we apprehend it, and life euerlasting is that which is set before vs to apprehend. *o* *It is not allone to beleue in a thing, & to beleue of a thing, for we may not beleue (in any thing) saue only in God, but we may beleue (of any thing) what soeuer, this saith Nazianzē in his oratiō of the Spirit.* * *Chap.*9.39. & 12.47. 6 Not Christ but the dispising of Christ doth condemne. *p* That is, to be the cause of the condēning of the world, for in deede sins are the cause of death, but Christ shal iudge the quicke & the dead. *q* Not only the people of the Iewes, but whosoeuer shal beleue in him. * *Cha.*1.9.7. Only wickednes is the cause, why mē refuse the light that is offered thē. *r* That is the cause of condēnation, which sticketh fast in men, vnles through God his great benefit they be deliuered from it.

light

The cause why Christ is refused.

light came into the world, & mē loued darknes rather then that light, because their deeds were euill.

20 For euery man that euil doeth, hateth the lyght, neither commeth to light, least his dedes should be reproued.

21 But he that ſ doeth truth, commeth to the light, That his deedes might be made manifeſt, that they are wrought r according to God.

22 ¶ After theſe things, came Ieſus and his diſciples into the land of Iudea, and there taried with them, and ✣ baptized.

23 And Iohn alſo baptized in Enon beſides Salim, becauſe there was much water there: and they came, and were baptized. *See Ioan. 3. 4. Annot.*

24 For Iohn was not yet caſt into priſon.

25 8 Than ther aroſe a queſtion betwene Iohns diſciples and the Iewes, about purifying.

26 And they came vnto Iohn, and ſaid vnto him Rabbi, hee that was with thee beyond Iordaine, to whom † thou bareſt witnes, beholde, he baptizeth, and all men come to him.

27 Iohn anſwered, & ſaid A man o can receyue nothing, except it be giuen him from heauen. *Heb. 5. 4*

28 Ye your ſelues are my witneſſes that I ſaid, I am not that Chriſt, but that I am ſent before him.

29 He that hath the bride, is ỹ bridegrome: but the friende of ỹ bridegrome which ſtādeth & heareth him, reioyceth greatly, becauſe of the bridegromes voice. This my ioy therefore is fulfilled.

30 He muſt increaſe, but *I muſt* decreaſe.

31 He that is come from an hie, is aboue all: he that is of the earth, is of the * earth, & y ſpeaketh of the earth: he that is come frō heauen, is aboue all.

32 And what he hath ꝛ ſeene and hard, that he teſtifieth: but a no man receiueth his teſtimonie.

✣ 33 He that hath receiued his teſtimonie, hath ſealed that * God is true.

34 For hee whome God hath ſent, ſpeaketh

8 Sathā inflameth the diſciples of Iohn with a fōd emulation of their maſter, to hinder ỹ courſe of the Goſpel: but Iohn being mindfull of his office, doth not onely break off their endeuours but alſo taketh occaſion therby to giue teſtimony of Chriſt, how that in him onely ỹ Father hath ſet forth life euerlaſting

ſ *That, is, he that leadeth an honeſt life, and voyde of all craft and deceit.*

r *That is, with God, God as it were going before.*

✣ *Chap. 4. 1.*

† *Chap. 1. 34.*

o *What meane you to goe about to better my ſtate? Who is euery mans part and portion, that they can not better them ſelues one iote.*

ỹ *Chap. 1. 20.*

* *Is nothing elſe but man, a piece of worke made of the ſame of the earth*

ꝛ *Sauoureth of nothing, but corruption, ignorance, dulnes, &c. a That is, very few.* ✣ *Rom. 3. 4.*

ỹ *Chap. 1. 1.*

the wordes of God: for God geueth *him* not the Spirit by measure.

35 The Father loueth the Sonne, & hath ✠ *b* giuen all things into his hand.

36 ✠ He that beleueth in the Sonne, hath euerlasting life, & he that *a* beleeueth not the Sone, shal not *c* see life, but the wrath of god abideth on him

✠ *Mat.* 11.27. *b committed them to his power & will.* *a.* *Abac.* 2.4. *Rom.* 1.17. *Gala.* 3.11. *Ebr.* 10.38. 1 *Iohn.* 5.10. *c Shall not enioy the life of the world to come.*

CHAP. IIII.

Luk. 19.27.

6 Iesus being wearie, asketh drinke of the woman of Samaria. 21 He teacheth the true worship. 26 He confesseth ✠ he is the Messias. 32 His meat. 39 The Samaritanes beleue in him. 46 He healeth the Rulers sonne.

1 NOw 1 when the Lord knewe, how the Pharises had heard, that Iesus made & baptized mo disciples then Iohn.

2 (Though Iesus himselfe baptized not: but his disciples)

3 Hee left Iudea, and departed againe into Galile.

4 And he must needes go through Samaria.

5 2 Then came he to a citie of Samaria called Sychar, nere vnto the possession that * Iacob gaue to his sonne Ioseph.

6 And there was Iacobs well. Iesus thē wearied in the iourney, sate *a* thus on the well: it was about the *b* sixt houre.

7 There came a woman of Samaria to drawe water. Iesus said vnto her, Geue me drinke.

8 For his disciples were gone away into the citie, to bye meate.

9 Then said the woman of Samaria vnto him, How is it, that thou being a Iewe, askest drinke of me, which am a woman of Samaria? for the Iewes *c* medle not with the Samaritanes.

10 Iesus answered and said vnto her, If thou

1 This measure is to be kept in doinge of our duetie, that neyther by feare we be terrified frō going forward, neyther by rashnes procure or plucke dangers vpon our heads.

* *Chap.* 3.22.

2 Christ leauing the proude Pharises, communicateth the treasures of euerlasting life with a poore sinful woman & stranger, reselling the grosse errours of the Samaritās & defēding the true seruice of God, which was deliuered to the Iewes, but yet

so, that he calleth both of them backe to himselfe, as one whome onely al the fathers, & also all the ceremonies of the Lawe, did regarde, and had a respect vnto, * *Gen.* 33.19. *and* 48.22. *Iosua.* 24.32. *a Euen as he was wearie, or, because he was wearie.* *b It was almost noone.* *c There is no familiaritie nor frendship betwene the Iewes, and the Samaritanes.*

knewest d that gift of God, and who it is that saith to thee, Geue me drinke, thou wouldest haue asked of him, & he would haue geuē thee, e water of life.

11 The woman said vnto him, Syr, thou hast nothing to drawe with, and the well is deepe: from whence then hast thou that water of life?

12 Art thou greater then our Father Iacob, which gaue vs the well, and he himselfe dranke thereof, and his sonnes, and his cattel?

13 Iesus answered, and said vnto her, Whosoeuer drinketh of this water, shall thirst againe:

14 But whosoeuer drinketh of the water that I shall geue him, shall neuer be more a thirst: but the water that I shall geue him, shalbe in him a well of water, springing vp into euerlasting life. Prou. 18.4

15 The woman said vnto him, Sir geue me of that water, that I may not thirst, neither come hither to drawe.

16 Iesus said vnto her, Goe, call thine husband and come hither.

17 The woman answered, and said, I haue no husband. Iesus said vnto her, Thou hast well saide, I haue no husband.

18 For thou hast had fiue husbands, & he whom thou now hast, is not thine husband: that saidest thou truely.

19 The woman saide vnto him, Sir, I see that thou art a Prophet.

20 3 Our fathers worshipped in this f mountaine, and ye say, that in † Ierusalem is the place where men ought to worship.

21 Iesus said vnto her, Woman beleue me, the houre cometh, when ye shall neither in this mountaine, nor at Hierusalem worship the Father.

22 Ye worship that which ye † knowe not: we

d *By this worde (That) we are giuen to vnderstand, that Christ speaketh of some excellent gift, that is to say, euen of himselfe whome his Father offered to this woman.*

e *This euerlastinge water, that is to say, the exceeding loue of God, is called liuing, or of life, to make a differēce betwene it and the water, that should be drawne out of a well: and these metaphores are very much vsed of the Iewes, Ier 2.13 Iohel. 3,18. Zach. 13.11.*

3 All the religiō of superstitious people standeth for ỹ most part, vpō two pillars, but very weake, that is to say, vpon the examples of the Fathers, peruerted & a fooliſh opiniō of outwarde things: against wh.ch erroures we haue to set the word & nature of God.

f *The name of this mount ine is Garizim, whereupon Sanaballeta the Cuthite built a temple by Alexander of Macedonia his leaue, after the victorie of Issica: and made there Manasses his sonne ỹ last, high Priest, Ioseph. booke 11.* † *Deut. 12.6.* † *2. King. 17.29.*

worship

worſhip that which we knowe: for ſaluation is of the Iewes.

23 But the houre commeth, and nowe is, when the true woorſhippers ſhall worſhip the Father in g ſpirite, and trueth: for the Father requireth euen ſuch to worſhip him.

24 ✣ God is a b Spirite, and they that woorſhip him, muſt worſhip him in ſpirit and trueth.

25 The woman ſaid vnto him, I know well that Meſsias ſhall come which is called Chriſt: when hee is come, he will tell vs all things. *Heresye in 3 wordes ſufficient to ſaluation.*

26 Ieſus ſaid vnto her, I am he, that ſpeake vnto thee. *Mat. 17. 5.*

27 ¶ And vpon that, came his diſciples, and marueiled that hee talked with the a woman: yet no man ſaide vnto him, What askeſt thou? or why talkeſt thou with her?

28 The woman then left her waterpot, & went her way into the citie, and ſaid to the men,

29 Come, ſee a man which hath tolde mee all things that euer I did: is not he that Chriſt?

30 Then they went out of the citie, and came vnto him.

31 ¶ In the meane while, the diſciples prayed him, ſaying, Maſter, eate.

32 ✣ But hee ſaide vnto them, I haue meate to eate that ye knowe not of.

33 Then ſaid the diſciples betweene themſelues, Hath any man brought him meate?

34 Ieſus ſaid vnto them, My meate is, that I may do the wil of him that ſent me, & finiſh his worke.

35 ✣ Say not ye, There are yet foure monethes, and *then* commeth harueſt? Beholde, I ſay vnto you, Lift vp your eyes, and looke on the regions: ✣ for they are white alreadie vnto harueſt.

36 ✣ And hee that reapeth, receiueth rewarde, and gathereth fruite vnto life eternall, that both he that ſoweth and he that reapeth may reioyce together.

37 And herein is that ſaying true, One ſoweth, and another reapeth.

38 I ſent you to reape that whereon ye beſtowed no labour: other men laboured, and ye are entred into their labours.

39 ¶ And many of the Samaritanes of that citie beleeued on him, for the ſaying of the woman which teſtified, He told me all things that euer I did.

40 So when the Samaritanes were come vnto him, they deſired him that he would tarie with them: and he abode there two dayes.

41 And many more beleeued for his owne worde,

42 And ſaid vnto the woman, Now we beleeue not for thy ſaying: for we haue heard him our ſelues, and know that this is indeede the Chriſt, the Sauiour of the world.

43 ¶ Now after two dayes he departed thence, and went into Galile.

44 For Ieſus himſelfe teſtified, that a Prophet hath no honour in his owne countrey.

45 Then when he came into Galile, the Galileans receiued him, hauing ſeene all the things that he did at Hieruſalem at the feaſt: for they alſo went vnto the feaſt.

46 ¶ So Ieſus came againe into Cana of Galile, where he made the water wine. And there was a certaine nobleman, whoſe ſonne was ſicke at Capernaum.

47 When he heard that Ieſus was come out of Iudea into Galile, he went vnto him, and deſired him that he would come down, and heale his ſonne: for he was euen at the point of death.

48 Then ſaid Ieſus vnto him, Except ye ſee ſignes and wonders, ye will not beleeue.

49 The nobleman ſaith vnto him, Sir, come downe ere my ſonne die.

50 Ieſus ſaith vnto him, Go thy way, thy ſonne liueth. And the man beleeued the worde that Ieſus ſpake vnto him, and went his way.

51 And as he was now going downe, his ſeruants met him, and told him ſaying, Thy ſonne liueth.

52 Then enquired he of them the houre when he began to amend. And they ſaid vnto him, Yeſterday at the ſeuenth houre the feuer left him.

53 So the father knewe that it was at the ſame houre, in the which Ieſus ſaid vnto him, Thy ſonne liueth. And himſelfe beleeued, and his whole houſe.

54 This is againe the ſecond miracle that Ieſus did, when he was come out of Iudea into Galile.

g *This word (Spirite) is to be taken here, as it is ſet againſt that commandemẽt, which is called carnall, Heb. 7. 16. as the commandement is conſidered in it ſelf: and ſo he ſpeaketh of (Trueth) not as we ſet it againſt a lie, but as we take it in reſpect of the outward ceremonies of the Lawe, which did onely ſhadowe that which Chriſt performed in deede.* ✣ *2. Cor. 3. 27.*

h *By the worde (Spirit) he meaneth the nature of the Godhead, and not the third perſon in the Trinitie.*

4 *We may haue care of our bodies, but yet ſo, that we preferre willingly and freely the occaſion which is offred vs to enlarge the kingdome of God, before al neceſſities of this life whatſoeuer.*

5 *When the ſpiritual corne is ripe, we muſt not*

i *That prouerbe.*
7 The Samaritanes doe moſt ioyfully imbrace that, which the Iewes moſt ſtubbornly reiected.
8 The deſpiſers of chriſt depriue themſelues of his benefite: yet chriſt prepareth a place for himſelfe.
k *Into the townes and villages of Galile, for he would not make abode in his countrie of Nazareth, becauſe they deſpiſed him, and where (as the other Euangeliſts write) the efficacie of his benefites was hindred, through their marueilous ſtiffneckednes.*
✣ *Mat.* 13.57. *Mar.* 6.4. *Lu.* 4.24.
9 Although Chriſt be abſent in body, yet he worketh mightily in the beleeuers, by his word
✣ *Chap.* 2.1,12.
l *Some of Herods countreyes: for though Herod was not a King, but a Tetrarche, yet the baſtie name onely excepted, he was a king, or at leaſt the people called him a king.*

that ſoweth, and hee that reapeth, might reioyce together.

37 For herein is the *i* ſaying true, that one ſoweth, and an other reapeth.

38 *I* ſent you to reape that, whereon ye beſtowed no labour: other men laboured, and ye are entred into their labours.

39 ¶ Now many of the Samaritans of that citie beleeued in him, for the ſaying of the woman which teſtified, Hee hath tolde me all thinges that euer *I* did.

40 Then when the Samaritans were come vnto him, they beſought him, that he would tary with them: and he abode there two dayes.

41 And many mo beleeued becauſe of his owne worde.

42 And they ſaide vnto the woman, Nowe wee beleeue, not becauſe of thy ſaying: for we haue heard him our ſelues, and knowe that this is in deede that Chriſt the Sauiour of the world. *Gal.* 6.4

43 ¶ 8 So two dayes after hee departed thence, and went into *k* Galile.

44 For *I*eſus himſelf had ✣ teſtified, that a Prophet hath none honour in his owne countrey.

45 Then when hee was come into Galile, the Galileans receiued him, which had ſeene all the thinges that he did at Hieruſalem at the feaſt: for they went alſo vnto the feaſt.

46 9 And *I*eſus came againe into ✣ Cana *a towne* of Galile, where hee had made of water, wine. And there was a certaine *l* ruler, whoſe ſonne was ſicke at Capernaum.

47 When hee heard that Ieſus was come out of *I*udea into Galile, he went vnto him, and beſought him that he would go downe, and heale his ſonne: for he was euen readie to die.

48 Then ſaide Ieſus vnto him, Except yee ſee ſignes and wonders, ye will not beleeue.

49 The ruler ſaid vnto him, Syr go downe before my ſonne dye.

50 Ieſus

50 Ieſus ſaid vnto him, Goe thy way, thy ſonne liueth: and the man beleeued the worde that Ieſus had ſpoken vnto him, and went his way.

51 And as hee was nowe going downe, his ſeruants met him, ſaying, Thy ſonne liueth.

52 Then enquired he of them the houre when he began to amēd. And they ſaid vnto him, Yeſterday the ſeuenth houre the feuer left him.

53 Then the father knewe, that it was the ſame houre in the which Ieſus had ſayd vnto him, Thy ſonne liueth. And he beleeued, & all his houſholde.

54 This ſeconde miracle did Ieſus againe, after he was come out of Iudea into Galile.

CHAP. V.

2 One lying at the poole, 5 is healed of Chriſt on the Sabbath: 10 The Iewes that raſhly finde faulte with that his deede, 17 he conuinceth with the authoritie of his father, 19. 20 He proueth his diuine power by many reaſons, 45 and with Moſes teſtimonie.

1 AFter ✣ that, there was a feaſt of the Iewes, and Ieſus went vp to Hieruſalem.

2 1 And there is at Hieruſalem by the place of the ſheepe, a *a* poole called in Hebrewe *b* Bethesda, hauing fiue porches: *Locus benignitatis: seu vis, seu misericordiæ effusæ in carnes. Sic Hieron.*

3 In the which lay a great multitude of ſicke folke, of blind, halte, and withered, wayting for the mouing of the water.

4 For an Angell went downe at a certaine ſeaſon into the poole, and troubled the water: whoſoeuer then firſt, after the ſtirring of the water, ſtepped in, was made whole of whatſoeuer diſeaſe hee had.

5 And a certaine man was there, which had bene diſeaſed eight and thirtie yeeres.

6 When Ieſus ſawe him lie, and knewe that he now long time had bin diſeaſed, hee ſaid vnto him, VVilt thou be made whole?

7 The ſicke man anſwered him, Syr, I haue no man, whē the water is troubled, to put me into the poole: but while I am comming, another ſteppeth downe before me.

✣ *Leuit.* 23. 3. *Deut.* 16. 1.

1 There is no diſeaſe ſo old which Chriſt can not heale.

a *Wher of cattell dranke, and vſed to be plunged in, wherof there could not be but great ſtore at Hieruſalem.*

b *That is to ſay, the houſe of powring out, becauſe great ſtore of water was powred out into that place.*

8 Iesus said vnto him, Rise: take vp thy bed, and walke.

9 And immediatly the man was made whole, and tooke vp his bed, & walked: and the same day was the Sabbath.

10 2 The Iewes therefore sayde to him that was made whole, It is the Sabbath day: ✝ it is not lawful for thee to cary thy bed.

11 He answered them, He that made me whole, he said vnto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which said vnto thee, Take vp thy bed, and walke?

13 And he that was healed, knewe not who it was: for Iesus had conueied him selfe away frō the multitude that was in that place.

14 And after that, Iesus found him in the Temple, & said vnto him, Behold, thou art made whole: sinne no more, least a worse thing come vnto thee.

15 ¶ The man departed, and tolde the Iewes that it was Iesus, which had made him whole.

16 And therefore the Iewes did persecute Iesus, and sought to slay him, because he had done these things on the Sabbath day.

17 3 But Iesus answered them, My father worketh hitherto, and I worke.

18 ✝ Therefore the Iewes sought the more to kill him: not only because he had broken the Sabbath: but said also that God was c his Father, and made him selfe equall with God.

19 Then answered Iesus, & said vnto them, Verely, verely I say vnto you, The Sonne can doe nothing d of himselfe, saue that hee e seeth the Father doe: for whatsoeuer things he doth, f same things doeth the Sonne in like maner.

2 True religion is not more cruelly assaulted by any meanes, thē by the pretence of religion it selfe.

✝ *Ier.17.22.*

3 The worke of God was neuer the breach of the Sabbath: but ✝ worksofchrist are the workes of the Father, both because they are one God, and also because the Father doeth not worke but in the Sonne.

✝ *Chap.7.19.*

c *That is, his only and no mans els, which they gather by that, that he sayeth, (And I worke) applying this worke (worke) to him selfe, which is proper to God, & therefore maketh him selfe equall to God.*

d *Not onely without his Fathers authoritie, but also without his mighty working & power.*

e *This must be vnderstoode of Christ his person, which consisteth of two natures, and not simply of his Godhead: so then he saith that his Father moueth and gouerneth him in all things, but yet notwithstanding when he saith he worketh with his Father, he voucheth his Godhead.* f *In like sort, iointly & together. Not for that the Father doeth some things, & then the Sonne worketh after him and doeth the like, but because the might & power of the Father and the Sonne doe worke equally and iointly together.*

20 For

20 For the Father loueth the Sonne, and sheweth him all thinges, whatsoeuer he himselfe doeth, and he wil shew him greater works then these, that ye should maruell.

21 4 For likewise as the Father rayseth vp the dead, and quickeneth them, so the sonne quickeneth whom he wil.

22 For the Father g iudgeth *b* no man, but hath committed all iudgement vnto the sonne.

23 Because that all men should honour the son, as they honour the father: hee that honoureth not the son, the same honoureth not the father, which hath sent him.

24 5 Verely, verely I say vnto you, hee that heareth my word, and beleueth him that sent me, hath euerlasting life, and shal not come into condemnation, but hath passed from death vnto life,

25 6 Verely, verely *I* say vnto you, the hour shal come, and nowe is, when the dead shall heare the voyce of the sonne of God: and they that heare it, shall liue.

26 For as the father hath life in himselfe, so likewise hath he giuen to the sonne, to haue life in himselfe,

27 And hath giuen him *i* power also to execute iudgement, in that he is the *k* sonne of man.

28 7 Marueile not at this: for the houre shall come, in the which all that are in the graues, shall heare his voice.

29 8 And they shall come *l* foorth, * that haue done good, vnto the *m* resurrectiō of life: but they

4 The Father maketh no man partaker of euerlasting life, but in Christ, in whom only also he is truely worshipped..

g *This word (Iudgeth) is taken by the figure Synecdoche, for all gouernment.*

h *These words are not so to be taken, as though they simply denyed that God gouerneth the world, but as the Iewes imagined it, which seperate the father frō the Sonne, whereas in deede, the Father doeth not gouerne the world but only in the person of his Sonne, being made manifest in the flesh: so saith he afterward vers. 30. that he came not to doe his own wil: that his doctrine is not his own, cha. 7. 16. that the blinde man and his Parents sinned not*

&c. chap. 9. 3. 5 The Father is not worshipped but by his Sonnes word apprehended by faith, which is the only way that leadeth to eternall life. 6 We are all dead in sin, and cannot be quickned by any other meanes, then by the word of Christ apprehended by faith. i *That is, high and soueraine power to rule and gouerne all things, in so much that he hath power of life and death,* k *That is, he shall not only iudge the world as he is God, but also as he is man, he receiued this of his Father to be iudge of the world.* 7 All shal appeare before the iudgement seate of Christ at length, to be iudged. 8 Faith and infidelitie, shall be iudged by their fruites. l *Of their graues.* * *Mat. 25. 41.* m *To that resurrection which hath life euerlasting following it, against which is set the resurrection of condemnation, that is, which condemnation followeth.*

that haue done euil, vnto the resurrection of condemnation.

30 9 *I* can [n] do nothing of mine owne selfe: as *I* heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent me.

31 If *I* ✣ should beare witnes of my selfe, my witnes were not [p] true.

32 ✣ There is another that beareth witnesse of me, and I knowe that the witnes, which hee beareth of me, is true.

33 ✣ 10 Ye sent vnto Iohn, and he bare witnes vnto the trueth.

34 But I receiue not the record of man: neuertheles these things *I* say, that ye might be saued.

35 He was a burning, and a shining candle: and ye would for [q] a season haue reioyced in his light.

36 But I haue greater witnes then the witnes of Iohn: for the workes which the Father hath giuen me to finish, the same workes that I do, beare witnes of me, that the Father sent me.

37 And the * Father him selfe which hath sent mee, beareth witnes of me. Yee haue not heard his voyce at any time, ✣ neither haue ye seen his shape

38 And his word haue ye not abiding in you: for whom he hath sent, him ye beleeue not.

39 * Searche the Scriptures: for in them yee thinke to haue eternal life, & they are they which testifie of me.

40 But ye will not come to mee, that yee might haue life.

41 *I* receiue not praise of men.

42 But *I* knowe you, that yee haue not the [r] loue of God in you.

43 *I* am come in my Fathers Name, and yee receiue mee not: if another shall come in his owne name, him will ye receiue.

44 Howe can yee beleeue, which receyue ✣ honour one of another, & seeke not the honour that commeth

9 The Father is the author and approuer of all things which Christ doeth.
n *Looke vers.* 22.
o *As my Father directeth me, who dwelleth in me.*
✣ *Chap.* 8. 14.
p *Fainfull, that is worthy to be reiected looke cha.* 8. 14
✣ *Mat.* 3. 17.
✣ *Chap.* 1. 27.
10 Christ is declared to be the only Sauiour by Iohns voyce & infinite miracles and by the testimonies of all the Prophetes, But the worlde not withstanding beyng addicted to false prophets, & desirous to seeme religious, seeth none of all these things.
q *a litle while.*
* *Mat.* 3. 17. *and* 17. 5.
✣ *Deut.* 4. 12.
* *Act.* 17. 11.

r *Loue toward God.*

✣ *Chap.* 12. 43.

✣ *Pro.* 25. 27.

commeth of God alone? 2 Cor. 10. 18.

45 §Do not thinke that I will accuse you to my Father: there is one that accuseth you, euen Moses, in whom ye trust.

46 For had ye beleeued Moses, ye would haue beleeued me: * for he wrote of me.

47 But if ye beleeue not his writings, how shall ye beeleue my wordes?

§ This denial doth not put away that which is here saide but correcteth it as if Christ said, the Iewes shall haue no other accuser then Moses.

* Gen. 3. 15. & 22. 18. and 49. 10. Deut. 18. 15.

CHAP. VI.

5 Fiue thousand are fed with fiue loaues & two fishes 15 Christ goeth a part from the people. 17 As his disciples were rowing. 19 he commeth to them walking on the water. 20 He reasoneth of the true. 27 and euerlasting 35 bread of life. 41. 52 The Iewes murmure. 60 and many of the disciples, 66 depart frō him. 69 The Apostles confesse him to be the Sonne of God.

AFter these things, Iesus went his way a ouer the sea of Galile, which is Tiberias

2 And a great multitude followed him, because they sawe his miracles, which he did on them that were diseased.

3 Then Iesus went vp into a mountaine, and there he sate with his disciples.

4 Nowe the Passeouer, a † feast of the Iewes, was neere.

5 ¶ 1 Then IESVS lift vp *his* eyes, and seeing that a great multitude came vnto him, he said vnto Philippe, Whence shall we bye bread, that these might eate?

6 (And this he said to proue him: for he himselfe knew what he would do)

7 Philippe answered him, Two hundreth penie worth of bread is not sufficient for them thateuery one of them may take a litle.

8 Then saide vnto him one of his disciples, Andrewe, Simon Peters brother,

9 There is a litle boye here, which hath fiue barlie loaues, and two fishes: but what are they among so many?

10 And Iesus saide, Make the people sit downe (Now

a Not that he cut ouer the lake of Tiberias, but by reason of the large creekes, his sayling made his iourney the shorter: therefore he is saide to haue gone ouer the sea, when as he passed ouer from one side of a creeke to the other.

† Leuit. 23. 7 Deut. 16. 1.

¶ Mat. 14. 16. Mar. 6. 37. Luk. 9. 13.

1 They that follow Christ doe sometime hunger, but they are neuer destitute of helpe.

(Now there was much gras in that place.) Then the men ſate down in nomber about fiue thouſand

11 And Ieſus tooke the bread, & gaue thankes, and gaue to the diſciples, and the diſciples to them that were ſet downe: and likewiſe of the fiſhes as much as they would.

12 And when they were ſatiſfied, hee ſaide vnto his diſciples, Gather vp the broken meat which remayneth, that nothing be loſt.

13 Then they gathered it together, and filled twelue baskets with the broken meate of the fiue barlie loaues, which remayned vnto them that had eaten.

14 Then the men when they had ſeen the miracle that Ieſus did, ſaide, This is of a trueth that Prophet that ſhould come into the world.

15 a When Ieſus therfore perceyued that they would come, and take him to make him a King, he departed againe into a mountaine himſelf alone.

16 ¶ 3 When euen was now come, his diſciples went downe vnto the ſea.

17 ✣ And entred into a ſhip, and went ouer the ſea, *b* towardes Capernaum: and now it was darke, and Ieſus was not come to them.

18 And the Sea aroſe with a greate wynde that blewe.

19 And when they had rowed about fiue and twentie, or thirtie furlonges, they ſaw Ieſus walking on the ſea, and drawing nere vnto the ſhip: ſo they were afrayde.

20 But he ſaide vnto them, It is I: be not afrayd.

21 Then *c* willingly they receiued him into the ſhip, and the ſhippe was by and by at the land, whither they went.

22 ¶ The daye followinge, the people which ſtoode on the other ſide of the ſea, ſaw that there was none other ſhip there, ſaue that one, whereinto his diſciples were entred, and that Ieſus wente not with his diſciples in the ſhippe but that his diſciples were gone alone,

23 And

a Chriſt is not only nordeliſted, but alſo greatly offended with a prepoſterous worſhippe.

3 The godly are often in perill & danger, but Chriſt cõmeth to them in time, euen in the middeſt of the tempeſt, and bringeth them to the hauen.

✣ *Mat.14.25.*
✣ *Mar.6.47.*

b In Mark.6.45 they are willed to goe before to Beth ſaida, for Beth ſaida was in the way to Capernaum.

c They were afraid at the firſt, but when they knew his voice, they became new men, & tooke him willingly into the ſhippe, whom they ſhunned and, fled from before.

23 And that there came other ships from Tiberias neere vnto the place where they ate the bread, after the Lord had giuen thankes.

24 Nowe when the people sawe that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus.

25 And when they had found him on the other side of the sea, they sayd vnto him, Rabbi, when camest thou hither?

26 4 Iesus answered thē, & said, Verely, verely I say vnto you, ye seeke me not because ye saw the miracles, but because ye ate of the loaues, & were filled.

27 d Labour not for the meate which perisheth, but for the meate that endureth vnto euerlasting life, which the Sonne of man shall giue vnto you: for him hath ✣ God the Father e sealed. *Authorized to this high ministry.*

28 Then sayd they vnto him, What shal we do, that we might worke the f workes of God?

29 5 Iesus answered, & sayd vnto them, ✣g This is the worke of God, that ye beleeue in him, whom he hath sent.

30 6 They sayd therefore vnto him, What signe shewest thou then, that we may see it, and beleeue thee? what doest thou worke?

31 Our fathers did eate Manna in the desert, as it is ∵ written, He gaue them bread from heauen to eate.

32 7 Then Iesus said vnto them, Verely, verely I say vnto you, Moses gaue you not h that bread frō

4 They that seeke the kingdome of heauen lacke nothing: notwithstanding the Gospel is not the foode of the belly, but of the minde.

d *Bestowe your labour and paine.*

✣ *Chap.* 1.32. *Mat.* 3.17 & 17.3

e *That is, whome God the Father hath distinguished from all other men by placing his owne vertue in him, as though he had sealed him with his seale, that he might be a liuely paterne and presenter of him: & that more is, inst alled him to this office, to reconcile vs men to God and bring vs to euerlasting life, which is onely proper to Christ.*

f *Which please God: for they think that euerlasting life hangeth vpon the condition of fulfilling the Lawe: therefore Christ calleth them backe to faith.* 5 Men torment themselues in vaine, when they go about to please God without faith. ✣ 1. *Ioh.* 3.23. g *That is, this is the worke that God requireth, that you beleeue in me, and therefore he calleth them backe to faith.* 6 The spirituall vertue of Christ is contemned of them which are desirous of earthly miracles. ∵ *Exo.* 16.14. *Nom.* 11.7. *Psal.* 78.25. 7 Christ, who is the true & only author & giuer of eternall life, was signified vnto the Fathers in Manna. h *He denieth that Manna was that true heauenly bread, & saieth that he him selfe is that true bread, because hee feedeth vnto the true and euerlasting life. And as for that that Paul.* 1. *Cor.* 10. *calleth Manna spiritual foode, it maketh nothing against this place, for he ioyneth the thing signified with the signe: but in this whole disputation, Christ dealeth with the Iewes after their own opinion & conceit of the matter, and they had no further consideration of the Manna, but in that it fed the belly.*

heauen,

heauen, but my Father giueth you that true breade from heauen.

✣33 For the bread of God is he which commeth downe from heauen, & giueth life vnto the world.

34 Then they ſaid vnto him, Lorde, euermore giue vs this bread.

35 And Ieſus ſaid vnto them, I am that bread *i* of life: he that commeth to me, ſhall not hunger, and he that beleeueth in me, ſhall neuer thirſt.

36 But I ſaide vnto you, that ye alſo haue ſeene me, and beleeue not.

37 8 All that the Father giueth me, ſhal come to me: and him that commeth to me, I caſt not away.

38 For I came downe from heauen, not to doe mine *k* owne will, but his will which hath ſent mee.

39 And this is the Fathers will which hath ſent me, that of all which he hath giuē me, I ſhould loſe nothing, but ſhould raiſe it vp againe at ✣ laſt day.

40 And this is the will of him that ſent me, that euery man which *l* ſeeth the Sonne, and beleeueth in him, ſhould haue euerlaſting life: and *I* will raiſe him vp at the laſt day.

41 9 The Iewes then murmured at him becauſe he ſayde, I am that bread, which is come downe from heauen.

42 And they ſaide, ✣ Is not this *I*eſus that ſonne of *I*oſeph, whoſe father and mother we know? how then ſaith he, *I* came downe from heauen?

43 Ieſus then anſwered, and ſaide vnto them, Murmure not among your ſelues.

44 No man can come to me, except the Father, which hath ſent me, draw him: and I will rayſe him vp at the laſt day.

45 It is written in the ✣ *m* Prophetes, And they ſhalbe all *n* taught of God. Euery man therfore that hath

i *Which haue life, and giue life.*

8 The gifte of faith procedeth from the free election of the Father in Chriſt, after which followeth neceſſarily euerlaſting life: Therefore faith in Chriſt Ieſus is a ſure witnes of our election, & therfore of our glorificatiō, which is to come.

k *Looke aboue Chap. 5. verſ. 22.*

l *Seeing & beleeuing are ioyned together: for there is another kinde of ſeeing which is generall, which the deuils haue, for they ſee but here he ſpeaketh of that kinde of ſeeing, which is proper to the elect.*

9 Fleſh can not perceiue ſpirituall thinges, and therfore the beginning of our ſaluation commeth from God, who chaungeth our narure, ſo ✣ we being inſpired of him, may abide to be inſtructed & ſaued by Chriſt.

✣ *Mat. 13. 55.* ✣ *Iſa. 54. 13. Ier. 31. 33.* *m* *In the booke of the Prophets, for the olde Teſtament was deuided by them into three ſeuerall parts, into the Law, the Prophets, and the Holy writte.* *n* *To wit, they ſhalbe children of the Church, for ſo the Prophet Eſai expounded it, cha. 54. 13. that is to ſay, ordeined to life, Act. 13. 48. and therefore the knowledge of the heauenly truth, is the gift and worke of God, and ſtandeth not in any power of man.*

hath

hath heard, and hath learned of the Father, commeth vnto me:

46 ✣ Not that any man hath ſeene the Father, o ſaue he which is of God, he hath ſeene the Father.

47 Verely, verely I ſay vnto you, hee that beleeueth in me, hath euerlaſting life.

48 10 I am that bread of life.

49 ✝ Your fathers did eate Manna in the wildernes, and are dead.

50 p This is that bread, which commeth downe from heauen, that he which eateth of it, ſhould not die.

51 11 I am that q liuing bread, which came down from heauen: if any man r eate of this bread, hee ſhall liue for euer: and the bread that I will giue, is my fleſh, which I will giue for the life of the world.

52 12 Then the Iewes ſtroue among themſelues, ſaying, Howe can this man giue vs *his* fleſh to eate?

53 Then Ieſus ſaide vnto them, Verely, verely I ſay vnto you, Except ye eate the fleſh of the Sonne of man, & drink his blood, ye haue ſ no life in you.

54 Whoſoeuer ⁘ eateth my fleſh, and drinketh my blood, hath eternall life, and I will raiſe him vp at the laſt day.

55 For my fleſh is meat in deede, and my blood is drinke in deede.

56 He that eateth my fleſh, & drinketh my blood, t dwelleth in me, and I in him.

57 As u that liuing Father hath ſent mee, ſo liue I by the w Father, and he that eateth mee, euen he ſhall liue by mee.

✣ *Mat.* 11.27.

o *If the Sonne only hath ſeene the Father, then is he onely that can teach and inſtruct vs truely.*

10 The true vſe of Sacraments, is to aſcend frō them to ŷ thing it ſelfe, that is, to Chriſt: by the partaking of whom onely, we get euerlaſting life.

✝ *Exod.* 16.15.

p *He pointed out him ſelfe, when he ſpake theſe words.*

11 Chriſt being ſent from the Father, is the ſelf ſame vnto vs for the getting and keping of euerlaſting life, that bread and fleſh, yea meate and drink are to the vſe of this tranſitory life.

q *Which giueth life to the world.*

r *That is to ſay, whoſoeuer is partakers of Chriſt in deede, who is our foode.* 12 Fleſhe cannot put a difference betweene fleſhly eating, which is done by the helpe of the teeth, & ſpirituall eating which conſiſteth in fayth: and therefore it cōdemneth that which it vnderſtandeth not: yet notwithſtanding the trueth muſt be preached and taught.

ſ *If Chriſt be preſent, life is preſent, but when Chriſt is abſent, then is death preſent.* ⁘ 1.Cor.11.27. t *In that that Chriſt is man, he receiueth that power, which quickeneth & giueth life to them that are his, of his Father: and he addeth this word (That) to make a difference betweene him and all other fathers.* u *Chriſt his meaning is, that though he be man, yet his fleſh can giue life, not of the owne nature, but becauſe that fleſh of his liueth by the Father, that is to ſay, doth ſucke and draw out of the Father that power which it hath to giue life.*

58 This is that bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shall liue for euer.

59 These things spake he in the Synagogue, as he taught in Capernaum.

60 13 Many therefore of his disciples (when they heard this) saide, This is an hard saying: who can heare it?

61 But Iesus knowing in him selfe, that his disciples murmured at this, sayde vnto them, Doeth this offend you?

62 *What* thē if ye should see that *Sonne* of man ascend vp ✣ where he was before?

63 14 It is the ✕ spirite that quickeneth: the flesh profiteth nothing: the wordes that I speake vnto you, are spirite and life.

64 But there are some of you that beleeue not: for Iesus knew from ỹ beginning, which they were that beleeued not, and who should betray him.

65 And he saide, Therefore said I vnto you, that no man can come vnto me, except it be giuē vnto him of my Father.

66 15 From that time, many of his disciples went backe, and walked no more with him.

67 Thē said Iesus to the twelue, Will ye also go away?

68 Then Simon Peter answered him, Master, to whom shall we go? thou hast the words of eternall life:

69 And we beleeue and know that thou art that Christ that *Sonne* of the liuing God.

70 16 Iesus answered them, Haue not *I* ✣chosen you twelue, and one of you is a deuill?

71 Nowe he spake it of *Iudas Iscariot* the *sonne* of Simon: for hee it was that should betraye him, though he was one of the twelue.

13 The reason of man can not comprehend ỹ vnitie of Christ & his members: therefore let it worship and reuerēce ỹ which is better then it selfe

✣ *Chap.* 3. 13.

14 The flesh of Christ doeth therfore quickē vs because that he that is man, is God: which misterie is only comprehended by fayth, which is ỹ gift of God proper only to the elect.

✕ *Spirite, that is. that power which floweth from the Godhead, causeth the flesh of Christ, which otherwise were nothing but flesh, both to liue vnto it selfe, and vnto giue life to vs.*

15 Such is the malice of men, that they take occasiō of their own destructiō, euen of the very doctrine of saluation (vnlesse it be a few, which beleeue through the singular gift of God.) 16 The number of the professours of Christ is verie small, and among them also there be some hypocrites, and worse then all other. ✣ *Matth.* 16.

We must not confound this word chosing heare & 13. 18. Iudas is heare CHAP. *chosen to the office of an Apostle, but not to saluation as appeareth. 13. 18 for the names of the children of god are from ỹ beginning written in ỹ boke of life. Rev. 13. 8. phil. 4. 3.*

CHAP. VII.

1 Christ, after his cousins were gone vp to the feast of Tabernacles, 10 goeth thither priuilie. 12 The peoples sundrie opinion of him. 14 He teacheth in the Temple. 32 The Priestes command to take him. 41 Strife among the multitude about him. 47 and betweene the Pharises and the officers that were sent to take him, 50 and Nicodemus,

AFter these thinges, Iesus walked in Galile, and would not walke in Iudea: for the Iewes sought to kill him.

2 Now the Iewes † a feast of the Tabernacles was at hand:

3 His brethren therefore said vnto him, Depart hence, and go into Iudea, that thy disciples may see thy workes that thou doest.

4 For there is no man that doeth any thing secretly, & he himselfe seeketh to be famous. If thou doest these thinges, shewe thy selfe to the world.

5 For as yet his b brethren beleued not in him.

6 ¶ 2 Then Iesus said vnto them, My time is not yet come: but youre time is alway readie.

7 The world can not hate you: but me it hateth, because I testifie of it, that the workes thereof are euill.

8 Go ye vp vnto this feast: I will not goe vp yet vnto this feast: † for my time is not yet fulfilled.

9 ¶ These things he said vnto them, and abode still in Galilie.

10 3 But assoone as his brethren were gone vp, then went he also vp vnto the feast, not openly, but as *it were* priuily.

11 Then the Iewes sought him at the feast, and said, Where is he?

12 And much murmuring was there of him

† *Leuit.* 23. 34.

a *This feast was so called, because of the boothes and tentes which they pight of diuers kindes of boughes, & sate vnder the, seuen dayes together, al which time the feast lasted,*

1 The grace of God commeth not by inheritance, but it is a gift § commeth other wayes: wherby it commeth to passe, that oftentimes the children of God suffer more affliction by theire owne kinsfolkes, then by strangers.

b *His kinsfolke: for so vse the Hebrewes to speake.*

2 we must not folowe the foolish desires of

our friendes. † *Chap.* 8. 20. 3 An example of horrible confusion in the very bosome of the Church. The Pastors oppresse the people with terroure & feare: the people seeke Christ, when he appeareth not: when he offreth himselfe, they neglect him. Some also that know him, condemne him rashly: a very fewe thinke well of him, and that in secret.

among

among the people. Some ſaid, He is a good man: other ſaid, Nay: but he deceyueth the people.

13 Howbeit no man ſpake c openly of him for feare of the Iewes.

14 ¶ Now when d halfe the feaſt was done, Ieſus went vp into the Temple and taught.

15 And the Iewes marueiled, ſaying, How knoweth this man the Scriptures, ſeing that he neuer learned?

16 5 Ieſus anſwered them, and ſaid, e My doctrine is not mine, but his that ſent me.

17 If any man will do his will, he ſhall knowe of the doctrine, whether it be of God, or whether I ſpeake of my ſelfe.

18 6 He that ſpeaketh of him ſelfe, ſeeketh his owne glory: but he that ſeketh his glory y ſet him, the ſame is true, & no vnrighteouſnes is in him.

19 ✣ 7 Did not Moſes geue you a Lawe, & yet none of you keepeth the Lawe? ✣ Why go ye about to kill me? *Act. 7. 39.*

20 The people anſwered, and ſaid, Thou haſt a deuill: who goeth about to kill thee?

21 8 Ieſus anſwered and ſaid to them, I haue done one worke, and ye all maruaile.

22 ✣ Moſes therefore gaue vnto you circumciſion (not becauſe it is of Moſes, but of the * Fathers) and ye on the Sabath day circumciſe a man.

23 If a man on the Sabath receyue circumciſion, that the f Law of Moſes ſhould not be broken,

c *Or, boldly & freely: For the cheefe of the Iewes ſought nothing ſo much, as to bury his fame and name.*

4 Chriſt ſtriueth with goodnes againſt the wickednes of the world: in the meane ſeaſon the moſt part of men take occaſion of offence eué by the ſame, whereby they ought to haue bene ſtirred vp * to embrace Chriſt.

d *About the fourth day of the feaſt.*

5 Therefore are there fewe to whome the goſpel ſauoureth wel, becauſe the ſtudie of godlynes is very rare.

e *Looke aboue cap. 5. verſe. 22. and he ſpeaketh this after the opinion of the Iewes, as if he ſaid, My doctrine is not mine, that is, it is not his whom ye take to be a man as other are, and therefore ſet light by him, but it is his that ſent me.* 6 The true doctrine of ſaluation diſtreth from the falſe in this, that the ſame ſetteth forth the glory of God, & this by puſſing vp of mē, darkeneth the glory of God. ✣ *Exod. 24. 3 7.* None do more confidently boaſt themſelues to be the defenders of the Lawe of God, then they that do moſt impudently breake it. ✣ *Chap. 5. 18.* 8 The Sabath day (which is here ſet before vs for a rule of all ceremonies) was not appointed to hinder, but to further and practiſe gods workes: among which the loue o four neighbour is the chiefeſt. ✣ *Leuit. 12. 3.* * *Gen. 17. 10.* f *That is to ſay, if the lawe of circumciſion which Moſes gaue, be of ſo great accoumpt among ſt you, that you doubt not to circumciſe vpon the Sabbath, do you rightly reproue me for healing a man throughly?*

be ye

be ye angrie with me, becauſe *I* haue made a man euery whit whole on the Sabbath *day*?

24 ✝ 9 Iudge not g according to the appearãce, but iudge righteous iudgment.

25 ¶ 10 Then ſaid ſome of them of Ieruſalem, Is not this he, whom they go about to kill?

26 And beholde, he ſpeaketh openly, and they ſay nothing to him: do the rulers knowe in deede that this is in deede that Chriſt?

27 11 Howbeit we knowe this man whence he is: but when that Chriſt commeth, no man ſhall knowe whence he is.

28 ¶ 12 Then cryed Ieſus in the Temple as he taught, ſaying, Ye both knowe me, & know whẽce I am: yet am *I* not come of my ſelfe, but he that ſent me, is true, whome ye knowe not.

29 But *I* knowe him for *I* am of him, and he hath ſent me.

30 13 Then they ſought to take him, but no man laide handes on him, becauſe his houre was not yet come.

31 Nowe many of the people beleeued in him, and ſaid, When that Chriſt commeth, will he do mo miracles then this man hath done?

32 14 The Phariſes heard that the people murmured theſe things of him, and the Phariſes, and high Prieſtes ſent officers to take him.

33 Then ſaid Ieſus vnto them, Yet am *I* a litle while with you, & thẽ go *I* vnto him that ſent me.

34 ✝ Ye ſhall ſeeke me, and ſhall not find *me*, and where *I* am, can ye not come.

35 Then ſaid the *I*ewes among themſelues, Whither will he go, that we ſhall not finde him? Will he go vnto them that are *b* diſperſed among the Grecians, and teach the Grecians?

✝ *Deut.1.16.*

g We muſt iudge according to ỹ trueth of things leaſt the perſõs of men do turne vs and carry vs away.

g *By the ſhew that I make: for I ſeeme to be but an abiect and raſcal of Galile, & a carpẽters ſonne, whom no mã maketh accompt of: but marke the matter it ſelfe wel, and iudge the tree by the fruite.*

10 Many do marueliỹ the endeuours of the enemies of God haue no ſucceſſe: yet in the meane ſeaſon they do not acknowledge the vertue & power of God.

11 Men are very wiſe to procure ſtops & ſtayes to themſelues.

12 The trueth of Chriſt doth not hang vpõ ỹ iudgmẽt of mã.

13 The wicked can not do what they liſt, but what God hath appoynted.

14 As the kingdome of God increaſeth, ſo increaſeth the rage of his enemies, till at the leng̃th they in vaine ſeeke for thoſe bleſſings, abſẽt, which they diſpiſed whẽ thy were preſẽt. ✝ *Ioa.13. 33. hword for word (to the diſperſion of the Gentiles or Greciãs) & vnder the name of the Greeks he vnderſtãdeth the Iewes which were diſperſed amõgſt the Gentiles, 1.Pet.1.1*

36 What saying is this ȳ he said, Ye shal seek me, & shal not find *me*? and where *I* am, can not ye cõe?

37 15 Now in the *i* last *and* ✣ greate day of the feast, Iesus stoode and cryed, saying, If any man thirst, let him come vnto me, and drinke.

38 He that beleeueth in me, ✣ as saith the *k* Scripture, out of his bellie shall flow riuers of water of life.

39 (*v* This spake he of the *S*pirit which they that beleeued in him, should receyue: for the *l* holy Ghost was not yet *geuen*, because that *I*esus was not yet *m* glorified.)

40 16 So many of the people, when they heard this saying, said, ✣ Of a trueth this is that Prophet.

41 Other said, This is that Christ: and some said, But shall that Christ come out of Galile?

42 ✣ Saith not the Scripture that that Christ shall come of the seede of Dauid, and out of the towne of Beth-leem, where Dauid was?

43 So was there dissension among the people for him.

44 And some of them would haue taken him, but no man laid handes of him.

45 17 Then came the officers to the hie Priests and Pharises, and they said vnto them, Why haue ye not brought him?

46 The officers answered, Neuer man spake like this man.

47 Then answered them the Pharises, Are ye also deceyued (seduced)?

48 18 Doeth any of the rulers, or of the Pharises beleue in him?

15 There are two principles of our salnatiõ: the one is, to be throughly touched with a true feeling of our extreme pouertie: the other, to seeke in Christ only (whom we catch hold õ by faith) the aboũdance of all good things.

i The last day of the feast of Tabernacles, that is, the eight day, was as high a day as the first.

✣ *Leuit.23.36. Deut.18.15.*

k This is not read word for word in any place, but it seemeth to be taken out of many places: where mention is made of the giftes of the holy Ghost, as Ioel.2. Esa.44. but especially in Esa.55.

v Ioel.2.38. Act.2.17.

l What is meãt by the holy Ghost, he expressed a little before, speaking of the Spirit which they that beleued in him should receyue. So that by the name of holy Ghost, are meant the vertue and mightie workings of the holy Ghost. m *That is, those things were not yet seene & perceyued, which were to shewe & set forth the glorie of the only begotten.* 16 There is contentiõ euen in the Church it selfe about the cheefe poynt of religion: neither hath Christ any more cruel enemies, than those that occupie the seate of trueth: yet can not they do what they would. ✣ *Deut.18.15.* ✣ *Mich.5.2. Mat.2.5.* 17 God from heauen scorneth such as are his sonnes enemies. 18 False pastors are so fond and foolish, that they esteeme the Church of God according to the multitude and outward shewe.

49 But

49 But this people, which know not the Lawe, are curſed.

50 Nicodemus ſaid vnto them, (✣ he that came to Ieſus by night, and was one of them.)

51 Doth our Lawe iudge a man before it heare him, † and know n what he hath done?

52 They anſwered, and ſaid vnto him, Art thou alſo of Galile? Search and looke: for out of Galile ariſeth no Prophet.

53 19 And euery man went vnto his own houſe.

✣ *Chap.3.2.*

† *Deut.17.8. and 19.15.*

n *What he hath committed, who is accuſed.*

19 There is no counſell againſt the Lord.

CHAP. VIII.

3 The woman taken in adulterie, 11 hath her ſinnes forgiuen her. 12 Chriſt the light of the world. 19 The Phariſes aske where his Father is. 39 The ſonnes of Abraham. 42 The ſonnes of God. 44 The deuil the father of lying. 56 Abraham ſawe Chriſtes day.

1 ANnd Ieſus wēt vnto the mount of Oliues,
2 And early in the morning came again into the Temple, & all the people came vnto him, and he ſate downe, and taught them.

3 1 Then the Scribes, and the Phariſes brought vnto him a woman, taken in adulterie, and ſet her in the middes,

4 And ſaide vnto him, Maſter, we founde this woman committing adulterie, euen in the verie acte.

5 ✣ Now Moſes in our Law commaunded, that ſuch ſhould be ſtoned: what ſaieſt thou therefore?

6 And this they ſayde to tempt him, that they might haue, whereof to accuſe him But Ieſus ſtouped down, & with his finger wrote on the ground.

7 2 And while they continued asking him, he liſt himſelfe vp, & ſaid vnto them, * Let him that is among you without ſinne, caſt the firſt ſtone at her.

8 And againe he ſtouped downe, and wrote on the grounde.

9 And when they heard it, beeing accuſed by their owne conſcience, they went out one by one, beginning at the eldeſt euē to the laſt: ſo Ieſus was left alone, and the woman ſtanding in the middes.

1 Whiles the wicked goe about to make a ſnare for good men, they make a ſnare for them ſelues.

✣ *Leuit.20.10.*

2 Againſt hypocrites which are very ſeuere iudges againſt other men, and flatter thēſelues in their owne ſinnes.

* *Deut.17.7.*

3 Christ would not take vpō him the ciuill Magistrates office: he contented him selfe to bring sinners to faith and repentance.

4 The worlde which is blinde in it self, can not come to haue any light but in Christ onely.

✣ *Chap.* 1. 5. & 9. 5.

5 Christ is without al exceptiō, the best witnes of the trueth, for he was sent by his Father for that purpose, and was by him approued to the worlde by infinite miracles.

a *Thou beareſt witnes of thy ſelfe, which thing by all mens opinion is naught, and for a man to commend himſelf is very diſcommendable.*

✣ *Chap.* 5. 31.

b *That which he denied afore,* Chap. 5. 31. *muſt be taken by a maner of gramming, for in that place he framed himſelfe ſomewhat to the humour of his hearers which acknowledged nothing in Christ but his humanitie, and therefore he was content they ſhould ſet light by his owne witneſſe, vnleſſe it were otherwiſe confirmed. But in this place he ſtandeth for the maintenance of his Godhead, and praiſeth his Father, who is his witneſſe, and agreeth with him.* c *I doe nowe only teach you, I condemne no man: but yet if I liſt to doe it, I might lawfully doe it, for I am not alone, but my Father is with me.* ∵ *Deut.* 17. 6. & 19. 15. *Mat.* 18. 16. 2. *Cor.* 13. 1. *Heb.* 10. 28. d *The Godhead is plainely diſtinguiſhed from the manhood, elſe there were not two witneſſes: for the partie accuſed is not taken for a witnes.* 6 No man can knowe God, but in Christ only. e *This was ſome place appointed for the gathering of the offrings.*

10 3 When Iesus had lift vp him selfe againe, and saw no man, but the woman, hee sayd vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Iesus said, Neither do I condemne thee: go and sinne no more.

12 4 Then spake Iesus againe vnto them, saying, I ✣ am that light of the worlde: hee that followeth me, shall not walke in darkenesse, but shall haue that light of life.

13 5 The Pharises therfore said vnto him, a Thou beerest record of thy selfe: thy record is not true.

14 ✣ Iesus answered, and sayde vnto them, b Though I beare recorde of my selfe, *yet* my recorde is true: for *I* know whence *I* came, and whither I goe: but ye can not tell whence I come, and whither I goe.

15 Ye iudge after the flesh: *I* c iudge no man.

16 And if I also iudge, my iudgement is true: for *I* am not alone, but *I*, and the Father, that sent me.

17 And it is also written in your Law, ∵ that the testimonie of two men is true.

18 d I am one that beare witnes of my selfe, and the Father that sent me, beareth witnesse of me.

19 6 Then sayd they vnto him, Where is that Father of thine? Iesus answered, Ye neither know me, nor that Father of mine. If ye had knowen me, yee should haue knowen that Father of mine also.

20 These wordes spake Iesus in the e treasurie,

as he taught in the Temple, and no man laide hands on him: 7 for his houre was not yet come.

21 8 Then ſaid Ieſus againe vnto them, I goe my way, & ye ſhal ſeeke me, & ſhall die in your ſinnes. Whither I goe, can ye not come.

22 Then ſaide the Iewes, Will he kill himſelfe, becauſe he ſaith, Whither I goe, can ye not come?

23 And he ſaid vnto them, Ye are from beneath, I am from aboue: ye are of this world, I am not of this world.

24 I ſaide therefore vnto you, That ye ſhall die in your ſinnes: for except ye beleeue that I am he, ye ſhall die in your ſinnes.

25 9 Then ſaid they vnto him, Who art thou? And Ieſus ſaide vnto them, Euen *f* the ſame thing that I ſaid vnto you from the beginning.

26 10 I haue many things to ſay, and to iudge of you: but he that ſent me, is true, and the things that I haue heard of him, thoſe ſpeake I to the world.

27 11 They vnderſtoode not that he ſpake to them of the Father.

28 Then ſaid Ieſus vnto them, When ye haue lift vp the Sonne of man, then ſhall ye know that I am he, and that I do nothing of my ſelfe, but as my father hath taught me, ſo I ſpeake theſe things.

29 For he that ſent me, is with me: the Father hath not left me alone, becauſe I do alwayes thoſe things that pleaſe him.

30 ¶ As he ſpake theſe things, many beleeued in him.

31 12 Then ſaid Ieſus to the Iewes which beleeued in him, If ye continue in my word, ye are verely my diſciples,

32 And ſhall knowe the trueth, and the trueth ſhall *g* make you free.

7 We liue and die at the pleaſure of God and not of mé. Therfore this one thing remaineth, that we go forward conſtãtly in our vocation.

1 Becauſe that men do naturally abhorre heauenly things, no man can be a fit diſciple of Chriſt, vnleſſe the ſpirit of god frame him: in the meane ſeaſon notwithſtãding, the world muſt of neceſſitie periſhe, becauſe it refuſeth the life that is offred vnto it.

9 He ſhal at the length knowe who Chriſt is, which wil diligently heare what he ſaith.

f *That is,* I am Chriſt, and the Sauiour, for ſo I tolde you from the beginning that I was.

10 God is the reuenger of Chriſts doctrine

deſpiſed. 11 Euen the contempt of Chriſt maketh for his glorie, which thing his enimies ſhall feele at length to their great ſmart.

12 The true diſciples of Chriſt continue in his doctrine, that profiting more and more in the knowledge of the trueth, they may be deliuered from the moſt grieuous burden of ſinne, into the true libertie of righteouſneſſe and life. g *From the ſeruerie of ſinne.*

33 *b* They answered him, Wee be *i* Abrahams seede, & were neuer bound to any man: why saiest thou then Ye shalbe made free? Esa. 49. 24.

34 Iesus answered them, Verely, verely I say vnto you, that whosoeuer committeth sinne, is the ✣ seruant of sinne.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

✣ 36 If that Sonne therefore shall make you free, ye shalbe free in deede.

37 I know that ye are Abrahams seede, but ye seeke to kill me, because my word hath no place in you.

38 I speake that which I haue seene with my Father: and yee doe that which ye haue seene with your father.

39 They answered, and said vnto him, Abraham is our father. Iesus said vnto them, If ye were Abrahams children, ye would do ỹ workes of Abraham.

40 But now ye goe about to kill me, a man that haue told you the trueth, which I haue heard of God: this did not Abraham.

41 Ye do the workes of your father. Then saide they to him, We are not borne of fornication: wee haue one father, which is God.

42 Therefore Iesus said vnto thē, If God were your Father, then would ye loue me: for I proceded forth, and came from God, neither came I of my selfe, but he sent me.

✣ 43 Why doe ye not vnderstand my *k* talke: because ye can not heare my word.

44 ✣ Ye are of your father the deuill, and the lustes of your father ye will doe: hee hath bene a murtherer from the *l* beginning, & *m* abode not in the *n* truth, because there is no trueth in him. When hee speaketh a lie, then speaketh he of his *o* owne: for he is a liar, and the *p* father thereof.

45 And

h *Some of the multitude, not they that beleeued: for this is not the speach of men that consent vnto him, but of men that are against them.*

i *Borne and begotten of Abrahā.*

✣ *Rom. 9. 20.*

2 *Pet. 2. 19.*

13 Our wicked maners declare, that we are plainly borne of a diuelish nature But we are chāged, & made of the housholde of God according to the couenant which he made with Abraham by Christ only apprehended & laid holde on by faith which faith is knowen by a godly and honest life.

k *Or language, as though he said, you do no more vnderstand what I say then if I spake a strange & an vnknowen language to you.*

✣ *1. Iohn. 3. 8.*

l *From the beginning of the world: for as sone as man was made, the deuil cast him headlong into death.*

m *That is, continued not constantly, or remained not.*

n *That is, truthfulnes & vprightnes, that is he kept not his creation.*

o *Euen of his owne head and of his owne braine or disposition.*

p *The author thereof.*

45 And becauſe I tell you the truth, ye beleeue me not.

46 14 Which of you can rebuke me of ſinne? & if I ſay the truth, why do ye not beleeue me?

47 He that is of God, heareth Gods wordes: ye therefore heare them not, becauſe ye are not of God. *Iere. 6. 10. ‖ 20. How are they then the church.*

48 15 Then anſwered the Iewes, and ſaid vnto him, Say we not well that thou art a Samaritane, & haſt a deuill?

49 Ieſus anſwered, I haue not a deuill, but I honour my Father, and, ye haue diſhonored me.

50 And I ſeeke not mine owne praiſe: but there is one *q* that ſeeketh it, and iudgeth.

51 16 Verely, verely I ſay vnto you, If a man keepe my word, he ſhall neuer *r* ſee death.

52 17 Then ſaid the Iewes to him, Nowe knowe we that thou haſt a deuill. Abraham is deade, and the prophets: and thou ſayeſt, If a man keepe my word, he ſhall neuer taſt of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whome makeſt thou thy ſelfe?

54 18 Ieſus anſwered, If I honour my ſelf, mine honour is *ſ* nothing worth: it is my father that honoureth me, whom ye ſay, that he is your God.

55 19 Yet ye haue not knowē him: but I know him, and if I ſhould ſay I know him not, I ſhoulde be a liar like vnto you: but I knowe him, and keepe his word,

56 20 Your father Abraham *t* reioyced to ſee my *u* day, and he *x* ſaw it, and was glad.

14 Chriſt did throughly execute the office, that his Father inioyned him ✣ 1. *Iohn. 4. 6.*

15 The enemies of Chriſt make their brauerie for a while, but the Father will appeare at his time to reuenge the reproch ỹ is done vnto him in ỹ perſon of his ſonne.

q *That is, that will reuenge both your deſpiſing of me, & of mine.*

16 The only doctrine of the Goſpel apprehēded by faith, is a ſure rēedie againſt death.

r *That is, he ſhall not feele it. For euē in the middeſt of death, the faithfull ſee life.*

17 Againſt thē which abuſe the glorie of the Sainctes, to darken Chriſtes glorie.

18 There is nothing further off from all ambition thē Chriſt, but his Father hath ſet him aboue all things. ſ *This is ſpoken by manner of a gratulation: as if he ſaid, be it ſo, let this report which I giue of my ſelfe, be of no force: yet there is another that glorifieth me, that is, that honoureth my name.* 19 There is no right knowledge of God, without Chriſt, neither any right knowledge of Chriſt without his word. 20 The vertue of Chriſt ſhewed it ſelfe through all former ages in ỹ fathers, for they ſawe in the promiſes, that he ſhould come, & did very ioyfully lay hold of him with a liuely faith. t *Was verie deſirous.* u *A day is a ſpace that a man loueth or doth any notable act, or ſo forth any great thing.* x *With the eyes of faith, Heb. 11. 13.*

57 Then ſaid the Iewes vnto him Thou art not yet fiftie yeare olde, and haſt thou ſeene Abraham?

58 Ieſus ſaid vnto them, Verely, verely I ſay vnto you, before Abraham was ỽ I am.

59 21 Then tooke they vp ſtones, to caſt at him, but Ieſus hid himſelfe, & went out of the Temple: And he paſſed through the middes of them, and ſo went his way.

ỽ *Chriſt as he was God, was before Abrahã: and he was the Lambe ſlaine from the beginning of the world.*

21 zeale without knowledg, breaketh out at length into a moſt opẽ madnes: & yet ỽ wicked cãnot doe what they liſt.

CHAP. IX.

1 Chriſt giueth ſight on the Sabbath day, to him that was borne blinde: 13 Whom, after he had long reſoned againſt the phariſies, 22 35 and was caſt out of ỽ Sinagogue, 36 Chriſt endureth with the knowledge of the euerlaſting light.

1 AND as Ieſus paſſed by, he ſaw a man which was blind from his birth.

2 And his diſciples asked him, ſaying, Maſter, who did ſinne, this man, or his parents, that he was borne blinde?

3 Ieſus anſwered, *a* Neither hath this man ſinned nor his parents, but that the workes of God ſhould be ſhewed on him.

4 21 I muſt worke the works of him that ſẽt me while it is *b* day: the night cometh when no man can worke. *Eccl. 11. 6*

5 As long as I am in the world, ✣ I am the light of the world.

6 3 Aſſoone as he had thus ſpoken, he ſpat on the grounde, and made clay of the ſpittle, & anointed the eyes of the blinde with the clay,

7 And ſaide vnto him, Goe waſh in the poole of Siloam (which is by interpertation, Sent.) He went

1 Sinne is the beginning euen of all bodily diſeaſes, and yet doeth it not followe, that God alway reſpecteth their ſinnes, whom he moſt ſharply puniſheth,

a Chriſt reſoneth heare, as his diſciples thought, which preſuppoſe that there come no diſeaſes but for ſinnes only: wherevpon he anſwereth that there was an other cauſe of this mans blindnes, and that was, that God his worke might be ſeene.

2 The workes of Chriſt, are as it were a light, which lighte ỽ darkenes of ỽ world. b *By (day) is meant the light, that is, the Light ſome doctrine of the heauenly truethe: and by night is meant the darknes which commeth by the obſcuritie of the ſame doctrine.* ✣ *Chap. 19. & 8. 12. & 12. 35.* 3 Chriſt healing the man borne blinde, by taking the ſigne of clay, and afterward ỽ ſigne of the fountaine of Siloam (which ſignifieth Sent) ſheweth that as he at the beginning made man, ſo doeth he againe reſtore both his body and ſoule: & yet ſo, ỽ he himſelfe cõmeth firſt of his owne accord to heale vs.

his

his way therefore, and waſhed, and came againe ſeeing.

8 4 Now the neighbours and they that had ſeene him before, when he was blinde, ſaide, Is not this he that ſate and begged?

9 Some ſaid, This is he: and other ſaid, He is like him: but he himſelfe ſaid, *I* am he.

10 Therefore they ſaid vnto him, How were thine eyes c opened?

11 He anſwered and ſaid, The man that is called Ieſus, made claye, and anoynted mine eyes, and ſaid vnto me, Go to the poole of Siloam and waſh. So *I* went and waſhed, and receyued ſight.

12 Then they ſaid vnto him, Where is he? He ſaid, I can not tell.

13 ¶ They brought to the Phariſes him that was once blinde.

14 And it was the *Sabath day*, when *I*eſus made the claye, and opened his eyes.

15 Then againe the Phariſes alſo asked him, how he had receyued ſight. And he ſaid vnto them, He laid clay vpon mine eyes, & I waſhed & do ſee.

16 5 Then ſaid ſome of the Phariſes, This man is not of God, becauſe he keepeth not the *Sabath day*. Others ſaid, How can a man that is a ſinner, do ſuch miracles? and there was a diſſenſion among them.

17 Then ſpake they vnto the blinde againe, What ſayeſt thou of him, becauſe he hath opened thine eyes? And he ſaid he is a Prophet.

18 Then the *I*ewes did not beleeue him (that he had bene blinde, and receyued his ſight) vntill they had called the parents of him that had receyued ſight.

19 And they asked them, ſaying, *I*s this (that) youre ſonne, whome ye ſay was borne blinde? How doeth he now ſee then?

20 His parents anſwered them, and ſaid, We knowe that this is (that) our ſonne, & that he was borne blinde.

21 But

4 A true image of all men, who as they are of nature blinde, doe neither themſelues receyue the light that is offered vnto thē, nor ſuffer it in other, and yet make a great adoe amongſt themſelues.

c *This is an Hebrewe kinde of ſpeach, for they call a mans eyes ſhut, when they can not receyue any light: And therefore they are ſaid to haue their eyes opened, which of blind men are made to ſee.*

5 Religion is not aſſaulted by any meanes more then by pretence of religion: but the more it is preſſed downe, the more it riſeth vp.

21 But by what meanes he now seeth, we know not: or who hath opened his eyes, can we not tell: he is olde ynough: ask him: he shall answere for him selfe.

22 These words spake his parents, because they feared the Iewes: for the Iewes had ordeined alreadie, that if any man did confesse that he was Christ, he should be *excommunicate* out of the synagogue.

23 Therefore said his parents, He is old ynough: aske him.

24 Then againe called they the man that had bene blinde, and said vnto him, [d] Geue glory vnto God: we knowe that this man is a [e] sinner.

25 Then he answered, and said, Whether he be a sinner or no, I can not tell: one thing I knowe, that I was blind, and now I see.

26 Then said they to him againe, What did he to thee? how opened he thine eyes?

27 He answered them, I haue tolde you already, and ye haue not heard it: wherefore would ye heare it againe? will ye also be his disciples?

28 Then reuiled they him, and said, Thou art his disciple: we be Moses disciples.

29 We know that God spake with Moses: but this man we knowe not from whence he is.

30 The man answered, and said vnto them, Doutlesse, this is a merueilous thing, that ye know not whence he is, and yet he hath opened mine eyes.

31 Now we knowe that God heareth not sinners: but if any man be a worshipper of God, and doth his will, him heareth he.

32 Since the world began, was it not heard that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, he could haue done nothing.

34 They answered, and said vnto him, [f] Thou arte altogether borne in sinnes, and doest thou teach

d *A solemne order, whereby men were constrayned in olde time to acknowledge theire faulte before God, as if they should saye, Consider thou art before God, who knoweth the whole matter, and therefore see thou reuerence his maiestie, & do him this honour rather to confesse the whole matter openly, then to lie before him, Iosh. 7. 19. 1. Sam. 6. 5.*

e *He is called a sinner in the Hebrew tonge, which is a wicked man, and nature is as it were an arte of sinning.*

6 Proud wickednes must needes at length breake foorth, which in vaine, lyeth hid vnder a zeale of godlynes.

f *Thou art neught euen from thy cradle, and as we vse to say, there is no shrizing in thee but sinne.*

teach vs? so they cast him out.

35 7 Iesus heard that they had cast him out: and when he had founde him, he saide vnto him, Doest thou beleeue in the Sonne of God?

36 He answered, and said, Who is he, Lord, that I might beleeue in him?

37 And Iesus saide vnto him, Both thou hast seene him, and he it is that talketh with thee.

38 Then he saide, Lord, I beleeue, and worshipped him.

39 8 And Iesus sayde, I am come vnto g iudgement into this world, ỹ they bwhich see not, might see: & that they ✣ which see, might be made blinde.

40 And some of the Pharises which were with him, heard these things, and sayd vnto him, Are wee blinde also?

41 Iesus saide vnto them, If ye were blinde, ye shoulde not haue sinne: but nowe ye say, VVe see: therefore your sinne remaineth. Iho. 22. 15. 22.

7 Most happie is their state, which are cast furthest out of the Church of ỹ wicked (which proudly boast them selues of the name of the Church) that Christ may come neerer to them.

8 Christ doeth lighten all them by ỹ preaching of the Gospell, which acknowledge their own darkenesse, but such as seeme to them selues to see cleerely enough, those he

altogether blindeth: of which sort are they oftentimes, which haue the hiest place in the Church. g *With great power and authoritie, to do what is righteous and iust: as if he sayd, these men take vpon them to gouerne the people of God after their owne lust, as though they saw all things, and no man but they: but I will rule farre otherwise then these men doe: for whom they accompt for blinde men, them will I lighten, and such as take them selues to be wisest, them will I arowne in most grosse darkenesse of ignorance.* h *In these wordes (of seeing and not seeing) there is a secret taunting and checke to the Pharises: for they thought all men blinde but them selues.*

✣ *Chap. 3. 17. & 12. 47.*

CHAP. X.

1 Christ prooueth that the Pharises are the euill shepherds, 8 and by many reasons, that himselfe 11. 14 is the good shepherd: 19 And thereof dissension ariseth. 31 They take vp stones, 39 and go about to take him, but he escapeth.

1 VErely, I verely I say vnto you, He that entreth not in by the dore into the sheepefolde, but climeth vp another way, he is a thiefe and a robber. *Heb. 5. 4. ✣ Iere. 30. 21.*

2 But hee that goeth in by the dore, is the shepherd of the sheepe.

1 Seeing that by Christ onely we haue accesse to ỹ Father, there are neither other true shepherds, thē those which come to Christ them selues and bring other thither also, neyther is any to bee thought the true sheepefolde, but that which is gathered to Christ.

3 To

3 To him the a porter openeth, and the sheepe heare his voyce, and hee calleth his owne sheepe by name, and leadeth them out.

4 And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe follow him: for they know his voyce.

5 And they will not follow a stranger, but they flee from him: for they knowe not the voyce of strangers. Num. 16. 40. & 17. 7.

6 This b parable spake Iesus vnto them: but they vnderstoode not what things they were which hee spake vnto them.

7 Then saide Iesus vnto them againe, Verely, verely I say vnto you, I am that dore of the sheepe. Can. 4. 12.

8 All, that c euer came before me, are theeues and robbers: but the sheepe did not heare them.

9 I am that doore: by me if any man enter in, he shall be saued, and shall d go in, and go out, and finde pasture. As chap. 11. 12.

10 The theefe commeth not, but for to steale, and to kill, and to destroy: I am come that they might haue life, and haue it in abundance.

11 ✣ I am that good shepherd: that good shepherd giueth his life for his sheepe. 2 Cor. 12. 15.

12 But an hireling, & he which is not the shepherd, neither the sheepe are his owne, seeth the wolfe comming, & he leaueth the sheepe, & fleeth, & the wolfe catcheth them, & scattereth the sheepe.

13 So the hireling fleeth, because he is an hireling, and careth not for the sheepe.

14 I am that good shepherde, and knowe mine, and am knowen of mine.

15 As the Father e knoweth me, so know I the Father: and I lay downe my life for my sheepe.

a In those dayes they vsed to haue a seruant alwayes sitting at the dore, & therfore he speaketh after the maner of those dayes.

b This word (parable) which the Euangelist vseth here, signifieth a darke kinde of speach, whē words are taken from their naturall meaning, to signifie another thing to vs.

c These large termes must be applied to the matter he speaketh of. And therefore when he calleth himselfe the dore, he calleth all them theeues & robbers which take vpon them this name of Doore, which none of the Prophets can: for they shewed the sheepe that Christ was the dore.

d That is, shall liue safely: So vse the Iewes to speake, as Deu. 28. 6. and yet there is a peculiar alluding to the shepheards office. ✣ Esai. 40. 11. Ezech. 34. 23. e Loueth me, alloweth me.

3 Only Christ is the true pastor, and that onely is the true Church, which acknowledgeth him to be properly their onely pastour: To him are opposite, theeues which feede not the sheepe, but kill them: and hirelings also, which forsake the flocke in time of danger, because they feede it onely for their owne profite and gaines.

16 4 Other ſheepe I haue alſo, which are not of this folde: them alſo muſt I bring, and they ſhall heare my voyce: and ✣ there ſhall be *f* one ſheepefold, *and* one ſhepheard.

17 5 Therfore doth my Father loue me, becauſe *g* I lay downe my life, that I might take it againe.

18 No man taketh it frō me, but I lay it downe of my ſelfe: I haue power to lay it downe, and haue power to take it againe: this ⁘ commaundement haue I receiued of my Father.

19 ¶ 6 Then there was a diſſenſion againe among the *I*ewes for theſe ſayings,

20 And many of them ſaid, He hath a deuil, and is madde, why heare ye him?

21 Others ſaid, Theſe are not the words of him that hath a deuill: can the deuill open the eyes of the blinde?

22 And it was at Hieruſalem the *feaſt of the h* Dedication, and it was winter. *See Nehem. 12. 27*

23 7 And Ieſus walked in the Temple, in Solomons porche.

24 Then came the *I*ewes round about him, and ſaid vnto him, How long doſt thou make vs doubt? *I*f thou be that Chriſt, tell vs plainly.

25 8 *I*eſus anſwered them, *I* told you, and ye beleeue not: the woorkes that *I* doe in my Fathers Name, they beare witnes of me.

26 9 But ye beleeue not: *i* for ye are not of my ſheepe, as *I* ſaid vnto you.

27 My ſheepe heare my voyce, and I knowe them, and they folow me,

28 And *I* giue vnto them eternall life, and they

4 The calling of the Gentiles.
✣ *Ezech. 37. 22.*
f The certaine marke of the Catholike Church throughout all the worlde, which hath one head, that is Chriſt the onely keeper, and onely ſhepheard of it.
5 Chriſt is by the decree of the Father, ỹ only true ſhepheard of the true Church, for he willingly gaue his life for his ſheepe, & by his owne power roſe again to life
✣ *Eſa. 53. 7.*
g He ſpeaketh in the time that neare vs, becauſe Chriſtes whole life, was as it were a perpetual death.
⁘ *Act. 2. 24.*
6 The Goſpel diſcouereth hypocriſy, & therfore the world muſt needs rage whē it cōmeth forth.
h The feaſt of the Dedication was inſtituted by Iudas Maccabeus & his brethren, after the reſtoring of Gods true religiō, by the caſting out of Antiochus his garriſon, 1. Macc. 4. 59. 7 The vnbeleeuers & proud men, accuſe the Goſpel of darknes, which darknes in deed, is within themſelues.
8 The doctrine of the Goſpell is prooued from heauen by two witneſſes: both by the puritie of the doctrine, & by miracles. 9 It is no maruell ỹ ther doe but a few beleeue, ſeeing that all men are by nature vntamed beaſts; yet notwithſtanding God hath his, which he turneth into ſheepe, & committeth them vnto his Sonne, and preſerueth them againſt the crueltie of all wilde beaſts. *i He giueth a reaſon why they beleeue not, to wit, becauſe they are none of his ſheepe.*

So that our ſaluation can neither bee mon nor loſt by vs.

ſhal neuer periſh, neither ſhal any plucke them out of mine hand.

29 My Father which gaue *them* me, is greater then all, and none is able to take them out of my Fathers hand.

30 *I* and my Father are one.

✤ *Chap.8.59.*

10 Chriſt proueth his dignitie by diuine works

31 ✤ 10 Then the Iewes againe tooke vp ſtones, to ſtone him.

k *Through my Fathers authoritie and power.*

32 Iesus anſwered them, Many good woorkes haue I ſhewed you from my k Father: for which of theſe workes do ye ſtone me?

33 The Iewes anſwered him, ſaying, For the good worke we ſtone thee not, but for blaſphemy, and that thou being a man, makeſt thy ſelfe God.

✤ *Pſal.82.6.*

34 Iesus anſwered them, Is it not written in your Lawe, ✤ I ſaid, Ye are gods?

l *Voyde and of none effect.*

35 If he called them gods, vnto whom the word of God was *giuen*, and the Scripture can not bee l broken,

36 Say ye of him, whom the Father hath ſanctified, & ſent into the world, Thou blaſphemeſt, becauſe I ſaid, *I* am the Sonne of God?

37 If *I* do not the workes of my Father, beleeue me not.

38 But if *I* do, then though ye beleeue not me, *yet* beleeue the workes, that ye may know and beleeue, that the Father *is* in me, and *I* in him.

11 Chriſt fleeth danger, not of miſtruſt, not for feare of death, not that he would be idle, but to gather a Church in an other place.

39 11 Againe they went about to take him: but he eſcaped out of their hands,

40 And went againe beyonde Iordan, into the place where Iohn firſt baptized, and there abode.

41 And many reſorted vnto him, & ſaid, Iohn did no miracle: but all thinges that Iohn ſpake of this man, were true.

42 And many beleeued in him there.

CHAP. XI.

1 Chriſt, to ſhew that he is 25 the life & the reſurrection, 14 commeth to Lazarus being dead, 17. 34 & buried, 43 & raiſeth him vp. 47 As the Prieſts were conſulting together, 49 Caiphas 50 propheſieth that one

must

must die for the people. 56. 57 They commaunde to seeke Christ out, and to take him.

1 AND a certaine man was sick, *named* Lazarus of Bethania, the *a* towne of Mary, and her sister Martha.

2 (And it was that ✣ Mary which anoynted the Lord with oyntment, and wiped his feete with her heare, whose brother Lazarus was sicke.)

3 Therefore *his* sisters sent vnto him, saying, Lord, behold, he whome thou louest, is sicke.

4 When Iesus heard it, he said, This sicknes is not vnto *b* death, but for the glory of God, that the Sonne of God might be glorified thereby.

5 ¶ Now Iesus loued Martha and her sister, and Lazarus.

6 2 And after he had heard that he was sicke, yet abode he two dayes still in the same place where he was.

7 Then after that, said he to his disciples, Let vs go into Iudea againe.

8 3 The disciples said vnto him, Master, the Iewes lately sought to ✣ stone thee, and doest thou go thither againe?

9 Iesus answered, Are ther not *c* twelue houres in the day? If a man walke in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walke in the night, he stumbleth because there is no light in him.

11 These things spake he, and after he saide, vnto them, Our friend Lazarus *d* sleepeth, but I go to wake him vp. *From sleape.*

12 Then said his disciples, Lord if he sleepe, he shalbe safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall sleepe.

14 Then said Iesus vnto them playnly, Lazarus is dead.

1 Christ in restoring the stinking carcase of his frend to life, sheweth an example both of his mightie power, & also of his singular good will towarde men: which is also an image of the resurrection to come.

a *Where his sisters dwelt.*

✣ *Chap.* 12.3 *Mat.* 26.7

b *That is to say, sent for the purpose to kill him.*

2 In that, that God seemeth sometimes to linger in helping of vs, he doeth it both for his glory, & for our saluatiō, as the faling out of the matter in the end, plainly proueth.

3 This only is the sure and right way to life to folowe God boldly without feare, who calleth vs and shineth before vs in the darknes of this world.

✣ *Chap.* 7 30. & 8.59. & 10.33. c *All things are fitly wrought and brought to passe in their season.* d *The Iewes vsed a milder kind of speach, and called death a sleepe, whereupon in other languages the place of burial, where the dead are laide waiting for the resurrection, is caled a sleeping place.*

15 And

15 And I am glad for your ſakes, that I was not there, that ye may beleue: but let vs go vnto him.

16 Then ſaid Thomas (which is called Didymus) vnto his fellow diſciples, Let vs alſo go, that we may dye with him.

17 ¶ Then came Ieſus, and founde that he had lien in the graue foure dayes alreadie.

18 (Now Bethania was neere vnto Hieruſalem, about ſiftene furlongs off.)

19 And many of the Iews were come to Martha & Marie to comfort them for theire brother.

20 Then Martha: when ſhee hard that Ieſus was comming, went to meete him, but Marie ſate ſtill in the houſe.

21 Then ſaid Martha vnto Ieſus, Lord, if thou hadeſt bene here, my brother had not bene deade.

22 But nowe I knowe alſo, that whatſoeuer thou askeſt of God, God will geue it thee.

23 Ieſus ſaid vnto her, Thy brother ſhall e riſe againe.

24 Martha ſaid vnto him, I knowe that he ſhall riſe againe ✣ in the reſurrection at the laſt day.

25 Ieſus ſaid vnto her, I am the reſurrection and the life: ✣ he that beleueth in me, though he were deade *yet* ſhall he liue.

26 And whoſoeuer liueth, and beleeueth in me ſhall neuer dye: Beleeueſt thou this?

27 She ſaid vnto him, Yea, Lord, I beleeue that thou art that Chriſt that Sonne of God, which ſhould come into the world.

28 ¶ And when ſhe had ſo ſaide, ſhe went her way, & called Marie her ſiſter ſecretly, ſaying, The Maſter is come, and calleth for thee.

29 And when ſhe heard it, ſhe aroſe quickly, & came vnto him.

30 For Ieſus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the houſe, and comforted her, when they ſawe Marie, that

4 God who is the maker of nature, doeth not condemne natural affections, but ſheweth that they ought to be examined by the rule of faith.

e *That is, ſhall recouer life againe.*

✣ *Chap.5.29 Luke.14.14.*

✣ *Chap.6.35.*

that ſhe roſe vp haſtily, and went out, folowed her, ſaying, ſhe goeth vnto the graue, to weepe there.

32 Then when Marie was come where Ieſus was, and ſawe him, ſhe fell downe at his feete, ſaying vnto him, Lord, if thou haddeſt bene here, my brother had not bene dead.

33 ¶ When Ieſus therefore ſaw her weepe, and the Iewes *alſo* wepe which came with her, he ſ groned in the ſpirit, and was troubled in himſelfe,

34 And ſaid. Where haue ye laid him? They ſaid vnto him, Lord, come and ſee.

35 *And* Ieſus wept.

36 Then ſaid the Iewes, Behold, how he loued him.

37 And ſome of them ſaid, ✣ Could not he, which opened the eyes of the blynd, haue made alſo, that this man ſhould not haue dyed?

38 Ieſus therefore againe groned in himſelfe and came to the graue. And it was a caue, and a ſtone was laid vpon it.

39 Ieſus ſaid, Take ye away the ſtone. Martha, the ſiſter of him that was dead, ſaid vnto him, Lord, he ſtinketh alreadie: for he hath bene *dead* four dayes.

40 Ieſus ſaid vnto her, Said I not vnto thee, that if thou dideſt beleue, thou ſhouldeſt ſee the glory of God?

41 Then they tooke away the ſtone *from the place* where the dead was laide. And Ieſus lift vp his eyes and ſaid, Father, I thanke thee, becauſe thou haſt heard me.

42 I knowe that thou heareſt me alwayes, but becauſe of the people that ſtand by, *I* ſaid it, that they may beleue, that thou haſt ſent me.

43 As he had ſpoken theſe things, he cryed with a loude voyce, Lazarus, come forth.

44 Then he that was dead, came forth, bound hand and foote with bandes, & his face was bound with a napkin. Ieſus ſaide vnto them, Looſe him, and let him goe.

¶ 5 Chriſt tooke vpon him together with our fleſh, al affections of man (ſin only excepted) and amongſt them eſpecially, mercy & compaſſion.

† *Theſe are tokens that he was greatly moued, but yet they were without ſinne: and theſe affections are proper to mans nature*

✣ *Chap. 9. 6.*

45 ¶ Then many of the Iewes, which came to Marie, and had ſeene the thinges which Ieſus did, beleeued in him.

46 6 But ſome of them went their way to ꝫ Phariſes, and told them what things Ieſus had done.

47 Then gathered the hie Prieſtes and the Phariſes a g councill, and ſaid, What ſhall we do? For this man doeth many miracles.

48 If we let him thus alone, all men will beleeue in him, and the Romanes will come and h take away both our place, and the nation.

49 7 Then one of them *named* Caiaphas, which was the hye Prieſt that ſame yere, ſaid vnto them, Ye perceyue nothing at all,

50 ✣ Nor yet do you conſider that it is expedient for vs, that one man die for the people, and that the whole nation periſh not.

51 8 This ſpake he not of himſelfe: but being hie Priſt that ſame yeere, he prophecied that Ieſus ſhould dye for that nation:

52 And not for that nation only, but that he ſhould gather together in one the childrē of God, which i were ſcatered.

53 Then from that day forth they conſulted together, to put him to death.

54 9 Ieſus therefore walked no more openly among the Iewes, but went thence vnto a countrey nere to the wildernes, into a citie caled Ephraim, and there continewed with his diſciples.

55 ¶ And the Iewes Paſſouer was at hand, and many went out of the countrey vp to Hieruſalem before the paſſouer, to purifie themſelues.

56 Then ſought they for Ieſus, & ſpake among them

6 The laſt poynt of hard & yron-like ſtubbernes is this, to proclame open warre againſt God, and yet ceaſeth not to make a pretēce both of godlynes, and of the profite of the commō wealth.

g *The Iewes called this councill Sanhedrin: and the word that Iohn vſeth, is Synedri.*

h *That is, take away from vs by force: For at that time though the hygh Priſts authoritie was greatly deſſened & decayed, yet there was ſome kinde of gouernement left among the Iewes.*

7 The raging & mad companie of the falſe Church, perſuad themſelues that they can not be in ſafety, vnleſſe he be taken away, who only vpholdeth the Church: And ſo likewiſe iudgeth the wiſdome of the fleſh in worldly affaires, which is gouerned by the ſpirit of giddines or madnes. ✣ *Chap.* 18. 14. 8 Chriſt doeth ſomtimes ſo turne the tongues, euen of the wicked, that euē in curſing, they bleſſe.

i *For they were not gathered together in one countrie, as the Iewes were, but to be gathred from all quarters, from the East to the West.* 9 We may geue place to the rage of the wicked, when it is expedient ſo to doe, but yet in ſuch ſorte, that we ſwarue not from Gods vocation.

them ſelues, as they ſtoode in the Temple, What thinke ye, that he commeth not to the feaſt?

57 Nowe both the hie Prieſtes and the Phariſes had giuen a commaundement, that if any man knewe where he were, he ſhould ſhewe it, that they might take him.

CHAP. XII.

2 As Chriſt is at ſupper with Lazarus, 3 Marie anoynteth his feete. 5 Iudas findeth fault with her. 7 Chriſt defendeth her. 10 The Prieſts would put Lazarus to death. 12 As Chriſt commeth to Hieruſalem, 18 the people meete him. 20 The Grecians deſire to ſee him. 42 The chiefe Rulers that beleeue in him, but for feare do not cõfeſſe him, 44 he exhorteth to faith.

1 THen † Ieſus, ſix dayes before the Paſſeouer, came to Bethania, where Lazarus was, who died, whom he had raiſed from the dead.

2 There they made him a ſupper, and Martha ſerued: but Lazarus was one of them that ſate at the table with him.

3 Then tooke Marie a pounde of ovntment of Spikenarde verie coſtly, and anointed Ieſus feete, and wipte his feete with her heare, and the houſe was filled with the ſauour of the ointment.

4 Then ſaide one of his diſciples, *euen* Iudas Iſcariot Simons *ſonne*, which ſhould betray him:

5 1 Why was not this ointment ſolde for three hundreth pence, and giuen to the poore?

6 Nowe he ſaide this, not that he cared for the poore, but becauſe he was a theefe, and † had the bagge, and bare that which was giuen.

7 2 Then ſaid Ieſus, Let her alone: againſt the day of my burying ſhe kept it.

8 For the poore alwayes ye haue with you, but me ye ſhall not haue alwayes.

9 3 Then much people of the Iewes knew that he was there: and they came, not for Ieſus ſake only, but that they might ſee Lazarus alſo, whõ he had raiſed from

† *Chap.26.7. Mark-14.3.*

1 An horrible example in Iudas of a minde blinded with couetouſnes, and yet pretending godlines.

† *Chap.13.29.*

2 This extraordinarie anointing which was for a ſigne, is ſo allowed of God, that he witneſſeth how he will not be worſhipped with outward pompe, or coſtly ſeruice, but with almes.

3 When ỹ light of the Goſpel ſheweth it ſelfe, ſome are found to be curious, & others (which leaſt ought) to beope enemies: others in a rage honour him, whom they wil ſtraightway fall from: and verie few doe ſo reuerently receiue him as they ought: Notwithſtanding Chriſt beginneth his ſpirituall kingdome in the middes of his enemies.

rayſed from the dead.

10 The hie Prieſtes therefore conſulted, that they might put Lazarus to death alſo,

11 Becauſe that for his ſake many of the Iewes went away, and beleeued in Ieſus.

12 ¶ ✣ On the morowe a great multitude that were come to the feaſte, when they heard that Ieſus ſhould come to Hieruſalem,

13 Tooke branches of paime trees, and went foorth to meete him, and cried, Hoſanna, Bleſſed *is* the King of Iſrael that commeth in the Name of the Lord.

14 And Ieſus found a young aſſe, and ſate thereon, as it is written,

15 ✣ Feare not, daughter of Sion: beholde, thy King commeth ſitting on an aſſes colte.

16 But his diſciples vnderſtood not theſe things at the firſt: but when Ieſus was glorified, then remembred they, that theſe thinges were written of him, and that they had done theſe things vnto him.

17 The people therefore that was with him, bare witnes that hee called Lazarus out of ỹ graue, and rayſed him from the dead.

18 Therefore met him the people alſo, becauſe they heard that he had done this miracle.

19 ✣ And the Phanſes ſaide among them ſelues, Perceiue ye howe yee preuaile nothing? Beholde, the worlde goeth after him.

20 ¶ Now there were certaine Greekes among them that *a* came to worſhip at the feaſt.

21 And they came to Philippe, which was of Bethſaida in Galile, and deſired him, ſaying, Syr, we would ſee that Ieſus.

22 Philip came and tolde Andrewe: and againe Andrewe and Philip tolde Ieſus.

23 And Ieſus anſwered them, ſaying, The houre is come, that the Sonne of man muſt be glorified.

24 ✣ Verely, verely I ſay vnto you, Except the wheate corne fall into the grounde and *b* die, it bideth

✣ *Mat.* 21.8. *Mark.* 11.8. *Luk.* 19.35. ✣ *Zech.* 9.9.

4 Euen they which go about to oppreſſe Chriſt, are made inſtruments of his glorie.

a *After the ſolemne cuſtome: the Grecians were firſt ſo called by the name of the countrie of Grece, where they dwelt: but afterward, all that were not of the Iewes religion, but worſhipped falſe gods, and were alſo called Heathens, were called by this name.*

5 The death of Chriſt is as it were a ſowing, which ſeemeth to be a dying to the corne, but in deede is ỹ cauſe of a far greater harueſt: & ſuch as is the cõdition of the head, ſo ſhall it be of the members.

b *A wheate corne dyeth when it is changed by vertue of the grounde, and becommeth a roote of a fruitful blade.*

bideth alone: but if it dye, it bringeth forth much fruite.

25 ✣ He that loueth his life, ſhall loſe it, and hee that hateth his life in this worlde, ſhall keepe it vnto life eternall.

26 ✣ If any man ſerue me, let him follow me: for where *I* am, there ſhal alſo my ſeruant be: and if any man ſerue me, him will my Father honour.

27 *6* Nowe is my ſoule troubled: and what ſhal *I* ſay? Father, ſaue me from this *c* houre: but therefore came *I* vnto this houre.

28 Father, *d* glorifie thy Name. Then came there a voyce from heauen, ſaying, I haue both glorified it, and will glorifie it againe.

29 Then ſaid the people that ſtood by, & heard, that it was a thunder: other ſaide, An Angell ſpake to him.

30 *7* Ieſus anſwered, and ſaide, This voyce came not becauſe of me, but for your ſakes.

31 Nowe is the iudgement of this world: nowe ſhall the prince of this world be caſt out.

32 ✣ And *I*, if *I* were *e* lift vp from the earth, will drawe all men vnto me.

33 Nowe this ſayd he, ſignifying what death he ſhould die.

34 The people anſwered him. Wee haue heard out of the * Lawe, that that Chriſt bideth for euer: and howe ſaieſt thou, that that Sonne of man muſt be lift vp? who is that Sonne of man?

35 *8* Then Ieſus ſaide vnto them, Yet a litle while is * the light with you: walke while ye haue from heauen. *c* To wit, of death that is now at hand. *d* So then the Fathers glorie * Chriſt his glorie. *7* Chriſt foretelleth to the deaſe, the maner of his death, the ouercomming of the deuill and the world, and in concluſion his triumphe. ✣ *Chap.* 3.14. *e* Chriſt vſed a worde, which hath a double meaning, for it ſignifieth either to lift vp, or to rid out of the way: for his meaning was to put them in minde of his death, but the Iewes ſeeme to take it another way. *f* Chryſoſt. and Theophil. referre this worde, All, to all nations: that is, not to the Iewes onely. * *Pſal.* 89. 36. *and* 110.4. & 117.2. *Eſai.* 40.8. *Ezech.* 37.25. *8* Vnmeaſurable is the mercie of God, but an horrible iudgement followeth, if it be contemned. * *Chap.* 1.9.

✣ *Mat.* 10.39. *and* 16.25. *Mar.* 8.35. *Luk.* 9.24. *and* 17.33.

✣ *Chap.* 17.24.

6 Whileſt Chriſt went about to ſuffer all the puniſhment which is due to our ſinnes, and whileſt his diuinitie did not yet ſhew his might and power ſo far, as this ſatisfaction might be throughly wrought, nowe, when he is ſtriken with the great feare of the curſe of God, he cryeth out & praieth, and deſireth to be releaſed: yet notwithſtading he preferreth the wil and glorie of his Father beforealthings, whoſe obedience the Father alloweth euen

Isa. 2. 5

† that light, leaſt the darkenes come vpon you: for he that walketh in the darke, knoweth not whither he goeth.

† 36 While yee haue that light, beleeue in that light, that ye may be the g children of the light. Theſe thinges ſpake Ieſus, and departed, and hid him ſelfe from them.

37 ¶ 9 And though he had done ſo many miracles before them, yet beleeued they not on him,

Esa. 6. 4.

38 That the ſaying of Eſayas the Prophet might bee fulfilled, that he ſaid, † Lorde, who beleeued our report? and to whom is the *h* arme of the Lord reueiled?

39 Therefore could they not beleeue, becauſe that Eſaias ſaith againe,

40 † He hath blinded their eyes, and hardened their heart, that they ſhould not ſee with *their* eyes, nor vnderſtand with *their* heart, & ſhould be conuerted, and I ſhould heale them.

41 *These thinges ſayd Eſaias when he ſawe his glory, and ſpake of him.

42 10 Neuertheles, euen among the chiefe rulers, many beleeued in him: but becauſe of the Phariſes they did not confeſſe him, leſt they ſhould be *caſt* out of the Synagogue:

43 * For they loued the prayſe of men, more then the praiſe of God.

44 11 And Ieſus cryed, and ſayd, He that beleeueth in mee, beleeueth *i* not in me, but in him that ſent me.

45 And hee that ſeeth mee, ſeeth him that ſent me.

46 I *am come a light into the worlde, that whoſoeuer beleeueth in mee, ſhoulde not abide in darkenes.

g *That is partakers of light.*

9 Faith is not of nature, but of grace.

† *Eſai. 53. 1. Rom. 10. 16.*

h *The arme of the Lord, is the Goſpel, which is, the power of God to ſaluation to all that beleeue. And therefore the arme of the Lord is not reueiled to them, whoſe hearts the Lord hath not opened.*

† *Eſa. 6. 9. Mat. 13. 14. Mar. 4. 12 Luk. 8. 10. Act. 28. 26. Rom. 11. 8*

10 Such as beleeue, are not onely few in nōber, if they be compared with ỹ vnbeleeuers, but also ỹ moſt of thoſe few (yea & that eſpecially the chiefeſt) do fear men more then God.

* *Chap. 5. 44.*

11 The ſumme of the Goſpell, and therfore of ſaluation, which Chriſt witneſſed in the middeſt of Hieruſalem by his crying out, is this: to reſt vpō Chriſt, through faith, as the onely Sauiour appointed and giuen vs of the Father.

i *This worde, Not, doeth not take any whit of this from Chriſt which is heere ſpoken of: but is in way of correction rather, as if he ſayd, He that beleeueth in mee, doeth not ſo much beleeue in me, as in him that ſent me. So it is in Marke. 9. 37. Chap. 3. 19. and 9. 39.*

47 † And

47 ✣ And if any man heare my wordes, and beleeue not, I iudge him not: for I came not to iudge the world, but to ſaue the world. ✣ *Chap.3.17.*

48 He that refuſeth mee, and receiueth not my words, hath one that iudgeth him: † the word that I haue ſpoken, it ſhall iudge him in the laſt day. † *Mar.16.16.*

49 For I haue not ſpoken of my ſelfe: but the Father which ſent me, he gaue me a commandemẽt what I ſhould ſay, and what I ſhould ſpeake.

50 And I knowe that his commaundement is life euerlaſting: the things therfore that I ſpeke, I ſpeake *them* ſo as the Father ſaid vnto me. *Ch.12.49.*

CHAP. XIII.

4 Chriſt riſing frõ ſupper, 15 to cõmẽd humility to his Apoſtles, waſheth their feete. 21 He noteth ỹ traytour Iudas 26 w̃ an euident tokẽ. 34 He cõmendeth charitie. 37.39 He foretelleth Peter of his deniall.

1 NOwe ∵ before the feaſt of the paſſeouer, when Ieſus knew that his hour was come, ỹ he ſhould depart out of this worlde vnto ỹ Father, for aſmuch as he loued his *a* owne which were in the world, vnto the end he loued them. ∵ *Matt.26.2. Mark.14.1. Luke 22.1.*

1 Chriſt no leſſe certaine of the victorie, then of the combate which was at hand, vſing the ſigne of waſhing the feete, doth partly thereby giue an exãple of ſingular modeſtie, & his great loue toward his Apoſtles in this notable acte, being like very ſhortly to depart from them: and partly with eſſeth vnto them, that it is he only which waſheth away the filth of his people, and that by litle and litle in their time and ſeaſon.

2 And when ſupper was come (and that the deuill had ſnowed put in the heart of Iudas Iſcariot, Simons ſonne, to betray him)

3 Ieſus knowing that the Father dad giuen all things into his *b* hands, & that he was come foorth from God, and went to God,

4 He *c* riſeth from ſupper, and layeth aſide *his vpper* garments and tooke a towell, & girded him ſelfe.

5 After that, hee powred water into a baſen, and began to waſh the diſciples feete, and to wipe them with the towel, wherewith he was girded.

a *Them of his houſhold, that is his ſaintes.* b *Into his power.* c *In that he is ſaid to riſe, it argueth that there was a ſpace betweene the ceremonie of the Paſſeouer & this waſhing of feete, at what time it ſeemeth that the Supper was inſtituted*

6 Then came hee to Simon Peter who ſaid to him, Lord, doeſt thou waſh my feete?

7 Ieſus anſwered and ſaid vnto him, What *I* do, thou knoweſt not nowe: but thou ſhalt knowe it hereafter.

8 Peter ſaid vnto him, Thou ſhalt neuer waſhe my feete. Ieſus anſwered him, If *I* waſhe thee not, thou ſhalt haue *d* no part with me.

9 Simon Peter ſaid vnto him, Lord not my feete only, but alſo the handes and the head.

10 Ieſus ſaid to him, He that is waſhed, needeth not, ſaue to waſh *his* feete, but is cleane euery whit: and ye are ✣ cleane, but not all. *Ier. 17. 14.*

11 For he knew who ſhould betray him: therefore he ſaid, Ye are not all cleane.

12 ¶ So after hee had waſhed their feete, and had taken his garments, and was ſet down a gaine, he ſaid vnto them, Know yee what *I* haue done to you

13 Ye call me Maſter, and Lord, and ye ſay well: for ſo am I.

14 If I then your Lord, and Maſter, haue waſhed your feete, ye alſo ought to waſhe one anothers feete.

15 For I haue giuen you an example, that yee ſhould do, euen as I haue done to you.

16 Verely, verely I ſay vnto you, ✣ The ſeruant is not greater then his maſter, neither the " ambaſſadour greater then he that ſent him.

17 If ye know theſe things, bleſſed are ye, if ye do them.

18 ¶ 2 I ſpeake not of you all: I know whome I haue choſen, but *is* that the Scripture might bee fulfilled. ✣ He that eateth bread with mee, hath lift vp his heele againſt me.

19 From henceforth tell I you before it come, that when it is come to paſſe, ye might beleeue that I am he.

20 " Verely, verely I ſay vnto you, If *I* ſende any, he that receiueth him, receiueth me, and hee that receiueth

d Vnleſſe thou ſuffer me to waſh thee, thou ſhalt haue no part in the kingdome of heauen.

✣ *Chap. 15. 3.*

✣ *Chap. 15. 20. Matt. 10. 14. Luk. 6. 40.*

" *The word ſignifieth an apoſtle, which is any one that is ſent from another*

2 The betraying of Chriſt was not caſuall, or a thing that happened by chance, but the Father ſo ordeined the cauſe of our ſaluation, to reconcile vs vnto himſelfe in his Sonne, and the Sonne did willingly and voluntarily obey the Father.

✣ *Pſalm 41. 9.*

✣ *Mat. 10. 40. Luk. 10. 16.*

receyueth me, receyueth him that ſent me.

21 When Ieſus had ſaid theſe things, he was troubled in the Spirit, and *e* teſtified, and ſaid: Verely: verely I ſay vnto you, that one of you ſhall betraye me.

22 ✣ Then the diſciples looked one on another, doubting of whome he ſpake.

23 Nowe there was one of his diſciples, which *f* leaned on Ieſus boſome, whome Ieſus loued.

24 To him beckened therfore Simon Peter, that he ſhould aske who it was of whom he ſpake.

25 He then, as he leaned on Ieſus breaſt, ſaid vnto him, Lord, who is it?

26 Ieſus anſwered, He it is, to whome I ſhall geue a ſoppe, when I haue dipt it: & he wet a ſoppe, and gaue it to *Iudas Iſcariot, Simons ſonne*.

27 And after the ſop, Satã entred into him. Thẽ ſaid Ieſus vnto him, That thou doeſt, do quickely.

28 But none of them that were at table, knewe, 1 what cauſe he ſpake it vnto him.

29 For ſome of them thought becauſe *Iudas* had the bagge, that *Ieſus* had ſaid vnto him, Bye thoſe things ſ we haue neede of againſt the feaſt: or that he ſhould geue ſome thing to the poore.

30 Aſſoone then as he had receyued the ſoppe, he went immidiatly out, and it was night.

31 ¶ 3 When he was gone out, Ieſus ſaid g Now is the Sonne of man glorified, and God is glorified in him.

32 *If* God be glorified in him, God ſhall alſo glorifie him in himſelfe, and ſhall ſtraightway glorifie him.

33 4 Litle children, yet a litle while am I with you: ye ſhal ſeeke me, but as *I* ſaid vnto the ✣ Iews, Whither *I* go, can ye not come: alſo to you ſaye I now,

34 ∵ A newe commandement geue *I* vnto you, † that ye loue one another: as I haue loued you, that † ye alſo loue one another.

35 By this ſhall all men knowe that ye are my diſciples,

e He affirmed it openly & ſoothed it

✣ *Mat.26.21. Mar.14.18. Luke.22.21.*

f Iohn lys leaning was ſuch, that ſitting downe on his backe, his head was toward Ieſus his breaſt: ſo that it was an eaſie matter for him to touch Ieſus his boſome: for it is certaine that the old time men vſed not to ſit at the table, but to lye downe on the one ſide.

3 We haue to conſider ſ glorifying of Chriſt in his ignominy

g This verſe & the next folowing, are a moſt plaine and euident teſtimonie of the diuinitie of Chriſt.

4 The eternall glorie ſhal flow by litle and litle frõ ſ head into ſ members. But in the meane time, we muſt take good heed, ſ we paſſe ouer the race of this life in brotherly loue.

✣ *Chap.7.34.*

∵ *Leuit.19.18. Mat.22.39. Chap.15.12. 1 Iohn.4.21.*

disciples,if ye haue loue one to another.

5 An heanie example of rash trust and confidence.

36 5 Simon Peter said vnto him,Lord, whither goest thou? Iesus answered him, Whither *I* go, thou canst not folow me now: but thou shalt folowe me afterward.

37 Peter said vnto him,Lord,why can *I* not folow thee now? ✠I wil lay downe my lyfe for thy sake

38 *I*esus answered him,Wilt thou lay downe thy lyfe for my sake? Verely,verely *I* say vnto the, The cock shal not crow,til thou haue denyed me thrise.

CHAP. XIIII.

1 He comforteth his disciples, 2.7 declaring his diuinitie and the fruite of his death, 16 promising the comforter, 17 euen the holy Spirit, 26 whose office he setteth out. 27 He promiseth his peace.

1 He beleeueth in God that beleeueth in Christ,& there is no other way to coafirme our mindes in greatest distresses.

1 LEt not your heart be troubled: ye beleeue in God,beleeue also in me.

2 In my Fathers house are many dwelling places: if it were not so, *a I* would haue told you: *I* go to *b* prepare a place for you.

3 2 And if I go to prepare a place for you, I will *c* come again and,receyue you vnto my selfe, that where I am,there may ye be also.

4 3 And whither *I* go,ye knowe,and the way ye knowe.

5 Thomas said vnto him, Lord, we know not whither thou goest: howe can we then knowe the waye?

6 *I*esus said vnto him,I am *d* that Way, and that Trueth,and that Life. No man commeth vnto the Father,but by me.

a *That is,if it were not so as I tell you, to wit,vnlesse there were place ynough not only for me but for you also,in my Fathers house,I would not thus deceyue you with a vayne hope, but I would haue told you so,playnly.*

b *All this speach is by way of allegorie,whereby the Lord comforteth his owne,declaring to them his departure into heauen,which is, not to raigne there alone,but to go before and prepare a place for them.* 2 Christ went not away from vs,to end to forsake vs,but rather that he might at length take vs vp with him into heauen. c *These words are to be referred to the whole Church,& therefore the Angels said to the disciples when they were astonished,what stande you gasing vp into heauen? This Iesus shall so come as you saw him go vp, Act.1.11. & in all places of the Scripture,the full comfort of the Church is referred to that day when God shalbe all in all,& is therefore called the day of redemption.* 3 Christ only is the way to true & euerlasting life,for he it is,in whome the Father hath reueiled him selfe. d *This saying sheweth vnto vs both the nature,the will & office of Christ.*

7 e If

7 e If ye had knowen me, ye ſhould haue knowē my Father alſo: & from henceforth ye know him, and haue ſeene him.

8 Philippe ſaid vnto him, Lord, ſhewe vs *thy* Father, and it ſuffiſeth vs.

9 Ieſus ſaid vnto him, I haue bene ſo long time with you, and haſt thou not knowen me, Philppe? he that hath ſeene me, hath ſeene my Father: how then ſayeſt thou, Shew vs *thy* Father?

10 4 Beleeueſt thou not, that I am in the Father, and the Father is in mee? The wordes that I ſpeake vnto you, I ſpeake not of my ſelfe: but the Father that dwelleth in me, he doeth the workes. *Cō. 12. 50.*

11 Beleeue me, that I *am* in the Father, and the Father *is* in me: at the leaſt, beleeue me for the very workes ſake.

12 5 Verely, verely I ſay vnto you, he that beleeueth in me, the works that I do, he ſhal do alſo, and f greater then theſe ſhall he doe: for I goe vnto my Father.

13 ✣ And whatſoeuer ye aske in my Name, that wil I do, that ỹ Father may be glorified in ỹ Sonne.

14 If ye ſhall aske any thing in my Name, I will doe it. *16. 24. Heb. 4. 15. 1 Ioh. 2. 1.*

15 6 If ye loue me, keepe my commandements,

16 And I wil pray the Father, & he ſhal giue you another Comforter, that hee may abide with you for euer, *Against Anabaptists.* *Or, he.*

17 *Euen* the g Spirit of trueth, whom the *h* world can not receiue, becauſe it ſeeth him not, neyther knoweth him: but ye knowe him: for he dwelleth with you, and ſhalbe in you. *Rom. 8. 9. 16.* *orbe*

18 I will not leaue you fatherleſs: *but* I will come to you.

19 Yet a litle while, & ỹ world ſhal ſee me no more but ye ſhall ſee me: becauſe I liue, ye ſhall liue alſo

e It is plainely this place, that to know God, and to ſee God, is all one: Now whereas he ſaid before, that no man ſawe God at any time, that is to be vnderſtood thus, without Chriſt: or were not through Chriſt, no man could euer ſee, nor ſaw God at any time: for as Chryſoſtome ſaith, the Sonne is a very ſhort & eaſie ſetting forth of the Fathers nature to vs.

4 The maieſtie of God ſheweth it ſelfe moſt euidently, both in Chriſts doctrine and deedes.

5 The approuing of ỹ vertue of Chriſt is not included within his own perſon, but it is ſpread through the body of his whole Church.

f That is, not I only do them, but I can alſo giue other men power to do greater.

✣ *Chap. 16. 23. Mat. 7. 7. mar. 11. 24. 1. Ioh. 1. 5.*

6 He loueth Chriſt aright, which obeieth his commandements; & becauſe the ſame is accompanied with an infinite ſort of miſeries, although he be abſent in body, yet doeth he comfort his with the preſent vertue of ỹ holy Ghoſt, whō the world deſpiſeth, becauſe it knoweth him not. g *The holie Ghoſt is called the Spirit of trueth, of the effect which he worketh, becauſe hee inſtructeth the trueth into vs, where as otherwiſe he hath trueth in himſelf.* h *Worldly men.*

20 At that day ſhall ye knowe that I am *i* in my Father, and you in me, and I in you.

21 He that hath my commaundements, & keepeth them, is he that loueth me: and he that loueth me, ſhalbe loued of my Father: and I will loue him, and will *k* ſhewe mine owne ſelfe to him. *Exo. 8. 17*

22 *7* Iudas ſaide vnto him (not Iſcariot) Lorde, what is the cauſe that thou wilt ſhewe thy ſelfe vnto vs, and not vnto the world?

23 Ieſus anſwered, & ſaide vnto him, If any man loue me, he will keepe my worde, & my Father will loue him, and we will come vnto him, and wil dwel with him. *To loue Christ is to obey Christe.*

24 Hee that loueth mee not, keepeth not my wordes, and the word which ye heare, is not mine, but the Fathers which ſent me.

25 *8* Theſe things haue I ſpoken vnto you, being preſent with you.

26 But the Comforter, which is the holy Ghoſt, whome the Father will ſende in my Name, he ſhall teach you all thinges, and bring all things to your remembrance, which *I* haue tolde you. *Neither doth the Father speake any more then the Sonne, nor the Sonne then the Father.*

27 Peace *I* leaue with you: my peace *I* giue vnto you: not as the world giueth, giue *I* vnto you. Let not your heart be troubled, nor feare.

28 *10* Ye haue heard how *I* ſaide vnto you, *I* go away, and will come vnto you. If ye loued mee, yee would verely reioyce, becauſe *I* ſayde, *I* go vnto the Father: for the Father is *l* greater then *I*.

29 And now haue I ſpoken vnto you before it come, that when it is come to paſſe, ye might beleeue.

30 *11* Hereafter will I not ſpeake many things

i The Sonne is in the Father after ſuch ſort, that he is of one ſelfe ſame ſubſtance with the Father, but he is in his diſciples in a certaine reſpect as an ayder & helper of them.

k I will ſhew my ſelfe to him, and be knowen of him as if he ſawe me with his eyes: but this ſhewing of himſelfe is not bodily, but ſpiritually yet ſo plaine as none can be more.

7 We muſt not aske why the Goſpel is reuealed to ſome rather then to other, but we muſt rather take heede, that we embrace Chriſt who is offred vnto vs, & that we truely loue him, that is to ſay, that we giue our ſelues wholy to his obedience.

8 It is the office of the holy ghoſt to imprint in the mindes of the elect in their times and ſeaſons, that which Chriſt once ſpake. ✣ *Chap. 15. 26.* *9 All true felicitie commeth to vs by Chriſt alone.* *10 So farre is it, that we ſhoulde be ſorie for the departing of Chriſt from vs according to the fleſh, that we ſhould rather reioyce for it, ſeeing that all the bleſſing of the members dependeth vpon the glorifying of the head.* *11 This is ſpoken in that, that he is Mediator, for ſo the Father is greater then he, in aſmuch as the perſon to whom requeſt is made, is greater then he that maketh the requeſt.* *11 Chriſt goeth to death, not vnwillingly, but willingly, not as yeelding to the deuill, but obeying his Fathers decree.*

vnto you: for the prince of this worlde commeth
and hath *m* nought in me.

31 But *it is* that the world may know that I loue *my* Father: and as the Father hath commaunded me, so I do. Arise, let vs go hence.

m *As who would say, Satan will by and by set vpon me with all the might he can, but he hath no power ouer mee, neither shal he find any such thing in me as he thinketh he shall.*

CHAP. XV.

1 By the parable of the vine, 2 & the branches, 5. 6 Ifee declareth howe the disciples may beare fruite. 12. 17 He commendeth mutuall loue. 18 He exhorteth them to beare afflictions patiently, 20 by his own example

1 I Am that true vine, & my Father is that husband man.

2 ✣ Euery branch that beareth not fruit in me, he taketh away: and euery one that beareth fruite, he purgeth it, that it may bring forth more fruite.

3 ✣ Nowe are yee cleane through the worde, which *I* haue spoken vnto you.

4 Abide in me, and I in you: as the branche can not beare fruite of it selfe, except it abide in the vine, no more can ye, except ye abide in me.

5 I am that vine: ye *are* the branches: he that abideth in me, and I in him, the same bringeth forth much fruite: for without me can ye doe nothing.

6 ✣ If a man abide not in me, he is cast forth as a branche, and withereth: and men gather them, and cast *them* into the fire, and they burne.

7 ✣ If yee abide in me, and my wordes abide in you, aske what ye will, and it shalbe done to you.

8 *a* Herein is my Father glorified, that yee beare much fruite, and be made my disciples.

9 3 As the father hath loued me, so haue *I* loued you: *b* continue in that my loue.

10 If ye shall keepe my commaundements, yee

1 We are of nature drie and fit for nothing, but the fire: Therefore that we may liue & be fruitefull, we must first be grafted into Christ, as it were into a vine, by ỹ Fathers hand: & then be dayly stired with cõtinual meditation of the word and the crosse: other wise it shall not auaile anymã at all to haue bene grafted, vnlesse he cleaue fast vnto the vine, and so drawe iuyce out of it.

✣ *Mat.* 15. 13. ✣ *Chap.* 13. 10. ✣ *Coloss.* 1. 23. ✣ 1. *Iohn.* 3. 22. 2 He abideth in Christ, which resteth in his doctrine, and therefore bringeth forth good fruite: And the Father wil denie such an one, nothing. a. *As who would say, Herein shall my Father be glorified, & herein also shal you be my disciples, if you bring forth much fruite.* 3 The loue of the Father towards the Sonne, & the Sonne towards vs, and ours towards God and our neighbour, are ioyned together with an vnseparable knot: and there is nothing more sweete & pleasant then it is. Now this loue sheweth it selfe by the effects: a most perfect example whereof, Christ him selfe exhibiteth vnto vs. b *That is, in that loue, wherewith I loue you: which loue is on both parties.*

shall

shall abide in my loue, as I haue kept my Fathers commandements, and abide in his loue.

11 These thinges haue *I* spoken vnto you, that my ioye might remaine in you, and that your ioye might be full.

12 ✣ This is my commaundement, that ye loue one another, as *I* haue loued you.

13 Greater loue then this hath no man, when any man bestoweth his life for his friends.

14 Ye are my friends, if ye do whatsoeuer *I* command you.

15 4 Henceforth call I you not seruants: for the seruant knoweth not what his master doeth: but I haue called you friends: for all thinges that I haue heard of my Father, *I* haue made knowen to you.

16 5 Ye *c* haue not chosen me, but I haue chosen you, and ordeined you, ✣ that yee goe and bring forth fruit, and that your fruite remaine, that whatsoeuer ye shal aske of the Father in my Name, hee may giue it you.

17 These things commaund I you, that ye loue one another.

18 6 *If* the world hate you, ye knowe that it hated me before you.

19 *If* ye were of the worlde, the worlde woulde loue his owne: but because ye are not of the world, but *I* haue chosen you out of the worlde, therefore the world hateth you.

20 Remember the word that *I* saide vnto you, ✣ The seruant is not greater then his Master. ✣ If they haue persecuted me, they wil persecute you also: if they haue kept my word, they wil also keepe yours.

21 7 But ✣ all these things wil they do vnto you for my Names sake, because they haue not knowen him that sent me.

✣ *Chap.* 13.34. 1. *Thes.* 4.9. 1. *Ioh.* 3.11. *and* 4.21.

4 The doctrine of the Gospel (as it is vttered by Christes owne mouth) is a most perfect & absolute declaration of the counsel of God, which pertaineth to our saluation, and is committed vnto the Apostles.

5 Christ is the author & preseruer of the ministerie of the Gospel, euen to the worlds end, but the Ministers haue aboue all things needs of prayer and brotherly loue.

c *This place teacheth vs plainely, that our saluation commeth from the onely fauour and gracious goodnes of the euerlasting God towards vs, & of nothing that we do or can deserue.*

✣ *Mat.* 28.19. 6 It ought not onely not for feare but rather confirme the faithful Ministers of Christ, when they shal be hated of the world as their Master was. ✣ *Chap.* 13.16. *Matth.* 10.24. ✣ *Matth.* 24.9. 7 The hatred that the world beareth against Christ, proceedeth of the blockishnes of the minde, which notwithstanding is voluntarie blinde, so that the world can pretende no excuse, to couer their fault. ✣ *Chap.* 16.4.

22 d If

22 d If I had not come and ſpoken vnto them, they ſhould not haue had ſinne: but now haue they no cloke for their ſinne. Ioh. 9. 41.

23 He that hateth me, hateth my Father alſo.

24 If I had not done workes among them which none other man did, they had not had ſinne: but now haue they both ſeene, & haue hated both me, and my Father

25 But it is ỹ ỹ word might be fulfilled, ỹ is writtẽ in their/e Law. ✣ They hated me without a cauſe.

26 8 But when that comforter ſhall come, ✣ whome I wil ſend vnto you from the Father, euen the Spirit of trueth, which proceedeth of the Father, he ſhall teſtifie of me. c h

27 And ye ſhall witnes alſo, becauſe yee haue bene with me from the beginning. Iefes teſtimony. Authority of the Apocryphe

d As who would ſay, If I had not come, theſe men would not haue ſtucke to haue ſaid ſtil before Gods iudgement ſeate, that they are righteous, & voyde of ſinne: but ſeeing I came to them, and they cleane refuſe me, they can haue no cloke for their wickednes.

e Sometimely this worde, Lawe, are meant the fiue bookes of Moſes, but in this place, the whole Scripture: for the place alleaged is in the Pſalmes. ✣ Pſal. 35. 19. 8 Againſt the rage of the wicked, we ſhall ſtand ſurely, by the inward teſtimonie of the holy Ghoſt: But ỹ holy Ghoſt ſpeaketh no otherwiſe, thẽ he ſpake by the mouth of the Apoſtles. ✣ Chap. 14. 26. Luk. 24. 49. ch. 16. 13.

CHAP. XVI

1 He foretelleth the diſciples of perſecution. 7 He promiſeth the comforter, and declareth his office. 21 He compareth the afflictions of his, to a woman that trauaileth with childe.

1 THeſe things haue I ſaid vnto you, that ye ſhould not be offended.

2 They ſhal excommunicate you: yea, the time ſhall come, that whoſoeuer killeth you, will thinke that he doeth God ſeruice. The falſe church.

3 And theſe things will they do vnto you, becauſe they haue not knowne the Father, nor me.

4 ✣ But theſe things haue I told you, that when the houre ſhall come, ye might remember, that I tolde you them. And theſe things ſaid I not vnto you from the beginning, becauſe I was with you.

5 But now I go my way to him that ſent me, & none of you asketh me, Whither goeſt thou?

6 But becauſe I haue ſaid theſe things vnto you, your hearts are full of ſorowe.

1 The miniſters of the Goſpell muſt looke for all maner of reproches, not only of the which are open enemies, but euẽ of them alſo which ſeeme to be of the ſame houſhold, and the very pillers of the Church.

✣ Chap. 15. 21.

The moſt learned Papiſtes ignorant of the Scriptures. 1 Cor. 15. 22.

ỹ 2 Yet

2 The absence of Christ, according to the flesh is profitable to the Church, that we may wholy depend vpō his spiritual power. 3 The spirit of God worketh so mightily by ỹ preaching of ỹ word, ỹ he constrayneth the world, wil it, nill it, to confesse it owne vnrighteousnes, and Christs righteousnes and almightines.

7 2 Yet I tel you the trueth, *It is expedient for* you that I go away: for if I go not away, that Comforter will not come vnto you: but if I depart, I will send him vnto you.

8 3 And when he is come, he will *a* reproue the *b* world of sin, & of righteousnes, & of iudgement.

9 Of sinne, because they beleeue not in me:

10 Of *c* righteousnes, because I go to my Father, and ye shall see me no more:

11 Of *d* iudgement, *e* because the prince of this world is iudged.

12 4 I haue yet many things to say vnto you, but ye can not beare them now. *Christ supplied all wants by the ministery of the Apostles.*

13 Howbeit, whē he is come which is the Spirit of trueth, he will lead you into all trueth: for he shal not speak of himselfe, but whatsoeuer he shal heare, shal he speak, & he wil shew you ỹ things to come.

14 5 He shall glorifie me: for he shall receyue of mine, and shall shew it vnto you.

15 All thinges that the Father hath, are mine: therefore said I that he shall take of mine, & shew it vnto you.

16 6 A *f* litle *while*, & ye shal not se me: & againe a litle *while*, & ye shal see me: *g* for I go to ỹ Father.

a He will so reproue the world, that the worldlings shalbe able to pretend no excuse.

b He respecteth the time that followed his ascensio, when as all gainesayers were manifestly reproued, through the powring out of the holy Ghost vpon the Church. So that the very enemies of Christ were reproued of sinne, in that they were constrayned to confesse that they were deceyued, in that they beleeued not, and therefore they said to Peter. Act. 2. Men & brethren, what shal we do?

c Of Christ himselfe: For when the world shal see, that I haue powred out the holy Ghost, they shalbe constrayned to confesse that I was iust, & was not condemned of my Father when I went out of this world.

d Of that authoritie and power, which I haue both in heauen & earth.

e That is, because they shall then vnderstand & know in deede, that I haue ouercome the deuil, and do gouerne the world, when al men shal see, that they set themselues against you in vayne, for I will arme you with that heauenly power, wherely you may destroy euery hye thing which is lyfted vp against the knowledge of God. 2 Cor. 10. 12. 4 The doctrine of the Apostles, proceeded frō the holy Ghost, & is most perfect. 5 The holy Ghost bringeth no new doctrine, but teacheth that which was vttered by Christs owne mouth, & imprinteth it in our minds. 6 The grace of the holy Ghost is a most lively glasse, wherein Christ is truely beholden, with the most sharp sighted eyes of faith, & not with the bleared eyes of the flesh: Whereby we feele a continuall ioy euen in the midst of sorowes.

f When a litle time is once past.

g For I passe to eternall glory, so that I shalbe much more present with you then I was before: for then you shall feele in deede what I am, and what I am able to do.

17 Then

17 Then ſaid *ſome* of his diſciples among them ſelues, What is this that he ſaith vnto vs, A litle *vvhile*, and ye ſhall not ſee me, and againe, a litle *vvhile*, & ye ſhal ſee me, and, For I go to the Father.

18 They ſaid therefore, What is this that he ſaith, A litle *vvhile*? we know not what he ſaith.

19 Now Ieſus knew that they would aske him, and ſaid vnto them, Doe ye enquire among your ſelues, of that I ſaid, A litle *vvhile*, and ye ſhal not ſee me: and againe, a litle *vvhile*, and ye ſhall ſee me?

20 Verely, verely I ſay vnto you, that ye ſhall weepe & lament, and the world ſhall reioyce: & yee † ſhal ſorow, but your ſorowe ſhalbe turned to ioye.

21 A woman when ſhe trauaileth, hath ſorowe, becauſe her houre is come: but aſſone as ſhe is deliuered of the child, ſhe remembreth no more the anguiſhe, for ioye that a man is borne into the world.

22 And ye now therefore are in ſorowe: but I will ſee you againe, and youre hartes ſhall reioyce, and youre ioy ſhall no man take from you.

23 And in that day ſhall ye aske me nothing. * Verely, verely I ſay vnto you, whatſoeuer ye ſhall aske the Father in my Name, he will geue it you.

24 Hitherto haue ye asked nothing in my name: † aske, & ye ſhal receyue, that youre ioy may be full.

25 7 Theſe things haue I ſpoken vnto you in parables: but the time will come, when I ſhall no more ſpeake to you in parables: but I ſhall ſhewe you playinly of the Father.

26 8 At that day ſhall ye aske in my Name, and I ſay not vnto you, that I will pray vnto the Father for you:

27 For the Father himſelfe loueth you, becauſe ye haue loued me, ‡ & haue beleeued that I came out from God.

28 I am come out from the Father, and came into the worte: againe I leaue the world, and goe to the Father.

29 9 His diſciples ſaid vnto him, Lo, now ſpeakeſt

† *Cap.* 14.13. *Mat.* 7.7. *and* 21.22. *Mar.* 11.24. *Luk.* 11.9. *Iam.* 1.5.

7 The holy Ghoſt which was powred vpō the Apoſtls after the aſcention of Chriſt, inſtructed both them in all the chiefeſt miſteries & ſecretes of our ſaluatiō, & alſo by them the Church and will alſo inſtruct it to the end of the world.

8 The ſumme of the worſhip of God, is the inuocation of the Father in the Name of the Sonne the Mediator, who is alreadie heard for vs, for whōe he both abaſed himſelfe, and is now alſo glorified.

‡ *Chap.* 17.8.

9 Faith and fooliſh ſecurity differ very much.

✣ *Mat.26.31. Mar.14.27.*

keſt thou plainly, and thou ſpeakeſt no parable.

10 Neither the wickedneſſe of the world, neither the weakenes of his owne, cā diminiſh any thing of the vertue of Chriſt.

30 Now know we that thou knoweſt al things, and needeſt not that any man ſhould aske thee. By this we beleeue, that thou art come out from God.

31 Ieſus anſwered them, Do you beleeue now?

32 ✣ 10 Beholde, the houre commeth, and is alreadie come, that ye ſhalbe ſcatered euery man into his owne, and ſhal leaue me alone: but *I* am not alone: for the Father is with me.

11 The ſuertie and ſtay of the Church dependeth only vpon the victorie of ✣ Chriſt.

33 11 Theſe things haue I ſpoken vnto you, that *b* in me ye might haue peace: in the world ye ſhall haue affliction, but be of good comfort: I haue ouercome the world.

h *That in me you might be throughly quieted. For by (peace) is meant in this place, that quyet ſtate of minde, which is cleane contrarie to diſquyetnes and heauines.*

CHAP. XVII.

1 Chriſt prayeth that his glorie together with his Fathers may be made manifeſt. 9 He prayeth for his Apoſtles. 20 and for all beleeuers.

1 Ieſus Chriſt the euerlaſting high Prieſt, being readie ſtraightwaies to offer vp him ſelfe, doeth by ſolemne prayers conſecrate him ſelfe to God the Father, as a ſacrifice, & vs together with him ſelfe: Therefore this prayer was from the beginning, is, and ſhalbe to the end of the world, the foundation & ground of the Church of God. 2 He firſt declareth, that as he came into the world to the end that the Father might ſhew in him, being apprehended by faith, his glorie in ſauing his elect, ſo he applyed him ſelfe to that only: & therefore deſireth of the Father, that he would bleſſe the worke which he hath finiſhed. ✣ *Mat.28.18*

1 THeſe 1 things ſpake Ieſus, and lift vp his eyes to heauen, and ſaid, 2 Father, that houre is come: glorifie thy Sonne, that thy Sonne alſo may glorifie thee,

2 ✣ As thou haſt geuen him power *ouer a* all fleſh, that he ſhould geue eternall life to all them that thou haſt geuen him.

3 And this is life eternall, that they knowe thee to *be* the *b* only very God, and whome thou haſt ſent, Ieſus Chriſt.

a *Ouer all men.* b *He calleth the Father the only verie God, to ſet him againſt all falſe gods, & not to ſhut out himſelfe & the holy Ghoſt. for ſtraightwayes he ioyneth the knowledge of the Father & the knowledge of himſelfe together, and according to his accuſtomed maner, ſetteth forth the whole Godhead in the perſon of the Father: So is the Father alone ſaide to be Kinge, immortall, wiſe, and dwelling in light which no man can attaine vnto, inuiſible, Rom.16.27. 1.Tim.1.17.*

4 I haue

4 I haue glorified thee on the earth: I haue finished the worke which thou gauest me to doe.

5 And now glorifie me, thou Father, with thine owne selfe, with the glorie which *I* had with thee before the world was.

6 3 I haue declared thy Name vnto the men which thou gauest mee out of the worlde *c* thine they were, and thou *d* gauest them me, & they haue kept thy worde.

7 ✣ Now they know that all things whatsoeuer thou hast giuen me, are of thee.

8 For *I* haue giuen vnto them the words which thou gauest me, and they haue receiued *them*, and haue knowen surely that *I* came out from thee, and haue beleeued that thou hast sent me.

9 I pray for them: *I* pray not for the world, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and *I* am glorified in them.

11 And nowe am I no more in the world, but these are in the worlde, and I come to thee. Holy Father, keepe them in thy Name, *euen* them whom thou hast giuen mee, that they may be *e* one, as we *are*.

12 While I was with them in the worlde, *I* kept them in thy Name: those that thou gauest me, haue I kept, and none of them is lost, but the childe of perdition, that the ✣ Scripture might be fulfilled.

13 And nowe come I to thee, and these thinges speake I in the world, that they might haue my ioy fulfilled in themselues.

14 *I* haue giuen them thy word, and the world hath hated them, because they are not of ȝ worlde, as *I* am not of the worlde.

3 First of all he prayeth for those his disciples, by whom he would haue the rest to be gathered together, and commendeth them vnto the Father, (hauing once reiected the whole companie of the reprobate) because he receiued them of him, into his custodie, and for that they embracing his doctrine, shal haue so many and so mightie enemies, that there is no way for them to be in safetie, but by his helpe onely.

c *He sheweth hereby, that euerlasting election and choise, which was hidden in the good will and pleasure of God, which is the ground worke of our saluation.*

d *He sheweth how that euerlasting & hidden purpose of God is declared in Christ, by whom we are iustified and sanctified, if we lay hold on him by faith, that at length we may come to the glorie of the election.* ✣ *Chap. 16. 27.*

e *He prayeth that his people may peaceably agree, and be ioyned together in one, that as the Godhead is one, so they may be of one minde and one consent together.* ✣ *Psal. 109. 7.*

Iudas was not accounted amōg y sheepe of Christ for that he was one in deade, but because he kept the place of one. 13. 18.

15 4 I pray not that thou ſhouldeſt take them out of the world, but that thou kepe thē from euill.

16 They are not of the world, as I am not of the world.

17 f Sanctifie them with thy trueth: thy worde is trueth.

18 5 As thou diddeſt ſend me into the world, ſo haue I ſent them into the world.

19 And for their ſakes ſanctifie I my ſelfe, that they alſo may be ſanctified through the g trueth.

20 6 I pray not for theſe alone, but for them alſo which ſhal beleeue in me, through their worde,

21 That they al may be one, as thou, O father, *art* in me, & I in thee: *euen* that they may be alſo one in vs, that ỹ world may beleue that thou haſt ſent me.

22 And the glorie that thou gaueſt me, I haue giuen them, that they may be one, as we are one,

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loued them, as thou haſt loued me.

24 ✣ Father, I wil that they which thou haſt giuē me, be with me euē where I am, that they may behold that my glory which thou haſt giuen me: for thou louedſt me before the foūdatiō of the world.

25 O righteous Father, the world alſo hath not knowen thee, but I haue knowen thee, and theſe haue knowen, that thou haſt ſent me.

26 7 And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou haſt loued me, may be in them, and I in them.

4 He ſheweth what maner of deliuerance he meaneth, not that they ſhould be in no danger, but that they being preſerued from all, mighte proue by experience that the doctrine of ſaluation is true, which they receiued at his mouth to deliuer to other.

f *That is, make them holie: and that is ſaide to be holie whiche is dedicated, and made proper to God only.*

5 He addeth moreouer, that the Apoſtles haue a vocation common with him, and therefore that they muſte be holden vp by the ſelfe-ſame vertue to giue vp themſelues wholy to God, wherby he being firſt, did conſecrate him ſelfe to the father. g *The true & ſubſtantiall ſanctification of Chriſt, is ſet againſt the outward purifying.* 6 Secondarily he offreth to God the Father all his, that is, how many ſoeuer ſhal beleeue in him by the doctrine of the Apoſtles: that as he cleaueth vnto the Father, receiuing from him al fulneſs, ſo they being ioyned with him, may receiue life from him, & at length being together beloued in him, may alſo with him enioy euerlaſting glory. ✣ *Chap.* 12. 26. 7 He communicateth with his by litle and litle, the knowledge of the Father, which is moſt full in Chriſt the Mediatour, that they may in him be beloued of the Father, with the ſelfe ſame loue wherewith he loueth the ſonne.

CHAP.

1 By Christes power, whom Iudas betrayeth, 6 the souldiers are cast downe to the ground, 13 Christ is lead to Annas, and from him to Caiaphas. 22. 23 His answere to the officer that smote him with a rodde. 28 Beeing deliuered to Pilate, 36 he declareth his kingdome.

1 WHen Iesus had spoken these things, he went forth with his disciples ouer the brooke ✣Cedrō, where was a garden, into the which he entred, and his disciples.

2 And Iudas which betrayed him, knewe also the place: for Iesus oft times resorted thither, with his disciples. *Iesus & his disciples often met in a garden & in the night.*

3 ✣ 2 Iudas then, after he had receiued a bande of men and officers of the high Priests, and of the Pharises, came thither with lanternes and torches, and weapons.

4 3 Then Iesus, knowing all things that shoulde come vnto him, went forth and saide vnto them, Whom seeke ye?

5 They answered him, Iesus of Nazareth. Iesus said vnto them, I am he. Now Iudas also which betrayed him, stoode with them.

6 Assoone then as he had said vnto them, I am he, they went away backewardes, and fell to the grounde.

7 Then he asked them agayne, Whome seeke ye? And they said, Iesus of Nazareth.

8 4 Iesus answered, I said vnto you, that I am he: therefore if ye seeke me, let these goe their way.

9 *This was* that the worde might bee fulfilled which he spake, ✣ Of them which thou gauest me, haue I lost none.

10 5 Then Simon peter hauing a sworde, drewe it, and smote the hie Priests seruant, and cut off his right eare. Nowe the seruants name was Malcus.

11 Then said Iesus vnto Peter, Put vp thy sworde into thy sheath: shall I not drinke of the cup which my Father hath giuen me?

12 Then the bande and the captaine, and the officers of the Iewes tooke Iesus, and bound him,

1 Christ goeth of his owne accord into a garden, which his betrayer knew, to be taken: that by his obediēce he mighte take away the sinne that entred into ỹ worlde by one mans rebellion, & that in a garden.

✣*Mat.*26. 36. *Mar.*14.32. *Luk.*22.39.

✣*Mat.*26.47. *Mar.*14.43. *Luk.*22.47.

2 Christe who was innocēt, was takē as a wicked persō, that we whiche are wicked might be let go as innocent.

3 Christes person (but not his vertue) was bounde of ỹ aduersaries, whē & how he would.

4 Christ doeth not neglect the office of a good pastour, no not in his greate? danger.

✣*Chap.*17. 12.

5 We ought to conteine the zeale we beare to God, within the boundes of our vocation.

6 Christ is brought before an earthly high Priest to be condemned for our blasphemies, ỳ we might be quitted of the euerlasting high Priest himselfe.
✣ *Luke.3.2.*
✣ *Cnap.11.50.*
7 A liuely example of the fragilitie of man euen in the best, when they be once left to themselues.
* *Matth.26.58 Mar.14.54. Luke.22.54.*
8 Christ defendeth his cause but sléderly, not that he woulde withdraw himself from death, but to shew ỳ he was cõdemned as an innocẽt
✻ *Matth.26.57. Luke.22.54.*
✣ *Matth.26.69. Marke.14.59.* ✣ *Luke.22.55.* ✣
9 After that men haue once fallen, they can not only not lift vp theselues by their owne ✣ strength, but also they fal more and more into worse, vntil they be raysed vp againe, by a new vertue of God.

13 6 And led him away to ✣ Annas first (for hee was father in lawe to Caiaphas, which was the hie Priest that same yeere.) *But he sent him bound to Caiaphas the hie priest.*

14 ✣ And Caiaphas was hee, that gaue counsell to the Iewes, that it was expedient that one man should die for the people.

15 ¶ 7 * Nowe Simon Peter folowed Iesus, and another disciple, and that disciple was knowen of the hie Priest: therefore he went in with *I*esus into the hall of the hie Priest:

16 But Peter stoode at the doore without. Then went out ỳ other disciple which was knowen vnto the hie Priest, and spake to her that kept the doore, and brought in Peter.

17 Then saide the maide that kept the doore, vnto Peter, Art not thou also one of this mans disciples? He saide, *I* am not.

18 And the seruaunts and officers stoode there, which had made a fire of coles: for it was colde, and they warmed themselues. And Peter also stoode among them, and warmed himselfe.

19 (¶ 8 The hie Priest then asked *I*esus of his ✣ disciples, and of his dõctrine. *This vsuall matter for them to aske at his own mouth.*

20 Iesus answered him, *I* spake openly to the worlde: I euer taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secrete haue *I* said nothing.

21 Why askest thou mee? aske them which hearde me what I saide vnto them: beholde, they knowe what *I* said. *He remoueth the hie Priest out of the way, as vnable to geue him sufficient answere.*

22 When he had spoken these thinges, one of the officers which stoode by, smote *I*esus with *his* rod, saying. Answerest thou the high Priest so? *A blasphemous question.*

23 Iesus answered him, If I haue euill spoken, beare witnes of the euil: but if I haue well spoken, why smitest thou me?

24 ¶ * Nowe Annas had sent him bound vnto Caiaphas the hie Priest)

25 ✻ 9 And Simon Peter stood & warmed him-

So the frutes of Caiaphas gre

selfe,

false.

ſelfe, and they ſaid vnto him, Art not thou alſo of his diſciples? He denied it, and ſaid, I am not.

26 One of the ſeruantes of the hie Prieſt, his couſin whoſe eare Peter ſmote off, ſaid, Did not I ſee thee in the garden with him?

27 Peter then denied againe, and immediatly the cocke crewe.

28 ¶ ✣ 10 Then led they Ieſus from a Caiphas into the common hall. Now it was morning, and they them ſelues went not into the common hall, leſt they ſhoulde be † defiled, but that they might eate the paſſeouer.

29 Pilate then went out vnto them, and ſaide, What accuſation bring ye againſt this man?

30 They anſwered and ſaid vnto him, If he were not an euil doer, we would not haue deliuered him vnto thee.

31 Then ſaid Pilate vnto them, Take yee him, and iudge him after your owne Lawe. Then the Iewes ſaid vnto him, b It is not lawful for vs to put any man to death. *They could be ſatisfied with not bringing his death.*

32 *It was* that the worde of Ieſus ⁘ might be fulfilled which he ſpake, c ſignifiing what death he ſhould die.

33 * So pilate entred into the common hall againe, and called Ieſus and ſaid vnto him, Art thou the King of the Iewes?

34 Ieſus anſwered him, Sayeſt thou that of thy ſelfe, or did other tell it thee of me?

35 Pilate anſwered, Am I a Iewe? Thine owne nation, and the hie prieſtes haue deliuered thee vnto me. What haſt thou done?

36 11 Ieſus anſwered, My kingdom is not of this worlde: if my kingdome were of this world, my ſeruauntes would ſurely fight, that I ſhould not be deliuered to the Iewes: but nowe is my kingdome not from hence.

37 Pilate then ſaid vnto him, Art thou a King then? Ieſus anſwered, Thou ſaieſt that I am a King.

✣ *Matth.* 27.2. *Marke* 15.1. *Luke* 23.1.

10 The Sonne of God is brought before ỹ iudgmẽt ſeate of an earthly & prophane man, in whom there is found much leſſe wickednes thẽ in ỹ princes of the people of God: Aliuely image of the wrath of God againſt ſinne, & therewithall of his great mercie, & laſt of all, of his moſt ſeuere iudgment againſt ỹ ſtubburne cõteners of his grace when it is offred vnto thẽ

a *From Caiphas houſe.*

† *Act.* 10.28. *and* 11.3.

b *For iudgements of life and death were taken from them, fortie yeares before the deſtruction of the Temple.*

⁘ *Mat.* 20.19.

c *For Chriſt had foretolde that he ſhould be crucified.*

* *Matth.* 27.11. *Marke* 15.2. *Luke* 23.3.

11 Chriſt auoucheth, his ſpiritual kingdome, but reiecteth a worldly.

for this cause am I borne, and for this cause came I into the worlde, that I should beare witnesse vnto the truth: euery one that is of the truth, heareth my voyce.

38 Pilate said vnto him, d What is trueth? And when he had saide that, hee went out againe vnto the Iewes, and said vnto them, I finde in him no (false) cause at all.

39 ✣ But you haue a custome, that I should deliuer you one loose at the passeouer: will yee then that I loose vnto you the King of the Iewes?

40 ✣ Then cried they al again, saying Not him, but Barabbas: now this Barabbas was a murtherer.

12 It was requisite that Christ ✣ should be pronounced innocent, but not-withstãding (in that that he tooke vpon him our person) was to be condẽned as a most wicked man.

d *He speaketh this disdainfully and scoffingly, and not by way of asking a question.*

✣ *Matth. 27. 15. Marke 15. 6. Luke 23. 17.* ✣ *Act. 3. 14.* c *Word for word, made a great and a foule voyce.*

CHAP. XIX

1 Pilate, when Christ was scourged, 2 & crowned with thorne, 4 was desirous to let him loose: 8 but being ouercome with the outrage of the Iewes, 16 he deliuereth him to be crucified. 26 Iesus committeth his mother to the disciple. 30 Hauing tasted vineger he dieth: 34 and being dead, his side is pearced with a speare. 40 He is buried.

1 THen ✣ Pilate tooke Iesus & ✣ scourged him.

✣ *Mat. 27. 27. Mar. 15. 16*

2 And ✣ souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And said, Haile King of the Iewes. And they smote him with *their* roddes.

4 2 Then Pilate went forth againe, and said vnto them, Behold I bring him forth to you, that yee may knowe, that I finde no fault in him at all.

5 Then came Iesus foorth wearing a crowne of thornes and a purple garment. And *Pilate* said vnto them, Behold the man.

6 Then when the hie Priestes and officers sawe him, they cryed, saying, a Crucifie, crucifie *him*. Pilate said vnto them, Take yee him and crucifie

1 The wisedome of the flesh, chuseth of two euils the least but God curseth ✣ same wisdome.

2 Christ is a gaine quitted by that same mouth wherwith he is afterward condemned.

a *They will haue him crucified, whom by an olde custome of theirs, they shoulde haue stoned and hanged vp as conuict of blasphemie: but they desire to haue him crucified after the maner of the Romanes*

him

him: for I finde no fault in him.

7 The Iewes answered him, We haue a lawe, and by our law he ought to dye, because he ✝ made himselfe the Sonne of God.

8 ¶ 3 When Pilate then heard that worde, he was the more afraide,

9 And went againe into the common hall, and said vnto Iesus, Whence art thou? But *Iesus* gaue him none answere.

10 Then said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that *I* haue power to crucifie thee, and haue power to loose thee?

11 Iesus answered, Thou couldest haue no power at all against me, except it were geuen thee from aboue: therefore he that delyuered me vnto thee, hath the greater sinne.

12 From thence foorth Pilate sought to loose him, but the Iewes cryed, saying, *If* thou deliuer him, thou art not Cesars friend: *for* whosoeuer maketh himselfe a King, speaketh against Cesar.

13 ¶ 4 When Pilate heard this word, he brought Iesus foorth, and sate downe in the iudgement seat in a place called the Pauement: and in Hebrewe, *b* Gabbatha.

14 And it was the Preparation of the passouer, and about the sixt houre: & he said vnto the *Iewes*, Behold your King.

15 But they cryed, Away with him, away with him, crucifie him. Pilate said vnto them, Shal I crucifie youre King? The high Priestes answered, We haue no King but Cesar.

16 5 Then delyuered he him vnto them, to be crucified. ✝ And they tooke Iesus, and led him away.

17 And he bare his owne crosse, and came into a place named *of dead mens* Skulles, which is called in Hebrewe, Golgotha:

18 Where they crucified him, & two other with him, on eyther side one, & *Iesus* in the middes.

19 ¶ 6 And Pilate wrote also a title, and put it on

3 Pilates conscience fighteth for Christ, but straightway it yeldeth, because it is not vpholden with the singular vertue of God.

4 Pilate condēneth himselfe first, with the same mouth, wherewith he afterward condemneth Christ

b Gabbatha signifieth an high place, as iudgement seates are.

5 Christ fasteneth Satan, sin, and death to the crosse.

✝ *Mat.* 27.31. *Mar.* 15.25. *Luk.* 23.26.

6 Christ sittinge vpon the throne of the crosse, is openly written euerlasting king of all people, with his owne hand, whose mouth condēned him for vsurping a kingdome.

on the crosse,& it was written, IESVS OF NAZARETH THE KING OF THE IEVVES.

20 This title then read many of the Iewes: for the place where Iesus was crucified, was neere to ỹ citie:& it was written in Hebrewe,Greke & Latine.

21 Then said the hie Priests of the Iewes to Pilate,Write not,The King of the Iewes, but that he said,I am King of the Iewes.

22 Pilate answered,What I haue written,I haue written.

23 ¶ 7 Then the ✣ souldiers,whē they had crucified Iesus,tooke his garments (and made foure parts,to euery souldier a part)& *his* coate:& ỹ coate was without seame wouen frō the top throughout.

24 Therefore they said one to another, Let vs not deuide it,but cast lottes for it whose it shallbe. *This vvas* that the Scripture might be fulfilled which saith,✣ They parted my garments amonge them,and on my coate did cast lottes. So the Souldiers did these things in deede.

25 ¶ 8 Then stood by the crosse of Iesus, his mother, and his mothers sister, Marie *the vvife of* Cleophas,and Marie Magdalene.

26 And when Iesus sawe his mother, and the disciples standing by,whome he loued, he said vnto his mother,Woman,behold thy sonne.

27 Then said he to the disciple,Behold thy mother:and from that houre, the disciple tooke her home vnto him.

28 ¶ 9 After when Iesus knewe that all things were performed,that the ✣ Scripture might be fulfilled,he said, I thirst.

29 And there was set a e vessel ful of viniger: & they filled a spondge with viniger,and put it about an Hyssope *stalke*,and put it to his mouth.

30 Now when Iesus had receyued of the vine-

7 Christ signifieth by the diuisiō of his garments amongest the bloudy bouchers,(his coate except,that had no seame) that it shall come to passe,that he wil shortly diuide his benefites, & ērich his very enemies through out the worlde: but so notwithstanding that treasure of his ỹ Church shal remaine whole.

✣ *Mat.*27.35. *Mark.*15.24.

✣ *Psal.*22.18.

8 Christ is a perfect example of all righteousnes, not only in ỹ keeping of the first but also of ỹ second table.

9 Christ when he hath taken the viniger, yeeldeth vp the ghost, drinking vp in deed that most bitter and sharpe cuppe of his Fathers wrath in our name.

✣ *Psal.*69.22.

e *Gilatinus witnesseth out of the booke called Sanhedrim,that the Iewes were wont to geue thē that were executed, vineger mixed with frankincence to drinke,to make theire braines somewhat troubled: so charitably the Iewes prouided for the poore mens consciences, which were executed.*

ger, he ſaide, It is finiſhed, and bowed his head, and gaue vp the ghoſt.

31 10 The Iewes then (becauſe it was the Preparation, that the bodies ſhould not remaine vpō the croſſe on the Sabbath *day*: for that Sabbath was an hie day) beſought Pilate that their legges might be broken, and that they might be taken downe.

32 Then came the ſouldiers and brake the legges of the firſt, & of the other, which was crucified with *Ieſus*.

33 But when they came to Ieſus, & ſawe that hee was dead already, they brake not his legges.

34 11 But one of the ſouldiers with a ſpeare pearced his ſide, and forthwith came there out blood and water. *Iuſtifi. 1. com. in the 20. Caſſand. Chriſtes ſide the fountaine of our Sacraments.*

35 And hee that ſawe it, bare recorde, and his recorde is true: and he knoweth that he ſaith true, that ye might beleeue it.

36 For theſe thinges were done, that the Scripture ſhould be fulfilled, ✣ Not a bone of him ſhall be broken.

37 And againe an other Scripture ſaith, ✣ They ſhall ſee him whom they haue thruſt through.

38 * 12 And after theſe thinges, Ioſeph of Arimathea (who was a diſciple of Ieſus, but ſecretely for feare of the Iewes) beſought Pilate that hee might take downe the bodie of Ieſus. And Pilate gaue him licence. Hee came then and tooke Ieſus bodie. *Rama.*

39 And there came * alſo Nicodemus (which firſt came to Ieſus by night) & brought of myrrh & aloes mingled together about an hundreth pound.

40 Then tooke they the bodie of Ieſus, & wrapped it in linnen clothes with the odours, as the maner of the Iewes is to burie.

41 And in that place where Ieſus was crucified.

10 The bodie of Chriſt which was dead for a ſeaſon, (becauſe it ſo pleated him) is wounded, but ỹ leaſt bone of it is not broke: & ſuch is the ſtate of his myſticall bodie.

11 Chriſt being dead vpon the croſſe, witneſſeth by a double ſinne, ỹ he onely is the true ſatiſfaction, & ỹ true waſhing for the beleeuers. *1 Ioh. 5. 6.*

d *This wound was a moſt manifeſt witnes of the death of Chriſt: for the water that iſſued out by this wound, gaue vs plainelyto vnderſtand, that the weapon pearced the very skinne that compaſſeth the heart, which is the veſſell that containeth that water, & that being once wounded, that creature which is ſo pearced and ſtriken, can not chuſe but die.*

✣ *Exod. 12. 46. Num. 9. 12.*

✣ *Zach. 12. 10.*

* *Mat. 27. 57. Mar. 15. 42. Luke. 23. 50.* 12 Chriſt is openly buried, and in a famous place, Pilate writing and ſuffring it, & that by men which did fauour Chriſt, in ſuch wiſe, that yet before that day, they neuer openly followed him: ſo that by his burial, no man can iuſtly doubt either of his death, or reſurrection. * *Chap. 3. 2.*

fied.

fied, was a garden, and in the garden a newe ſepulchre, wherein was *e* neuer man yet layde.

42 There then laide they Ieſus, becauſe of the Iewes Preparation *day*, for the ſepulchre was nere.

e That no man might cauill at his reſurrection, as though ſome other that had bene buried there, had riſen. Theophil.

CHAP. XX.

1 Marie bringeth word that Chriſt is riſen: 3 Peter and Iohn 4 runne to ſee it. 15 Ieſus appeareth to Marie. 19 and to the diſciples that were together in ỹ houſe, 25 Thomas, before faithleſſe, 29 now beleeueth.

1 NOwe ✣ 1 the firſt *day* of the weeke came Marie Magdalene, early when it was yet darke, vnto the ſepulchre, & ſaw the ſtone taken away from the tombe.

✣ *Mat.* 16. 1. *Luke.* 24. 1. 1 Mary Magdalene, Peter and Iohn, are the firſt witneſſes of the reſurrectiõ: and ſuch as can not iuſtly beſuſpected, for that they themſelues culd ſcarcely be perſuaded of it, ſo farre is it of, that they ſhould inuent it of ſet purpoſe.

2 Then ſhe ranne, & came to Simon Peter, and to the other diſciple whom Ieſus loued, & ſaid vnto them, They haue taken away the Lorde out of the ſepulchre, and we knowe not where they haue laid him.

3 Peter therefore went foorth, & the other diſciple, and they came vnto the ſepulchre.

4 So they ranne both together, but the other diſciple did outrunne Peter, and came firſt to the ſepulchre.

5 And hee ſtouped downe, and ſawe the linnen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into ỹ ſepulchre, & ſawe ỹ linnen clothes lye,

7 And the kerchefe that was vpon his head, not lying with the linnen clothes, but wrapped together in a place by it ſelfe.

8 Then went in alſo the other diſciple, which came firſt to the ſepulchre, & he ſaw it, & beleeued.

9 For as yet they knewe not the Scripture, That he muſt riſe againe from the dead.

10 And the diſciples went away againe vnto their owne home.

✣ *Mat.* 28. 1. *Mar.* 16. 5. *a That is, without the caue, which the ſepulchre was cut out of.* 2 Two Angels are made witneſſes of the Lords reſurrection. *b In white cloathing.*

11 ¶ ✣ But Marie ſtoode *a* without at the ſepulchre weeping: and as ſhe wept, ſhe bowed her ſelfe into the ſepulchre,

12 2 And ſawe two Angels in *b* white, ſitting, the one at the head, and the other at the feete, where

where the body of Iesus had laine.

15 And they said vnto her, Woman why wepest thou? She saide vnto them, They haue taken away c my lord, & I know not where they haue laid him.

14 3 When she had thus said, she turned her self backe, and sawe Iesus standing, and knewe not that it was Iesus.

15 Iesus saith vnto her, Woman, why weepest thou? whome seekest thou? She supposing that he had bene the gardener, saide vnto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

16 Iesus saith vnto her, Marie. She turned her selfe, and said vnto him, Rabboni, which is to saye, Master. Rabbuli: A Syriack worde. Or, tho' thou neuer preteuyest the vse of the Hebrew after the captiuity. But vse either the Chaldye or Syriacke.

17 4 Iesus saith vnto her, Touch me not: for I am not yet ascended to my Father: but go to my d brethren, & say vnto them, I ascend to e my Father, and to your Father, and to my God, and your God.

18 Marie Magdalene came and tolde the disciples that she had seene the Lorde, and that he had spoken these things vnto her.

19 ¶ ✣ 5 The same day then at night, which was the first day of the weke, & when the f doores were shut where the disciples were assembled for feare of the Iewes, came Iesus & stoode in the middes, and said to them, Peace be vnto you. Or, all this troubled the disciples after the resurrection, for they knewe not the doores were shut.

20 And when he had so saide, he shewed vnto them his handes, and his side. Then were the disciples glad when they had seene the Lord.

21 ✣ Then saide Iesus to them againe, Peace be vnto you: as my Father sent me, so send I you.

22 And when he had said that, he breathed on them, and said vnto them, Receiue the holy Ghost. This was vsed of Christ by miracle to confirme his Apostles & not by example to teach them.

c *Marie spake as the common people vse to speake: for they speake of a dead carkeis, as they do of a whole man.*

3 Iesus witnesseth by his presence, that he is truely risen.

4 Christ which is risen, is not to be sought in this world according to ỹ flesh, but in heauen by faith whither he is gone before vs.

d *By his brethren, he meaneth his disciples: for in the next verse following, it is saide, that Marie tolde his disciples.*

e *He calleth God his father, because he is his father naturally in the Godhead, and he saith your father, because he is our Father by grace, through the adoption of the sonnes of God: that is, by taking vs of his free grace to be his sonnes. Epiphanius*

✣ *Mar.16.14. Luk.24.36. 1.Cor.15.5.* 5 Christ in that that he presented himself before his disciples sodenly through his diuine power, when the gates were shut, doth fully assure them both of his resurrection, and also of their Apostleship, inspiring them with the holy Ghost, who is the director of the ministerie of the Gospel.

f *Esther the doores opened to him of their owne accorde, or the very walles themselues were a passage to him.*

23 6 Whosoe-

6 The publishing of the forgiuines of sinnes by faith in Christ & ỹ denouncing the wrath of God in retayning the sinnes of ỹ vnbeleuers, is the summe of the preaching of the Gospell.

7 Christ draweth out of the vnbeliefe of Thomas, a certaine and sure testimonie of his resurrection.

8 True faith dependeth vpon ỹ mouth of God, and not vpon fleshly eyes.

✠ *Chap.* 21. 25.

9 To beleeue in Christ the sonne of God and our onely Saviour, is the end of the doctrine of the Gospel & especially of the historie of the resurrection.

1 In that, that Christ here is not only present but also eateth with his disciples, he giueth a most full assurance of his resurrection

23 6 Whosoeuers sinnes ye remit, they are remitted vnto them: *and* whosoeuers sinnes yee reteine, they are retained. *Mat. 16. 19.*

24 ¶ 7 But Thomas one of the twelue, called Didymus, was not with them, when Iesus came.

25 The other disciples therefore said vnto him We haue seene the Lorde: but he saide vnto them, Except I see in his hands the print of the nailes, & put my finger into the print of the nailes, and put mine hand into his side, I will not beleeue it.

26 ¶ And eyght dayes after, againe his disciples were within and Thomas with them. *Then* came Iesus, when the doores were shut, and stoode in the middes, and said, Peace *be* vnto you.

27 After said he to Thomas, Put thy finger here, & see mine hands & put forth thine hande, and put it into my side, and be not faithles, but fathfull.

28 Then Thomas answered, and said vnto him, *Thou art* my Lord, and my God.

29 8 Iesus said vnto him, Thomas, because thou hast seene me, thou beleeuest, blessed *are* they that haue not seene, and haue beleeued.

30 ¶ ✠ 9 And many other signes also did Iesus in the presence of his disciples, which are not written in this booke.

31 But these things are writen, that ye might beleue that Iesus is that Christ that Sonne of God, and that in beleeuing yee might haue life through his Name.

CHAP. XIX.

1 Iesus appeareth to his disciples as they were a fishing, 6.7 whō they knew by a miraculous draught of fishes. 15 He cōmitteth ỹ charge of the sheepe to Peter, 18 and foretelleth him of the maner of his death.

1 AFter these thinges, 1 Iesus shewed him selfe a gaine to his disciples at the sea of Tiberias: and thus shewed he *him selfe*:

2 Ther were together Simon Peter, and Thomas, which is called Didymus, *Cometas* and Nathanael of Cana in Galile, and the *sonnes* of Zebedeus, and

two

two other of his disciples.

3 Simon Peter said vnto them, I go a fishing. They said vnto him, We also will go with thee. they went their way & entred into a ship straightway, and that night caught they nothing.

4 But when the morning was now come, Iesus stood on the shore: neuertheles the disciples knewe not that it was Iesus.

5 Iesus then said vnto them, Syrs, haue ye any meat? They answered him, No.

6 Then he said vnto them, Cast out the net on the right side of the ship, and ye shall finde. So they cast out, and they were not able at all to drawe it, for the multitude of fishes.

7 Therefore said the disciple whome Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his *a* coate to him (for he was naked) and cast himselfe into the sea.

a *It was a lowse garment, which could not let him swimming.*

8 But the other disciples came by ship (for they were not farre from land, but about two hundreth cubits) and they drewe the net with fishes.

9 Assoone then as they were come to land, they sawe hoat coales, and fish laid thereon, and breade.

10 Iesus said vnto them, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped forth and drew the net to lande, full of great fishes, an hundreth, fiftie and three: and albeit there were so many, yet was not the net broken.

12 Iesus said vnto them, Come, *and* dyne. And none of the disciples durst aske him, Who art thou? seeing they knewe that he was the Lord.

13 Iesus then came and tooke bread, and gaue them, and fish likewise.

14 This is now the third time that Iesus shewed him selfe to his disciples, after that he was risen againe from the dead.

2 Peter by his triple confessiō is restored into his former degre frō whence he fell by his triple denyall: and therwithall is aduertised, & he is in deede a pastor, which sheweth his loue to Christ, in feeding his sheepe.

15 ¶ 2 So when they had dined, Iesus said to Simon Peter, Simon *the sonne* of Iona, loueſt thou

me

me more then theſe? He ſaid vnto him, Yea Lord, thou knoweſt that I loue thee. Hee ſaid vnto him, Feede my lambes.

16 He ſaid to him againe the ſecond time, Simon *the ſonne* of *I*ona, loueſt thou me? He ſaid vnto him, Yea Lord, thou knoweſt that I loue thee. He ſaid vnto him, Feede my ſheepe.

17 He ſaid vnto him the *b* thirde time, *S*imon *the ſonne* of Iona, loueſt thou me? Peter was ſorye becauſe he ſaid to him the third time, Loueſt thou me? & ſaid vnto him, Lord, thou knoweſt al things: thou knoweſt that I loue thee. I eſus ſaid vnto him, Feede my ſheepe. *Peter teacheth Chriſt for no ſuperioritie gaue him ouer other paſtors. 1 Pet. 5. 2*

18 3 Verely, verely I ſay vnto thee, When thou waſt yong, thou *c* girdeſt thy ſelfe, & walkeſt whither thou wouldeſt: but when thou ſhalt be olde, thou ſhalt ſtretch forth thine hands, & another ſhal *d* gird thee, & lead thee whither thou wouldeſt not.

19 And this ſpake he ſignifying by *f* what death he ſhould glorifye God. And when he had ſaid this, he ſaid vnto him, Folow me.

20 4 Then Peter turned about, and ſaw the diſciple whome IESVS loued, folowing, which had alſo ✣ leaned on his breſt at ſupper, & had ſaide, Lord, which is he that betrayeth thee?

21 When Peter therefore ſawe him he ſaid to Ieſus, Lord, what ſhall this man do?

22 Ieſus ſaid vnto him, If I will that he tarie till *I* come, what is it to thee? folow thou me.

23 Then went this worde abroade among the brethren, that this diſciple ſhould not dye. Yet Ieſus ſaid not vnto him, He ſhall not dye: but if *I* will that he tarie till I come, what is it to thee?

b It was meete that he that had denyed him thriſe, ſhould confeſſe him thriſe, leſt Peter might neither doubt of the forgeuenes of his ſo greeuous a ſinne, nor of his reſtoring to the office of the Apoſtleſhip.

3 The violent death of Peter is foretold,

c They that tooke farre iourneyes, eſpecially in the Eaſt coũtrey & in thoſe places where the people vſed long garments had nede to be girded and truſſed vp.

d He meant that kind of girding which is vſed toward captiues whẽ they are boũde faſt with cords, & chaines, as who would ſay, Nowe thou girdeſt thy ſelfe as thou thinkeſt beſt, to go whither thou liſteſt, but the time wilbe, when thou ſhalt not gird thee with a girdle, but an other ſhall binde thee with haines, and carie thee whither thou wouldeſt not

c Not that Peter ſuffered ought for the trueth of God againſt his will, for we reade that he came with ioy and gladnes when he returned from the councill where he was whipped, but becauſe this will commeth not from the fleſh, but from that gift of the Spirit which is geuen vs from abou, therefore he ſhewed there ſhould be a certaine ſtriuing and conflict or repugnancie, which alſo is in vs, in all our ſufferinges as touching the fleſh.

f That is, that Peter ſhould die by a violent death

4 We muſt take heede, that whiles we caſt our eyes vpon other, we neglect not that which is ioyned vs. ✣ *Chap.* 13. 23.

that

that he tarie till I come, what is it to thee?

23 5 This is that disciple, which testifieth of these things, and wrote these things, and we know that his testimonie is true.

25 ✠ Now there are also many other thinges which Iesus did, the which if they should be written euery one, I suppose, the world could not conteine the bookes that should be written, Amen.

5 The Historie of Christ is true & warely written: not for the curiositie of mē but for the salvation of the godly.

✠ *Chap. 20. 30*

THE ACTES OF THE HOLY APOSTLES WRITTEN BY LVKE THE EVANGELIST.

CHAP. I.

1 Luke tyeth this history to his Gospel. 9 Christ being taken into heauen, to the Apostles 11 being warned by the Angels, 12 returne, 14 and geue themselues to prayer. 15 By Peters motion, 18 into Iudas the traitours place, Matthias is chosen.

THE former treatise, O Theophilus, of all that Iesus began to a do & teach,

2 Vntil the day that he was taken vp after that he through the holy Ghost, had geuen commandements vnto the Apostles, whom he had chosen:

3 To whom also he presented himselfe aliue after that he had suffered, by many b infallible tokens, being seene of them by the *space* of fourtie daies, and speaking of those things which *appertaine* to the kingdome of God:

4 ✠ And when he had gathered *them* together, he commanded them, that they should not depart from Ierusalem, but to waite for the promes of

1 A passing ouer from the history of the Gospel, that is, from the historie of the sayings & doings of Christ, vnto the actes of the Apostles.

a *The actes of Iesus are the miracles and doings which shewed his Godhead, and his most perfit holines and example of his doctrine.*

2 Christ did not straightwayes ascend into heauen after his resurrection, because he would throughly proue his resurrection, and with his presence confirme his Apostles in the doctrine which they had heard.

b *He calleth those infallible tokens, which are otherwise termed necessarie, now in that, that Christ spake, and walked, and ate, and was felt of many, those are sure signes & tokens that he truly rose againe.* ✠ *Luke 24. 49.*

c *They were dispersed here and there, but he gathereth them together that they might altogether be witnesses of his resurrection.*

the Father, ✠ which, *saith he*, ye haue heard of me.

5 ✝ For Iohn in deede baptized with water, but ye shalbe baptized *d* with the holy Ghost within these fewe dayes.

6 ¶ When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time *e* restore the kingdome to Israel?

7 And he said vnto them, It is not for you to knowe the times, or the *f* seasons, which the Father hath put in his owne power,

8 ✝ But ye shal receyue power of ✠ holy Ghost, when he shal come on you: & ye shalbe witnesses vnto me both in Hierusalem & in all Iudea, & in Samaria, & vnto the vttermost part of the earth.

9 ✠ 4 And when he had spoken these things, while they beheld, he was taken vp: for a cloude tooke him vp out of their sight.

10 And while they looked stedfastly towarde heauen, as he went, behold, two men stoode by them in white apparel,

11 Which also said, Ye men of Galile, why stand ye gasing into heauen? This Iesus which is taken vp *g* from you into heauen, shal so come, as ye haue seene him goe into heauen.

12 ¶ Then returned they vnto Hierusalem frō the mount that is called *the mount* of Oliues, which is nere to Hierusalem, being from it a Sabbath *h dayes* iourney.

13 ¶ And when they were *i* come in, they went vp into an vpper chamber, where abode both Peter, & Iames, & Iohn, & Andrew, Philip, & Thomas Bartlemewe, and Matthewe, Iames *the sonne* of Alpheus, and Simon Zelotes, & Iudas Iames *brother*.

✠ *Iohn.14.25.*
✝ *Mat.3.11. Mark.1.8 Luke.3.16, Chap.2.2,& 11. 16.and 19.4.*
d Either of the Father, or of mee: so that either the Father or Christ, is set here against Iohn, as the holy Ghost is against the water, as things answerable the one to the other.
3 We must fight before we triumph: and we ought not curiously to search after those things, which God hath not reuealed.
e To the old and ancient state.
f That is, these occasions that serue to doing of matters which the Lorde hath appointed to bring things to passe in.
✝ *Chap.2.2.*
✠ *Luke.24.51.*
4 After that Christ had promised the full vertue of the holy Ghost, wherwith he would gouerne his Church, although he should be absent in body, he tooke vp his body frō vs into the heauenly tabernacles, there to continue vntil the latter day of Iudgement, as ✠ Angels witnesse. *g That is, out of your sight.* *h About two mile.* ✠ Ecclesiasticall assemblies to heare the word, and to make common prayer, were first instituted & kept in priuate houses by the Apostles. *i They went into the house which the Church had chosen at that time to be a receate for the whole assemblie.*

14 These

14 These all k continued with l one accorde in m prayer and supplication with the n women, and Marie the mother of Iesus, and with his o brethrē.

15 ¶ 6 And in those dayes Peter stoode vp in the middes of the disciples, & said (now the number of p names that were in one place were about an hundreth and twentie.)

16 7 Ye men and brethren, this Scripture must needes haue bene fulfilled, which the ✣ holy Ghost by ‡ mouth of Dauid spake before of Iudas, which was ‡ guide to them that tooke Iesus.

17 For he was nombred with vs, & had obteined felowship in this ministration.

18 He therefore hath q purchased a fielde with the rewarde of iniquitie: and when he ᵛ had r throwen downe himselfe headlong, he brast a sunder in the mids, and all his bowels gushed out.

19 And it is knowen vnto all the inhabitants of Hierusalem, in so much, that that fielde is called in their owne language, Aceldema, that is, The field of blood.

20 For it is written in the booke of Psalmes, ✣ Let his habitation be voyde, and let no man dwel therein: ✣ also, Let another take his ſ charge.

21 8 Wherefore of these men which haue com-

k *The Greke word signifieth an immoueable constancie, and steadines.*

l *It is to good purpose, that this concord is mencioned: for those prayers are most acceptable to God, which are made with agreeing mindes and willes.*

m *The disciples prayed for the sending of the holie Ghost, and also to be deliuered from present dangers wherewith they were beset.*

n *For it was behoueable to haue the wiues confirmed, who were afterward to be partakers of the dangers with their husbandes.*

o *With his kinsfolkes.* 6 Peter is made the mouth and interpreter of the whole companie of the Apostles, eyther by secrete reuelation of the holy Ghost, or by expresse iudgement of the congregation. p *Because men are commonly billed and enrolled by their names.* 7 Peter preuenteth the offence that might be taken of the falling away of Iudas the betrayer, shewing that all things which came vnto him, were foretolde by God. ✣ *Psal.41.9.* ‡ *Iohn 13.27.* q *Luke considereth not Iudas his purpose, but that that followed of it, and so we vse to say, that a man hath procured him selfe harme, not that his will & purpose was so, but in respect of that which followed.* ᵛ *Mat.27.5.* r *The Greke words signifie thus much, that Iudas fell downe flat and was rent in sonder in the middes, with a marueilous huge noyse.* ✣ *Psal.69.26.* ✣ *Psal.109.8.* ſ *His office and ministerie: Dauid wrote these words against Doeg the King's heardman: And these words, Shepheard, Sheepe, and Flocke, are put ouer to the Church office and ministerie, so that the Church and the offices thereof are called by those names.* 8 The Apostles deliberate vpon nothing, but first they consult and take aduisemente by Gods worde: and againe they do nothing that concerneth and is behoueable for the whole body of the Congregation, without making the Congregation priuie vnto it.

panied with vs, all the time that the Lord Iesus was conuersant among vs,

22 Beginning from the baptisme of Iohn vnto the day that he was taken vp from vs, must one of them be made a witnes with vs of his resurrection.

23 And they presented two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

24 And they prayed saying, Thou Lord, which knowest the hearts of all men, shewe whether of these two thou hast chosen,

25 That he may take the roome of this ministration and Apostleship, from which Iudas hath gone astray, to goe to his owne place.

26 Then they gaue forth their lottes: and the lot fell on Matthias, and he was by a common consent counted with the eleuen Apostles.

1 Word for word, went in and out, which kinde of speache betokeneth as much in the Hebrewe tongue, as the exercising of a publike and painfull office, when they speake of such as are in any publique office, Deut. 31.2. 1.Chr.27.1.

2 From our company.

3 Apostles must be chosen immediatly from God, and therefore after prayers, Matthias is chosen by lotte, which is as it were, Gods owne voyce.

4 Openly, and by the voyces of all the whole companie.

5 That he may be fellow and partaker of this ministerie.

6 Departed from, or fallen from. And it is a Metaphore taken frō the way: For Callings are signified by the name of wayes, with the Hebrewes.

CHAP. II.

1 The Apostles 4 filled with the holy Ghost. 8 speake diuers tongues. 12 They are thought to be drunke. 15 but Peter disproueth that: 34 He teacheth that Christ is the messias. 37 And seeing the hearers astonied, 38 he exhorteth them to repentance.

1 The Apostles being gathered together on a most solemne feastday in one place, that it might euidently appeare to all the world, that they had all one office, one spirit, one faith, are by a double signe from heauen authorized, and annointed with all the most excellent giftes of the holy ghost, and especially with an extraordinarie and necessarie gifte of tongues.

1 AND whē the day of Pentecost was a come, they were b al with one accord in one place.

2 And suddenly there came a sounde from heauen, as of a rushing and mightie winde, and it filled

a Word for word, was fulfilled: that is, was become, as Luke 7.21. For the Hebrues say, that a day or a yeere is fulfilled or ended, when the foremost dayes or yeres are ended, & the other begun. Ier.25.12. And it shal come to passe, that when seuentie yeres are fulfilled, I will visite &c. For the Lorde did not bring home his people after the seuentie yeres were ended, but in the seuentie yeere: Nowe the day of Pentecost was the fiftieth day after the feast of the Passeouer. b The twelue Apostles, which were the Patriarkes as it were of the Church.

all the house where they sate.

3 And there appeared vnto thē clouen tongues, like fire, and it sate vpon eche of them.

4 And they were all filled with the holy ghost, and began to speake with c other tongues, as the spirite gaue them vtterance.

5 And there were dwelling at Hierusalē Iewes, men that feared God, of euery nation vnder heauen.

6 Nowe when this was noysed, the multitude came together and were astonied, because that euery man heard them speake his owne language.

7 And they wondered all, and marueiled, saying among themselues, Behold, are not all these which speake, of Galile?

8 e Howe then heare we euery man our owne language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitantes of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus, and Asia,

10 And of Phrygia, and Pamphylia, of Egypt, and of the partes of Libya, which is beside Cyrene, and strangers of Rome, and f Iewes, & Proselytes,

11 Cretes, and Arabians: we heard them speake in our own tongues the wonderful works of God.

12 2 They were all then amased, and doubted, saying one to another, What may this be?

13 And others g mocked, and said, They are full of newe wine.

14 ¶ But Peter standing with the Eleuen, h lifte

c *He calleth them other tongues, which were not the same which the Apostles vsed commonlie, and Marke calleth thē newe tongues.*

d *Hereby we vnderstande that the Apostles vsed not nowe one tongue, and then another by haphazard and at all aduentures, or as phantastically men vse to doe, but with good consideration of their hearers: and to be short, that they spake nothing but as the holy Ghost gouerned their tongues.*

e *Not that they spake with one voyce, and many languages were heard, but that the Apostles spake with strange tongues: for els the miracle had rather ben in the hearers, whereas nowe it is in the speakers. Nazian. in his oration of Whitsunday.*

f *By Iewes he meaneth them that were both Iewes by birth, and Iewes by profession of religion though they were borne in other places: and they were Proselytes, which were Gentiles borne, and embraced the Iewish religion.*

2 *Gods worde pearceth some so, that it driueth them to seeke out the trueth, and it doth so choke other, that it forceth them to be witnesses of their owne impudencie.*

g *The word which he vseth here, signifieth such a kinde of mocking which is reprochfull and contumelious. And by this reprochfull mocking we see, that there is no miracle so great and excellent, which the wickednes of man dareth not speake euill of.*

h *Peter his boldnesse is to be marked, wherein the grace of the holy Ghost is to be seene, euen straight after the beginning.*

vp his voyce, and ſaid vnto them, Ye men of Iudea, and ye al that inhabite Hieruſalem, be this knowen vnto you, and hearken vnto my wordes.

15 For theſe are not drunken, as ye ſuppoſe, ſince it is but the *l* third houre of the day.

16 But this is that, which was ſpoken by the *k* Prophet ✝ Ioel,

17 3 And it ſhall be in the laſt dayes, ſaith God, I will powre out of my ſpirite vpon *l* all *m* fleſhe, and your ſonnes, and your daughters ſhall prophecie, and your yong men ſhal ſee viſions, and your olde men ſhall dreame dreames.

18 And on my ſeruantes, and on mine handemaides, I will powre out of my ſpirit in thoſe days, and they ſhall prophecie.

19 And I will ſhewe wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapour of ſmoke.

20 The Sunne ſhal be turned into darknes, and the moone into blood, before that great and notable day of the Lord come.

21 4 And it ſhal be, that whoſoeuer ſhal *n* cal on the Name of the Lord, ſhall be ſaued.

22 5 Ye men of Iſrael, heare theſe wordes, Ieſus of Nazareth, a man *o* approued of God among you with great workes, and wonders, and ſignes, which God did by him in the middes of you, as ye your ſelues alſo knowe:

23 Him, *I ſay*, being deliuered by the determinate counſell, and *p* foreknowledge of God, after

l *After the ſixte houre ariſing, which may be about ſeuen or eight of the clocke with vs.*

k *There is nothing that can diſſolue queſtions & doubts, but teſtimonies taken out of the Prophets: for mens reaſons may be ouerturned, but Gods voyce can not be ouerturned.*

✝ *Ioel, 2. 28. Eſa. 24. 3.*

3 Peter ſetting the truth of god *q* gainſt the falſe accuſations of men, ſheweth in him ſelfe and in his fellows, that that is fulfilled which Ioel ſpak before concerning the full giuing of the holy ghoſt in the latter daies: which grace alſo is offred to ✝ whole Church to their certaine & vndoubted deſtruction which do contemne it.

1 *All without exception, both vpon the Iewes and Gentiles.* m *That is, men.* 4 The chiefeſt vſe of all the giftes of the holy Ghoſt, is to bring men to ſaluation by faith. n *This worde, Call on, ſignifieth in Scripture, an earneſt praying and craueing for helpe at Gods hande.* 5 Chriſt being innocent, was by Gods prouidence crucified of wicked men. o *Who is by thoſe workes which God wrought by him, ſo manifeſtly approued and allowed of, that no man can gainſay him.* p *Gods euerlaſting knowledge being before, which can neither be ſeparated from his determinate counſell, as the Epicures ſay, neither yet be the cauſe of euill, for God in his euerlaſting and vnchangeable counſell, appointed the wicked act of Iudas to an excellent ende: and God doeth that well, which the inſtrumentes do ill.*

you had taken, with wicked q handes you haue crucified and r slaine.

24 6 Whom God hath raised vp, and loosed the s sorrowes of death, because it was vnpossible that he should be holden of it.

25 For Dauid saith concerning him, ✣ I beheld † the Lord alwayes before me: for he is at my right hand, that I should not be shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shall rest in hope,

27 Because thou wilt not t leaue my soule in graue, neither wilt suffer thine holy one to see corruption.

28 Thou hast u shewed me the wayes of life, and ✣ shalt make me full of ioy with thy countenance.

29 Men and bretheren, I may bouldly speake vnto you of the Patriarke Dauid, ✣ that he is both dead and buried, & his sepulcher remaineth with vs vnto this day.

30 Therefore, seeing hee was a Prophete, and knewe that God had x sworne with an oth to him, that of ỹ fruit of his loines he would raise vp Christ concerning the flesh, to set him vpon his throne,

31 He knowing this before, spake of ỹ resurrection of Christ, that * his soule should not be left in graue, neither his flesh should see corruption.

32 7 This Iesus hath God raised vp, whereof wee all are witnesses.

33 Since thē that he by the y right hand of God hath bene exalted, and hath receiued of his Father the promise of the holy ghost, he hath shedde forth this which ye nowe see and heare.

34 For Dauid is not ascended into heauen, but ✣ he saith, * The Lorde said to my Lorde, Sit at my right hand,

q *Gods counsell doeth not excuse the Iewes, whose hādes were wicked.*

r *The fact is saide to be theirs, by whose counsell and egging forwarde, it was done.*

6 Christ (as Dauid foretold) did not only ryse againe, but also was in the graue void of al corruption.

s *The death that was full of sorrow both of bodie and minde: therfore when death appeared conqueror & victorer ouer those sorrowes, Christ is rightly said to haue ouercome those sorrowes of death, when suffering death, he ouercame death, to liue for euer with his Father.*

✣ *Psalm. 16.9.*

† *Thou wilt not suffer mee to remaine in graue.*

u *Thou hast opened me the way to the true life.*

✣ *1. King. 2. 12. Chap. 13. 36.*

✣ *Psal. 132. 11.*

x *Had sworne solemnely.*

✣ *Psal. 16. 10.*

Chap. 13. 35. 7 Peter witnesseth that Iesus Christ is the appointed euerlasting King, which he proueth manifestly by the giftes of the holy Ghoste, and the testimonie of Dauid. y *Myght and power of God.* ✣ *Psal. 110. 1.*

35 Vntill I make thine enemies thy footestoole.

36 Therefore, let all the house of Israel know for a suretie, that God hath z made him both Lord, and Christ, this Iesus, *I say*, whom ye haue crucified.

37 Now when they heard it, they were pricked in their heartes, and said vnto Peter and the other Apostles, Men and brethren, what shall we doe?

38 ¶ Then Peter said vnto them, Amende your liues, and be baptized euery one of you in ỹ name of Iesus Christ for the remission of sinnes: and yee shall receiue the gift of the holy Ghost.

39 For the *a* promise *is made* vnto you & to your children, and to al that are a farre off, *euen* as many as the Lord our God shall call.

40 And with many other words he besought & exhorted *them*, saying, Saue your selues from this froward generation.

41 Then they that gladly receiued his worde, were baptized: and the same day there were added *to the Church* about three thousand soules.

42 And they continued in the Apostles doctrine, and *b* fellowship, and *c* breaking of bread, & prayers

43 ¶ And feare came vpon euery soule: & many wonders and signes were done by the Apostles.

44 And all that beleued, were in one place, and had all things common.

45 And they solde their possessions and goods,

z *Christ is said to be made, because he was auanced to ỹ dignitie: & therefore it is not spoken of his nature, but of his state and high dignitie.*

He preached Christ the Lord.

Psal. 110. 1. Heb. 12. 10.

8 Repentance & remission of sinnes in Christ, are two principles of the Gospel, and therefore of our saluation: and they are obteined by the promises apprehended by faith and are ratified in vs by Baptisme, wherwith is ioyned the vertue of the holy ghost.

a *The worde that is vsed here, giueth vs to vnderstand ỹ it was a free gift.*

9 He is truly ioyned to the Church, which separateth him selfe from the wicked.

protested.

Separate from the vnbeleeuers.

10 A notable example of the vertue of the holy Ghost: but such as are of age, are not baptized, before they make confession of their faith.

11 The markes of the true Church are the doctrine of the Apostles, the duties of charitie, the pure and simple administration of the sacramentes, & true inuocation vsed of all the faithfull.

b *Communicating of goodes, and all other duties of charitie, as is shewed afterward.*

c *The Leaves vsed diuine loaues, and therefore they did rather breake them then cut them: So by breaking of bread, they vnderstoode that liuing together, and the banquets which they vsed to keepe. And when they kept their loue feasts, they vsed to celebrate the Lordes supper which euen in these dayes began to be corrupted, and Paule amended it, 1 Cor. 11. 12 So oft as ỹ Lord thinketh it expedient, he bridleth the rage of strangers, that the Church may be planted, & haue some refreshing. 13 Charitie maketh all things common concerning the vse, according as necessitie requireth,*

and

and parted them to all men, as euery one had need.

46 14 And they continewed dayly with one accorde in the Temple, & breaking bread at home, did eate theire meate together with gladnes and singlenes of heart.

47 Praising God, and had fauour with all the people: and the lord added to the Church from day to day such as should be saued.

14 The faithfull came together at the beginning with great fruit, not only to the hearing of the word, but also to meate

CHAP. III

1 Peter going vp into the Temple with Iohn, 2 healeth the creeple: 9 To the people gathered together to se the miracle, 12 he expoundeth the misterie of our saluation through Christ, 14 accusing theire ingratitude, 19 and requiring theire repentance.

1 NOwe Peter & Iohn went vp together into the Temple, at the ninth houre of prayer.

2 And a certaine man which was a creeple from his mothers wombe, was caried, whom they laide dayly at the gate of the Temple called Beautifull, to aske almes of the that entred into the Temple.

3 Who seeing Peter and Iohn, that they would enter into the Temple, desired to receyue an almes

4 And Peter earnestly beholding him with Iohn, said, Looke on vs.

5 And he a gaue heede vnto them, trusting to receyue some thing of them.

6 Then said Peter, Siluer & golde haue I none, but such as I haue, that geue I thee: In the Name of Iesus Christ of Nazareth, rise vp and walke.

7 And he tooke him by the right hand, & lift him vp, and immediatly his feete and ankle bones receyued strength.

8 And he leaped vp, stoode, and walked, and entred with them into the Temple, walking and leaping, and praysing God.

9 And all the people sawe him walke, and praysing God,

10 And they knewe him, that it was he which sate for the almes at the Beautifull gate of the Tempe:

1 Christ, in healing a man that was borne lame and wel knowē to all men, both in place & time very famous, by the hands of his Apostles, doeth partly confirme them which beleeued, & partly also calleth other to beleefe, a *Both with heart and eyes.*

Temple: and they were amased, and sore astonyed at that, which was come vnto him.

11 ¶ And as the creeple which was healed, *b* held Peter and Iohn, all the people ranne amased vnto them in the porche which is called Solomons.

12 2 So when Peter saw it, he answered vnto the people, Ye men of Israel, why marueile ye at this? or why looke ye so stedfastly on vs, as though by our own power or godlynes, we had made this mā goe?

13 The GOD of Abraham, & Isaac, and Iacob, the + GOD of our fathers hath glorified his *c* sonne Iesus, whom ye betrayed, & denyed in the presence of Pilate, whē he had iudged him to be delyuered.

14 But ye denyed the Holy one and the Iust, & desired a murtherer to be geuen you,

15 And killed the Lord of life, whom God hath raysed from the dead, whereof we are witnesses.

16 And his Name hath made this mā soūd, whō ye see, & know, through faith in his Name: *d* & the faith which is by him, hath geuē to him this perfit health of his whole body in the presence of you all.

17 3 And now brethren, I know that through ignorance ye did it, as *did* also your gouernours.

18 But those things which God before had shewed *e* by the mouth of all his Prophetes, that Christ should suffer, he hath thus fulfilled.

19 Amend your liues therefore, and turne, that your sinnes may be put away, when the time of refreshing shall come from the presence of the Lord.

20 And he shall send Iesus Christ, which before was preached vnto you.

21 *f* Whom

b *Either because he loued them, who had healed him: or because he feared, that if he once let them go out of his sight, he should be lame againe.*

2 Miracles are appointed to conuince the vnbeleeuers, & therefore they do wickedly abuse them, who standing amased, eyther at the miracles thē selues, or at the instrumentes & meanes which it pleaseth God to vse, take an occasiō to establish Idolatrie & superstition by that, which God hath prouided for the knowledg of his true worship, that is, Christianitie.

+ *Chap. 3. 30.*

c *Who hath life in himselfe, & geueth life to other.*

d *Because he beleeued on him being raised from the deade, whose Name he heard of, by vs.* 3 It is best of all to receyue Christ so toone as he is offered vnto vs: but such as haue neglected so great a benefite through mans weakenesse, haue yet repentance for a meane: As for the ignominie of the crosse, we haue to set against that, the decree and purpose of God, foretolde by the Prophetes, of Christ, how that first of all he should be crucified here vpon earth, and then he should appeare from heauen the iudge & restorer of all things, that all beleeuers might be saued, and all vnbeleeuers vtterly perish. *e* *Though there were many Prophetes, yet he speaketh but of one matter, to shew vnto vs the consent and agreement of the Prophetes.*

21 *f* Whom the heauen muſt conteine vntil the time that all thinges bee reſtored, which God had ſpoken by the mouth of al his holy Prophets ſince the world began.

22 ✠ For Moſes ſaid vnto the fathers, The Lord your god ſhal raiſe vp vnto you *g* a Prophet, *euen* of your bretheren, like vnto me: ye ſhal heare him in al things, whatſoeuer he ſhall ſay vnto you.

23 For it ſhall be that euerie perſon which ſhall not heare that Prophet, ſhalbe deſtroyed out of the people.

24 Alſo all the Prophetes *b* from Samuel, and thenceforth as many as haue ſpoken, haue likewiſe foretolde of theſe daies.

25 ✠ Ye are the *i* children of the Prophetes, and of the couenaunt, whiche God hath made vnto our fathers, ſayinge to Abraham, ✠ Euen in thy ſeede ſhall all the kindreds of the earth be bleſſed.

26 Firſt vnto you hath God *k* raiſed vp his Sonne Ieſus, & him he hath ſent to bleſſe you, in turning euery one of you from your iniquities.

CHAP. IIII.

1 Peter and Iohn 3 Are taken and brought before the counſell. 7 & 19 They ſpeake boldly in Chriſts cauſe. 24 The diſciples pray vnto God. 32 Manye ſell their poſſeſſions: 36 Of whom Barnabas is one.

AND 1 as they ſpake vnto the people, the Prieſtes and the *a* Captaine of the Temple, and the Sadducees came vpon them,

2 Taking it grieuouſly that they taught the people, & preached in Ieſus Name the reſurrection from the dead.

3 And they layd hands on them, & put them in hold, vntill the next day: for it was now euentide.

f Or, be taken vp into heauen.

✠ *Deut.18.15. Chap.7.37.*

g The promiſe was of an excellent and ſingular Prophet.

h At what time the kingdome of Iſrael was ſtablished.

3 The Iewes that beleue are the firſt begotten in the kingdome of God.

i For whom the Prophets were ſpecially appointed.

✠ *Gen.12.3. Gal.3.8.*

k Euen to the world, or raiſed from the dead, and aduanced to his kingdome.

1 None are cōmonly more diligent or bolder enemies of the Church, then ſuch as profeſſe themſelues to be head barlōcers: but the more they rage, the more conſtantly the faithfull ſeruants of God do continue.

a *The Iewes had certaine garriſons for the garde and ſafetie of the Temple & holy things, Mac.1.23.65. Theſe garriſons had a captaine, ſuch as Eleazarus Auaranes the high Prieſtes ſonne was in the time of the warre that was in Iudea, being a very valiant and proud young man, Ioſeph. booke 2. of the taking of Iudea.*

4 Howbeit, many of the which heard the word, beleeued, and the *b* number of the men was about fiue thousand.

b While they thought to diminish the number, they increased them.

5 ¶ And it came to passe on the morowe, that their *c* rulers, and Elders, and Scribes, were gathered together at Hierusalem,

c These were they that made the Sanhedrim, which were all of the tribe of Iuda, vntil Herode vsed that craftie a-gainst Dauids stocke.

6 And Annas the ~~chiefe~~ Priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the *d* kindred of the hie Priests.

d Of whom the hie Priests were wont to be chosen and made. The exaction of this yerely office being now changed.

Therefore the dispositions of the hie Priesthood is all changed.

7 2 And when they had set them before them, they asked, By what power, or in what *e* Name haue ye done this?

8 Then Peter full of the holy Ghost, saide vnto them, Ye rulers of the people, and Elders of Israel.

9 3 For as much as wee this day are examined of the good deed *done* to the impotent man, *so vvil*, by what meanes he is made whole,

10 4 Be it knowen vnto you all, & to all the people of Israel, that by the Name of IESVS CHRIST of Nazareth, whom ye haue crucified, whome God raised againe from the dead, *euen* by him doth this man stand here before you, whole.

Christes warrant.

11 ✣ This is the stone cast aside of you builders, which is become the head of the corner.

12 Neither is there saluation in any other: for among men there is *f* giuen none other *g* Name *h* vnder heauen, whereby we must be saued.

13 5 Now when they sawe the boldnes of Peter and Iohn, and vnderstood that they were vnlearned

2 Against such as bragge of a succession of persons, without a succession of doctrine, and by that meanes beare down the true ministers of the worde, so farre forth as they are able.

e By what authoritie.

3 Wolues which succeede true Pastours, pleade their owne cause, and not Gods, neyther the Churches. 4 He is in deede a true shepherd, that teacheth his sheepe to hang vpon Christ onely, as vpon one that is not dead, but hath conquered death, & hath all rule in his owne hande. ✣ *Psalme.* 118. 22. *Esai.* 28. 16. *Matth.* 21. 42. *Mar.* 12. 10. *Luk.* 20. 17. *Rom.* 9. 33. 1. *Pet.* 2. 7. *f Of God.* *g Power, or no other man, or no other power and authoritie whatsoeuer: which kinde of speach being vsuall among the Iewes, rose vpon this that when we are in danger we call vpon them at whose hands we looke for helpe. h Any where: and this setteth forth vnto vs the largenesse of Christs kingdome.*

5 The good libertie and boldnes of the seruants of God doeth yet thus much good, that such as lay hid vnder a vizard of zeale, doe at length bewray themselues to be in deede wicked men,

men

men and without knowledge, they marueiled, and knew them, that they had been with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commanded thē to go aside out of the Councell, and k conferred among themselues,

16 6 Saying, What shal we do to these men? for surely a manifest signe is done by them, and it is openly knowen to al them that dwel in Hierusalem: and we can not deny it.

17 But that it be noysed no farther among the people, let vs threaten and charge them, that they speake henceforth to no man in this Name.

18 So they called them and commanded them, that in no wise they should speake or teach in the Name of Iesus.

19 7 But Peter and Iohn answered vnto them, and said, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For we can not but speake the things which we haue seene and heard.

21 8 So they threatened them, and let them go, & found nothing how to punish them, because of the people, for all men praised God for that which was done.

22 For the man was aboue fourtie yeres old, on whom this miracle of healing was shewed.

23 9 Then assone as they were let go, they came to their fellowes, & shewed all that the hie Priests and Elders had said vnto them.

24 10 And when they heard it, they lift vp their voyces to God with one accorde and said, O Lord, thou art the God which hast made the heauen, and

i *The word vsed here, is Idiōs, which being spoken in comparison had to a Magistrate, betokeneth a priuate man: but when we speake of sciences & studies, it signifieth one that is vnlearned and in accompt of honor and estimation, it importeth one of base degree, and no estimation.*

k *Layd their heads together.*

6 He that flatereth himselfe in ignorance, commeth at length to do open wickednes, & that against his own conscience.

7 We must so obey men to whō we are subiect, that especially and before all things we obey God.

8 So farre off are the wicked frō doing any hurt they list, that contrariwise they are forced even against to the setting forth of his glory which he giueth them leaue to do.

9 The Apostles communicate their troubles with the congregation.

10 We ought neither to be afrayde of the threatnings of our enemies, neither yet foolishly contemne their rage and madnesse against vs: But we haue to set against their force and malice, an earnest thinking vpon the power and good will of God (both which we do manifestly beholde in Christ) and so flee to the ayde and succour of our Father.

the

the earth, the sea, and all things that are in them.

25 Which by the mouth of thy seruant Dauid hast saide, ✣ Why did the Gentiles rage, & the people imagine vaine things?

✣ 25 The kings of ‖ earth assembled, & the rulers came together against ‖ lord, & against his Christ.

27 For doubtles, against thine holy sonne Iesus, whom thou haddest anoynted, both Herode and Pontius Pilate, with the Gentiles and the *l* people of Israel gathered them selues together,

28 To *m* do whatsoeuer *n* thine hande, and thy counsell had determined before to be done.

✣ 29 And now, O Lord, behold their threatnings, and graunt vnto thy seruants with all boldnesse to speake thy worde,

30 ✣ So that thou stretch forth thine hande, that healing, and signes, and wonders may be done by the Name of thine holy Sonne Iesus.

31 ✣ And when as they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the worde of God boldly.

32 ✣ 12 And the multitude of them that beleued, were of *o* one heart, and of one soule: neither any of them saide, that any thing of that which he possessed, was his owne, but they had al things ✣ common.

33 And with great power giue the Apostles witnes of the resurrection of the Lord Iesus: and great ✣ grace was vpon them all.

34 13 Neither was there any among them, that lacked: for as many as were possessors of landes or houses solde them, and brought the price of the things that were solde,

35 And layde it downe at the Apostles feete, and it was distributed vnto euery man, according

‖ Greeke, seruaunt.

✣ Psal. 2. 1.

1 *Although the people of Israel were but one people yet the plural number is here vsed, not so muche for the twelue tribes, euery one of which made a people, as for the great multitude of them, as though many nations had assembled them selues together, as Iudg. 5. 14*

m *The wicked execute Gods counsell, though they think nothing of it, but they are not therefore without fault.*

n *Thou haddest determined of thine absolute authoritie & power.*

11 *God witnesseth to his church by a visible signe, that it is he that wil establish it by shaking ‖ powers both of heauen and earth.*

12 *An example of ‖ true church wherin there is concord as well in doctrine as in charitie one towards another. And the Pastours deliuer true doctrine both sincerely, and constantly.*

o *They agreed both in counsell, will, and all purposes.*

✣ *Chap. 2. 44.*

13 *True charitie helpeth the necessitie of ‖ poore with his owne losse: but so, that all things be done well and orderly.*

as he had neede. *This sheweth no equality, but proportionate charity.*

36 Also Ioses which was called of the Apostles, Barnabas (that is by interpretation the sonne of consolation) being a Leuite, & of the countrey of Cyprus,

37 Where as he had land, solde it, & brought the money, & laide it downe at the Apostles feete.

CHAP. V.

1 Ananias, for his deceit in keeping backe part of the price, 5 falleth downe deade, 10 and likewise Sapphira his wife. 12 Through diuers the Apostles miracles 14 the faith is increased. 18 The Apostles that were imprisoned, 19 are deliuered by an Angel, 26 and being before the Synode of the Priests, 36 through Gamaliels councel they are kept aliue, 40 and beaten: 41 They glorifie God.

1 BVt a certaine man named Ananias, with Sapphira his wife, solde a possession,

2 And *a* kept away *part* of the price, his wife also being of councell, and brought a certaine part, and laid it downe at the Apostles feete.

3 Then said Peter, Ananias, why hath Satan *b* filled thine heart, that thou shouldest *c* lye vnto the holy Ghost, and keepe away *part* of the price of this possession? *Sacrilege to keepe any parte backe. To which they added hipocrisie & diuelrie.* *Note to the end Iesus Christ.*

4 Whiles it remayned, appertained it not vnto thee? and after it was sold, was it not in thine own power? how is it that thou hast *d* conceyued this thing in thine heart? thou hast not lyed vnto men, but vnto God. *purposed*

5 Now when Ananias heard these wordes, hee fell downe, & gaue vp the ghost. Then great feare came on all them that heard these things.

6 And the yong men rose vp, & tooke him vp, and caried *him* out, and buried *him*.

7 And it came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter said vnto her, Tell me, solde ye the land for so much? And she said, Yea for so much.

1 Luke sheweth by contrarie examples, how greate a sinne hypocrisie is, especially in the which vnder a false pretence & cloke of zeale would seeme to shine & be chief in the Church. *Num. 30. 3. Deut. 23. 21.*

a *Craftily tooke away.*

b *Fully possessed.*

c *For when they had appointed that farme or possession for the Church, they sinned not at it to keepe away a part of the price as though they had had to do with men, & not with God, & therefore he saith afterward that they tempted God.* d *Hereby is declared an vnlawful & purposed deceite, & the fault of the man in admitting the deuils suggestion.*

9 Then

9 Then Peter said vnto her, Why haue ye agreed together to tempt the Spirit of the Lord? behold, the feete of them which haue buried thine husband, are at the f doore, & shall carry thee out.

10 Then she fell down straightway at his feete, and yeelded vp the ghost: and the yong men came in, and found her dead, and caried her out, and buryed her by her husband.

11 ¶ And great feare came on all the Church, and on as many as heard these thinges.

12 Thus by the handes of the Apostles were many signes & wonders shewed among the people (and they were all with one accorde in Salomons porche.

13 And of the other durst no man ioyne himself to them: neuertheles the people g magnified them.

14 And the number of them that beleeued in the Lorde, both of men and women, grewe more and more)

15 In so much that they brought the sicke into the streetes, & laid them on beddes and couches, that at the least way the shadowe of Peter when he came by, might shadow some of them.

16 There came also a multitude out of the cities round about vnto Hierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, who were all healed.

17 ¶ Then the chiefe Priest rose vp and all they that were with him (which was the h sect of the Saduces) and were full of indignation,

18 And laid hands on the Apostles, & put them in the common prison.

19 But the Angels of the Lord by night opened the prison doores & brought them forth, & said,

20 Go

c Locke how oft me do things with an euil conscience, so oft they pronounce sentence against them selues, and as much as in them lyeth, prouoke God to anger, as of set purpose minding to try whether he be iust and almightie or no.

f Are at hand.

2 The Lord by his maruelous vertue bridleth some that they may not hurt the Church: & other some he keepeth in his awe and feare: & other some he allureth vnto him.

Iosh. 12. 28. 29.

g Highly prayed them.

3 The more that the Church increaseth, the more increaseth the rage of Satã and therefore they proceede to threatnings, to prisoning.

h The word which is vsed here is Hæresis, which signifieth a choise, and is taken for a right forme of learning or facultie, or studie & course of life, which the Latines call assectatio. at the first, this worde was indifferently vsed, but at length it came to be taken only in euill part, whereupon came the name of Heresie, which is taken for one that vseth astray from sound and wholsome doctrine after such sorte, that he falleth away by the iudgement of God and his Church, and continueth in his opinion, and breaketh the peace of the Church. 4 Angels are made seruants of the seruants of God.

An heretick who

20 5 Go your way, and ſtand in the Temple, & ſpeake to the people, all the *i* words of this life.

21 6 So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Prieſte came, and they that were with him, and called the councill together, and all the Elders of the children of Iſrael, and ſent to the priſon, to cauſe them to be brought.

22 But when the officers came, and found them not in the priſon, they returned and told it.

23 Saying, Certainely we found the priſon ſhut as ſure as was poſsible, and the keepers ſtanding without before the doores: but when we had opened we found no man within.

24 Then when the chiefe Prieſt, & the captaine of the Temple, and the hie Prieſts heard theſe things, they doubted of them, whereunto this would growe. *Cha. 4. 6.*

25 7 Then came one and ſhewed them, ſaying, Behold, the men that ye put in priſon, are ſtanding in the Temple, and teach the people.

26 8 Then went the captaine with the officers, and brought them without violence (for they feared the people, leſt they ſhould haue bene ſtoned)

27 And when they had brought them, they ſet them before the Councel, and the chiefe Prieſt asked them,

28 9 Saying, Did not we ſtraitly comaund you, that ye ſhould not teach in this Name? and behold, ye haue filled Hieruſalem with your doctrine, and ye would *k* bring this mans blood vpon vs. *Deut. 3. 14.*

29 10 Then Peter and the Apoſtles anſwered, and ſaid, We ought rather to obey God then men.

30 11 The † God of our fathers hath raiſed vp Ieſus, whom ye ſlewe, and hanged on a tree.

31 Him hath God life vp with his right hande, to be a Prince and a Sauiour, to geue repentance to

5 God doeth therefore deliuer his that they may more ſtoutly prouoke his enemies. *Senec.*

l Wordes whereby the way vnto life is ſhewed.

6 God mocketh his enemies attempts from aboue.

7 The more openly ỹ Chriſts vertue ſheweth itſelfe, the more increaſeth the madnes of his enemies which conſpire againſt him.

8 Tyrants which feare not God, are conſtrayned to feare his ſeruants.

9 It is the propertie of Tyrãts to ſet out theire owne commandemẽts as right and reaſon, be they neuer ſo wicked.

k *Make vs guiltie of murdering that man whome yet they will not vouch ſafe to name.*

10 We ought to obey no man, but ſo farre forth as obeying him we may obey God. 11 Chriſt is appoynted & in deede declared Prince & preſeruer of his Church in diſpite of his enemies. † *Chap. 3. 13.*

12 It is not sufficient for vs that there is a right end, but we must also according to our vocation go on forward till we come vnto it.

we are Christ witnesses.

l This betokeneth that they were in a most vehement rage, and maruelously disquyeted in minde, for it is a borowed kinde of speach taken from them which are harrishly cut in sunder with a saw.

13 Christ findeth defēdours of his cause, euē in the very rout of his enemies, so oft as he thinketh it needfull.

14 In matters of religion we must take good heede that we attēpt nothing vnder a colour of zeale, beside our vocation.

m To be of some fame.

n He disuadeth his fellowes from † murdering the Apostles, neither doth he think it good to referre the matter to the Romaine Magistrate, for the Iewes could abide nothing worse, then to haue the tyrannie of the Romaines confirmed.

o If it be counterfete and deuised.

Israel, and forgeuenes of sinnes.

32 12 And we are his witnesses concerning these things which we say: yea, and the holy Ghost, whom God hath geuen to them that obey him.

33 Now when they heard it, they *l* brast for anger, and consulted to slay them. *Dan. 3. 19.*

34 13 Then stoode there vp in the Councill a certaine Pharise named Gamaliel, a doctour of the Lawe, honoured of all the people, & commanded to put the Apostles forth a litle space,

35 And said vnto them, Men of Israell, take heed to your selues, what ye intend to doe touching these men.

36 14 For before these times, rose vp Theudas *m* boasting himselfe, to whom resorted a nomber of men, about a foure hundreth, who was slaine: & they all which obeyed him, were scatered, and brought to naught.

37 After this man, arose vp Iudas of Galile, in the dayes of the tribute, & drewe away much people after him: he also perished, and all that obeyed him, were scatered abroade.

38 And now I say vnto you, *n* Refraine your selues from these men, and let them alone: for if this counsel, or this worke be of † men, it will come to nought:

† *take heede*

39 But if it be of God, ye can not destroy it, lest ye be found euen fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commanded that they should not speake in the Name of Iesus, and let them go.

41 15 So they departed from the Councill, reioycing, that they were counted worthie to suffer rebuke for his Name.

o If it be counterfete and deuised. 15 The Apostles, accustomed to suffer & beare wordes, are at length inured to beare stripes, and yet so, that by that meanes they become stronger.

42 And

42 And dayly in the *p* Temple, and from house to house they ceased not to teach, and preach Iesus Christ. Act. 4. 20.

p *Both publikely and privately.*

CHAP. VI.

1 The Apostles 3 appoint the office of Deaconshiip 5 to seuen chosen men: 8 Of whome Steuen, full of fayth, is one: 12 Hee is taken, 13 and accused as a transgressour of Moses Lawe.

1 When Satan hath assailed th Church without, and that to small purpose & in vain, he assaileth it within, with ciuil dissension and strife betwixt themselues: But the Apostles take occasion thereby to set order in the Church.

Outwarde.

They charity be so long found of mine apostles with vs. Act. 4. 34. 6. 1. &c.

1 AND 1 in those dayes, as the nomber of the disciples grewe, there arose a murmuring of the *a* Grecians towardes the Hebrewes, because their widowes were neglected in the *b* dayly ministring.

2 2 Then the twelue called the multitude of the disciples together, and sayd, It is not *c* meete that we should leaue the worde of God to serue the tables.

If 7 apostles would not execute diuerse offices how dare our bishops presume as their dny being so far inferiour &c.

3 3 Wherefore brethren, looke yee out among you seuen men of honest report, and full of the holy Ghost, and of wisedome, which wee may appoint to this busines.

1 Cor. 16. 3.

4 And wee will giue our selues continually to prayer, and to the ministration of the worde.

Ephes. 6. 19. Coloss. 4. 3.

5 And the saying pleased the whole multitude: and they chose Steuen a man full of faith & of the holy Ghost, and ✣ Philippe, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proselyte of Antiochia,

a *Of their partes which of Grecians became religious Iewes.*

b *In the bestowing of almes according to their necessitie.*

Election

2 The office of preaching the word, & dispensing the goods of the Church, are different one from another and not rashly to be ioyned together, as the Apostles doe here institute: And the Apostles doe not chuse so much as the Deacons without the consent of the Church.

ordination

6 4 Which they set before the Apostles: and

c *It is such a matter, as we may in no wise accept of it.* d *Banquets: though by the name of tables, other offices are also meant, which are annexed to it, such as pertaine to the care of the poore.*

3 In chusing of Deacons (and much more of Ministers) there must bee examination both of their learning & maners of life. ✣ *Chap.* 21. 8. 4 The auncient Church did with laying on of handes, as it were consecrate to the Lord, such as were lawfully elected.

e *This ceremony of laying on of hands, came from the Iewes, who vsed this order both in publike affaires, & offrings of sacrifices, and also in priuate praiers & blessings, as appeareth, Gen. 48. & the Church obserued this ceremony, 1. Tim. 5. 22 act. 8. 17. but here is no mentiō made either of creame, or shauing, or rasing, or crossing, &c.*

5 An happy end of temptation.

f *This is the figure Metonymia, meaning by fayth, the doctrine of the Gospel which engendreth faith.*

6 God exerciseth his Church first with euil words & slanders, then with imprisonmēts, afterward w scourgings, and by these meanes prepareth it in such sorte, that at length hee causeth it to encounter with Satan and the world, euen to bloodshead and death, & that with good successe.

they prayed, and e layed their hands on them.

7 5 And the worde of God increased, and the nomber of the disciples was multiplied in Hierusalem greatly, and a great company of the Priestes were obedient to the f faith.

8 ¶ 6 Now Steuen full of faith and g power, did great wonders and miracles among the people.

9 7 Then there arose certaine of the h Synagogue, which are called Libertines, and Cyremans, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.

10 8 But they were not able to resist the wisdom, and the Spirit by the which he spake.

11 Then they suborned men, which sayd, We haue heard him speake blasphemous wordes against Moses, and God.

12 9 Thus they moued the people and the Elders, and the Scribes: and running vpon him, caught him, and brought him to the Councill,

13 10 And set forth false witnesses, which sayde, This man ceaseth not to speake blasphemous wordes against this holy place, and the Lawe. Ier. 26. 9.

14 For wee haue heard him say, that this Iesus of Nazareth shal destroy this place, & shall change the ordinances, which Moses gaue vs.

15 And as all that sate in the Councill, looked stedfastly on him, they i sawe his face as *it had bene* the face of an Angel.

g *Excellent and singular giftes.* 7 Scholes and vniuersities were of old time addicted to false Pastours, & were the instruments of Satan to blowe abroad and defend false doctrines. h *Of the companie and colledge as it were.* 8 False teachers, because they will not be ouercome, flee from disputations to manifest and open slaundering and false accusations. 9 The first bloodie persecution of the Church of Christ begun and sprang from a Councill of Priests by the suggestion of the vniuersitie doctours. 10 An example of cauillers or false accusers, which gather false conclusions of thinges that are well vttered and spoken. i *Hereby it appeareth that Steuen had an excellent and goodly countenance, hauing a quiet and setled minde, a good conscience, & sure persuasion that his cause was iust: For seeing he was to speake before the people, God beautified his countenance, to the ende that with the very beholding of him, the Iewes mindes might be pearced and amased.*

CHAP.

a Steuen pleading his cauſe, ſheweth that God choſe ſ Fathers, 20 before Moſes was born, 47 & before the Temple was built: 44 And that all outward ceremonies wer ordeined according to ſ heaueuly Patterne 54 The Iewes gnaſhing their teeth, 59 ſtone him.

1 THen 1 ſaid the chiefe Prieſt, Are theſe things ſo?

2 2 And he ſaide, Ye men, brethren and Fathers, hearken. ✣ That God of a glory appeared vnto our father Abraham, while hee was in b Meſopotamia, before he dwelt in Charran,

3 And ſaide vnto him, Come out of thy countrey, and from thy kindred, and come into the land, which I ſhall ſhew thee.

4 Then came hee out of the lande of the Chaldeans, and dwelt in Charran. And after that his father was dead, *God* brought him from thence into this lande, wherein ye now dwell,

5 And hee gaue him none inheritance in it, no, not the c bredth of a foote: yet hee d promiſed that he would giue it to him for a poſſeſsion, and to his ſeede after him, when as yet he had no childe.

6 But God ſpake thus, that his ✣ ſeede ſhoulde be a ſoiourner in a ſtrange land, & that they ſhould keepe it in bondage, & entreat it euill e foure hundreth yeeres.

7 But the nation to whome they ſhalbe in bondage, will *I* iudge, ſaith God: and after that, they ſhall come foorth and ſerue me in this place.

8 ∵ Hee gaue him alſo the couenant of circumciſion: and ſo *Abraham* begate * Iſaac, and circumciſed hym the eighte daye: and Iſaac *begate*

1 Steuen is admitted to plead his cauſe, but to this end & purpoſe, that vnder a cloke and colour of Law, hee might be condemned.

2 Steuen witneſſeth vnto the Iewes, that he acknowledgeth the true fathers, and the onely true God: and ſheweth moreouer that they are more auncient then ſ Temple. with all that ſeruice appointed by the Law, and therefore they ought to lay another foundation of true religion, that is to ſay, the free couenãt that God made with the fathers.

✣ *Gen.* 12.4

a *That mightie God full of glory and maieſty.*

b *When he ſaith afterward, verſe 4. that Abraham came out of Chaldea, it is euident that Meſopotamia conteyned Chaldea whiche was neere vnto it, & bordering vpon it, & ſo writeth Plinius, Booke 6. chap. 27.*

c *Not ſo much ground as to ſet his foote vpon.*

d *The promiſe of the poſſeſsion was certaine, & belonged to Abraham, though his poſterity enioyed it a great while after his death: & this is the figure Synecdoche.*

✣ *Ge.* 15.13.

e *There are reckoned foure hundreth yeres, from the beginning of Abrahams progenie, which was at the birth of Iſaac: & foure hundreth & thirty yeres which are ſpoken off by Paul, Gal.* 3.17. *from the time that Abraham & his father departed together out of Vr of the Chaldeans.*

∵ *Gen.* 17.9.

* *Gen.* 21.3.

✠ Iacob, and Iacob the twelue † Patriarkes.

9 3 And the Patriarkes moued with enuy, ſolde ⁘ Ioſeph into Egypt: but God was ſ with him,

10 And deliuered him out of all his afflictions, and * gaue him ɣ fauour & wiſedome in the ſight of Pharao king of Egypt, who made him gouernour ouer Egypt, and *ouer* his whole houſe.

11 ¶ Then came there a famine ouer all the land of Egypt and Chanaan, and great affliction, that our fathers found no ſuſtenance.

12 But when * Iacob heard that there was corne in Egypt, he ſent our fathers firſt:

13 * And at the ſeconde time, Ioſeph was knowen of his brethren, & Ioſephs kindred was made knowen vnto Pharao.

14 Then ſent Ioſeph and cauſed his father to be brought, and all his kindred, euen three ſcore and fifteene ſoules.

15 So ✠ Iacob went downe into Egypt, and he † died, and our fathers,

16 And (*they*) were *h* remoued into Sychem, & were put in the ſepulchre, that Abraham had bought ⁘ for money of the ſonnes of Emor, *ſonne* of Sychē.

17 But when the time of the promeſſe drewe nere, which God had ſworne to Abraham, the people * grewe, and multiplied in Egypt,

18 Till another king aroſe, which knewe not Ioſeph.

19 The ſame *i* dealt ſubtilly with our kinred, and euil entreated our fathers, and made them to caſt out their young children, that they ſhould not remaine aliue. *Procure*

20 * The ſame time was Moſes borne, and was *k* acceptable vnto God, which was nourished vp in his fathers houſe three moneths. *drawing fauor*

21 And whē he was caſt out, Pharaos daughter

3 Steuen reckoneth vp diligently the horrible miſchiefes of ſome of the Fathers, to teache the Iewes that they ought not raſhly to reſt in the authority of examples of the Fathers.

* *Gene.* 25. 24.
† *Gene.* 29. 33. & 30. 5. & 35. 23.
⁘ *Gene.* 37. 28.
ſ *By this kinde of ſpeache, is ment the peculiar fauour that God ſhewreth men: for he ſeemeth to be away from them, whome he helpeth not, and on the other ſide, he is with them whom he deliuereth out of whatſoeuer great troubles.*
* *Gene.* 41. 37.
ɣ *Gaue him fauour in Pharaos ſight for his wiſdome.*
* *Gene.* 42. 1.
* *Gene.* 45. 4.
✠ *Gene.* 46. 5.
† *Gene.* 49. 33.
h *The Patriarches the ſonnes of Iacob, though there be mention made of no mo then Ioſeph, Ioſ.* 24. 32.
⁘ *Gen.* 23. 16.
i *He deuiſed a ſubtill inuention againſt our ſtocke, in that he commanded all the males to be caſt out.*
* *Exod.* 1. 7.
* *Exod.* 2. 2.
k *That child was borne through Gods mercifull goodnes and fauour, to be of a goodlie and faire countenance.*

tooke

tooke him vp,&nourished him for her own sonne.

22 And Moses was learned in all the wisedome † of the Egyptians, and was mightie in wordes and in deedes.

23 Nowe when he was full fourtie yeere olde,it came into his heart to visite his brethren, the children of Israel.

24 ✣ And when he saw one *of them* suffer wrong, he defended him,and auenged his quarell that had the harme done to him,and smote the Egyptian. ✣*Exod.2.11.*

25 For he supposed his brethren woulde haue vnderstande, that God by his hande shoulde giue them deliuerance: but they vnderstoode it not.

26 ✝ And the next day,he shewed him selfe vnto them as they stroue, and would haue set them at one agayne,saying, Sirs, ye are brethren: why do ye wrong one to another? ✝*Exod.2.13.*

27 But he that did his neighbour wrong, thrust † him away, saying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kill me,as thou diddest the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Madian, where he begate two sonnes.

30 And when fourtie yeeres were expired, there appeared to him in the ∵ wildernes of mount Sina, an *l* Angell of the Lorde in a flame of fire, in a bush. ∵*Exod.3.2.*
l Nowe he calleth the Sonne of God an Angel, for he is the Angel of great counsel,and therefore straightwayes after he sheweth him,saying to Moses.I am that God of thy fathers,&c.

31 And when Moses sawe it, he woundred at the sight: & as he drewe neere to consider it,the voyce of the Lord came vnto him, *saying*,

32 I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Then Moses trembled,& durst not behold it.

33 Then the Lord said to him, Put off thy shoes from thy feete: for the place where thou standest, is holy ground.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, & I haue heard their

groning, and am come downe to deliuer them: and now come, and I will send thee into Egypt.

35 This Moses whome they forsooke, saying, Who made thee a prince and a iudge? the same God sent for a prince, & a deliuerer by the *m* hand of the Angel, which appeared to him in the bush.

36 He ✣ brought them out, doing wonders, and miracles in the land of Egypte, and in the red Sea, and in the wildernes ✝ fourtie yeres.

37 4 This is that Moses, which saide vnto the children of *Israel*, ∵ A Prophet shall the Lord your God raise vp vnto you, *euen* of your brethren, like vnto me: him shall ye heare.

38 ✳ This is he that was in the Congregation, in the wildernes with the Angell, which spake to him in mount Sina, and with our fathers, who receiued the liuely oracles to geue vnto vs.

39 To whom our Fathers would not obey, but refused, and in their heartes turned back again into Egypt: *Heb. 7. 19.*

40 Saying vnto Aaron, ✣ Make vs gods that may goe before vs: for we know not what is become of this Moses, that brought vs out of the land of Egypt.

41 And they made a *n* calfe in those dayes, and offred sacrifice vnto the *Idole*, and reioyced in the ✣ workes of their owne hands.

42 Then God turned himselfe away, and *o* gaue them vp to serue the *p* host of heauen, as it is written in the booke of the Prophets, * O house of Israel, haue ye offred to me slaine beasts and sacrifices by the space of fourtie yeres in the wildernes?

43 And yee *q* tooke vp the tabernacle of Moloch, & the starre of your god Remphan, figures, which ye made to worship them: therefore I will carie you away beyond Babylon. *Moloch, the idoll of the Moabites. Remphan a city there. See Amos 5. & 6. Iudges 5. 37.*

44 5 Our fathers had the tabernacle of *r* witnes

m By the power.
✣ *Exod. 7. 8. 9. 10. 11. 14. Chapters.*
✝ *Exod. 16. 1.*
4 He acknowledgeth Moses for the lawgiuer but so, that hee proueth by his owne witnesse, ✝ the Law had respect to a more perfect thing, that is to say, to the prophetical office which tended to Christ, the head of all Prophets.
∵ *Deut. 18. 15. Chap. 3. 22.*
✳ *Exod. 19. 2.*
✣ *Exod. 32. 1.*
n *This was the superstition of the Egyptians idolatrie: for they worshipped Apis a strange and marueilous calfe, and made goodly images of Kine. Herod. lib. 2.*
o *Being destitute and voyde of his Spirite, he gaue them vp to Satan, & wicked lustes, to worship starres.*
p *By the host of heauen here, he meaneth not the Angels, but the moone & sunne, & other starres. Deut. 17. 3.* * *Amos 5. 25.*
q *You tooke it vpon your shoulders & caried it.*
5 Moses in deede erected a tabernacle, but that was to call them backe to that forme which hee had seene in the mountaine.
r *That is, of the couenant.*

in the

in the wildernesse, as he had appointed, speaking vnto ✣ Moses, that he should make it according to the fashion that he had seene,

45 ✣ Which *tabernacle* also our fathers ſ receyued, and brought in with Iesus into the t possession of the Gentiles, which God draue out u before our fathers, vnto the dayes of Dauid:

46 ∵ Who founde fauoure before God, and desired that he might finde a tabernacle for the God of Iacob.

47 ✱ 6 But Solomon built him an house.

48 Howbeit the most High ✱ dwelleth not in temples made with hands, as saith the Prophet,

49 ✱ Heauen *is* my throne, & earthe *is* my foote-stoole: what house will ye builde for me, saith the Lord? or what place is it that I should rest in?

50 Hath not mine hand made all these things?

51 ✣ 7 Ye stiffenecked and of x vncircumcised hearts & eares, ye haue alwayes resisted the holy Ghost; as your fathers *did*, so *do* you.

52 Which of the Prophetes haue not your fathers persecuted? & they haue slaine them, which shewed before of the comming of that Iust, of whome ye are now the betrayers & murtherers,

53 ✣ Which haue receyued the Lawe by the y ordinance of Angels, and haue not kept it.

54 8 But when they heard these things: their heartes brast for anger, and they gnashed at him with *theire* teeth.

55 9 But he being full of the holy Ghost, looked stedfastly into heauen, and saw the glory of God, & Iesus z standing at the right hand of God,

56 And said, Behold, I see the heauens open, & the Sonne of mā standing at ỳ right hand of God.

✣ *Exod.25.40 Hebrewe.8.5.*
✣ *Iosh.3.14*
ſ *Deliuered from hand to hand.*
t *By the figure Metonyme, for the countryes which the Gentiles possessed.*
u *God draue them out, that they should yeelde vp the possession of those countries to our fathers, whē they entred vnto the land.*
∵ *2 Sam.7.2. Psal.132.5.*
✱ *1 Chron.17.2. 1 King.6.1.*
6 Solomon built a Temple, according to Gods cōmandement, but not with any such condition ỳ the Maiesty of God shoulde be inclosed therein.
✱ *Chap.17.24.*
✱ *Esai.66.1.*
✣ *Ierem.9.26. Ezech.44.9.*
7 Steuen moued with the zeale of God, at length iudgeth his own iudges.

x *They are of vncircumcised heartes, which ly drowned still in the sinne of nature, & stick fast in them: for otherwise all the Iewes were circumcised as touching the flesh, & therefore there were two kindes of circumcision, Rom.2.28 ✣ Exo.19.16. Gal.3.19.* y *By the ministerie of Angels.* 8 The more Satan is pressed, the more he brasteth out into an open rage. 9 The neerer ỳ the Martyrs approch to death, the neerer they beholding Christ do rise vp euen into heauē z *Ready to confirme him in the cōfessiō of the trueth, & to receiue him vnto*

57 10 Then

10 The zeale of hypocrites and superstitious people breaketh out at lẽgth into most open madnes.

57 10 Then they gaue a shoute with a loude voyce, and stopped theire eares: and a ranne vpon him violently all at once,

a with one accorde.

58 And cast him out of the citie, and stoned him: and the b witnesses laide down theire clothes at a yong mans feete, named Saul.

59 And they stoned Steuen, who called on God, and said, Lord Iesus, receyue my spirit.

60 11 And he kneeled downe, and cryed with a loude voyce, Lord, c lay not this sinne to theire charge. And when he had thus spoken, he d slept.

a *This was done in a rage and furie, for at that time the Iewes could put no man to death by law, as they confes before Pilat, saying that it was not lawfull for them to put any man to death, & therefore it is reported by Ioseph, booke 20. that Ananias a Saduce slew Iames the brother of the Lord, & for so doing, was accused before Albanus the President of the countrey.* b *It was appoynted by the Law, that the witnesses should cast the first stones, Deut. 17. 7.* 11 Faith and charitie neuer forsake the true seruants of God, euẽ to ỹ last breath. c *The word which he vseth here, signifieth not such a kind of imputing or laying to ones charge as remaineth sinne & stande for euer, neuer to be remitted.* d *Looke 1. Thess. 4. 13.*

CHAP. VIII.

2 The godly make lamentation for Steuen. 3 Saul maketh hauocke of the Church. 5 Philippe preacheth Christ at Samaria. 9 Simon magus 18 his couetousnes reproued. 26 Philippe 27 commeth to the Ethiopian Eunuch, 38 and baptizeth him.

1 Christ vseth ỹ rage of his enemies to ỹ spreading forth & enlarging of his kingdome,

2 The godly mourne for Steuen after his death, & bury him, shewing therein an example of singular faith & charitie: but no mã praveth to him.

a *Amongest all the duties of charitie which the Godly vse, there is no mention made of shrowding vp of relikes.*

1 AND a Saul consented to his death, & at that time, there was a great persecution against the Church which was at Hierusalem, & they were all scatered abroad through the regions of Iudea and of Samaria, except the Apostles.

2 2 Then certaine men fearing God, a caried Steuen amongs them, *to be buried*, and made great lamentation for him.

3 3 But Saul made hauocke of the Church, and entred into euery house, and drewe out both men and women, and put them into prison.

4 4 Therefore they that were scatered abroade, went to and fro preaching the word.

5 ¶ 4 Then came Philippe into the citie of Samaria, and preched Christ vnto them.

3 The dispersion or scatering abroad of the faithfull, is the ioyning together of Churches 4 Philippe, who was before Deacon in Hierusalem, is made of God extraordinarily an Euangelist.

6 And

6 And the people gaue heede vnto those things which Philippe spake, with one accorde, hearing and seeing the miracles which he did.

7 For vncleane spirites crying with a loud voice, came out of many that were possessed *of them*: and many taken with palsies, & that halted, were healed.

8 And there was great ioy in that citie.

9 5 And there was before in the citie a certaine man called Simon, which vsed *b* witchcraft, and *c* bewitched the people of Samaria, saying that he him selfe was some great man.

10 To whom they gaue heede from the least to the greatest, saying, This man is that great power of God.

11 And they gaue heede vnto him, because that of long time hee had bewitched thē with sorceries.

12 But assoone as they beleeued Philippe, which preached the thinges that concerned the kingdome of God, and the Name of Iesus Christ, they were baptized both men and women.

13 6 Then Simon him selfe beleeued also and was baptized, and continued with Philippe, and wondred, when he sawe the signes and great miracles which were done.

14 ¶ 7 Now when the Apostles, which were at Hierusalem, heard say, that Samaria had receiued the word of God, they sent vnto thē Peter & Iohn.

15 Which when they were come downe, prayed for thē, that they might receiue the *d* holy Ghost.

16 (For as yet, he was fallen downe on none of them, but they were baptized onely in the Name of the Lord Iesus.)

17 Then layde they their handes on them, and they receiued the holy Ghost.

18 8 And whē Simon sawe, that through laying

5 Christ ouercommeth Satan so oft as he listeth, & carieth him about as it were in a triumph, in ỹ sight of them whom he deceiued, & bewitched.

b *The word which is vsed in this place was at the first taken in good part, & is borowed out of the Persians language, who call their wise men by that name, but afterward it was taken in euill part.*

c *He had so allured the Samaritanes with his witchcraftes, that as blind & mad hare braines, they were wholy addicted to him.*

6 The wicked and the very reprobate are cōstrained oftentimes to taste of the good gift of God, but they cast it vp againe forthwith.

7 Peter, not chief, but as an ambassadour sēt from the whole company of the Apostles, and Iohn his companion, according to the authoritie which was committed vnto them, confirme and builde vpon the Churches of Samaria, whose foundation had bene layed afore by Philippe. d *Those excellent gifts, which are necessarie especially for them that were to be appointed rulers and gouernours of the Church.* 8 Ambition and couetousnesse doe at length plucke the hypocrites out of their dennes.

on

on of the Apoſtles handes the holy Ghoſt was giuen, he offred them money.

19 Saying, Giue me alſo this power, that on whomſoeuer I lay the handes, he may receyue the holy Ghoſt.

20 9 Then ſaid Peter vnto him, Thy money periſh with thee, becauſe thou thinkeſt that the gift of God may be obteined with money.

21 Thou haſt neither part nor felowſhip in this e buſines: for thine heart is not f right in the ſight of God.

22 10 Repent therefore of this thy wickednesſe, and pray God, that if it be poſsible, the thought of thine heart may be forgiuen thee.

23 For I ſee that thou art in the g gall of bitternes, and in the h bonde of iniquitie.

24 Then anſwered Simon, and ſayd, Pray yee to the Lord for me, that none of theſe thinges which ye haue ſpoken, come vpon me.

25 ¶ So they, when they had teſtified and preached the worde of the Lorde, returned to Hieruſalem, and preached the Goſpell in many townes of the Samaritans.

26 11 Then the Angell of the Lorde ſpake vnto Philippe, ſaying, Ariſe, and go toward the South vnto the way that goeth downe from Hieruſalem vnto Gaza, which is waſte.

27 And he aroſe & went on: & beholde, a certaine Eunuche of Ethiopia, Candaces the Queene of the Ethiopians chief Gouernour, who had i rule of all her treaſure, & came to Hieruſalē to worſhip:

28 And as he returned ſitting in his charet, he read Eſaias the Prophet.

29 Then the Spirit ſayd vnto Philippe, Goe nere and ioyne thy ſelfe to yonder charet.

30 And Philippe ranne thither, and heard him reade the Prophet Eſaias, and ſayde, But vnderſtan-

deſt

9 They are the ſucceſſors of Simon Magus, & not of Simō Peter, which either buy or ſell holy things.

e *In this doctrine which I preach.*

f *Is not vpright in deed, and without diſſembling.*

10 We muſt hope well euen of the vileſt ſinners, ſolōg and ſo farre forth as we may.

g *He calleth the inward malice of the heart, and that venimous and deuiliſh wickednesſe wherewith this Magician was wholy repleniſhed, y gall of bitternes: & he is ſaid to be in y gall, as though he were wholy ouer whelmed with gal, and buried in it.*

h *Intangled in the bonds of iniquitie.*

11 Chriſt who calleth freely whome he liſteth, doth now vſe Philip who thought on no ſuch matter, to inſtruct & baptize the Eunuch a vnwares, & by this meanes extēdeth y limites of his kingdome euen into Ethiopia.

i *A man of great wealth and authoritie with Candaces: Now this word Candaces is a common name to all the Queenes of Ethiopia.*

deſt thou what thou readeſt?

31 And he ſaide, Howe can *I*, except I had *k* a guide? And he deſired Philip, that he would come vp and ſit with him.

32 12 Now the place of the Scripture which hee read, was this, ✣ He was ledde as a ſheepe to the ſlaughter: & like a lambe domme before his ſhearer, ſo opened he not his mouth.

33 In his *i* humilitie his iudgement hath bene exalted: but who ſhall declare his *m* generation? for his life is taken from the earth.

34 Then the Eunuch anſwered Philip, and ſaid, *I* pray thee of whom ſpeaketh the Prophet this? of himſelfe, or of ſome other man?

35 Then Philip opened his mouth, and begā at the ſame Scripture, and preached vnto him Ieſus.

36 And as they went on their way, they came vnto a certaine water, and the Eunuche ſaide, See, here *is* water: what doeth let me to be baptized?

37 13 And Philip ſaid vnto him, If thou beleeueſt with all thine heart, thou mayeſt. Then he anſwered, and ſaide, *n* I beleeue that that Ieſus Chriſt is that Sonne of God.

38 Then he commanded the charet to ſtand ſtil: and they went downe both into ỹ water, both Philip and the Eunuch, and he baptized him.

39 And aſſone as they were come vp out of the water, the Spirite of the Lorde caught away Philip, that the Eunuche ſawe him no more: ſo he went on his way reioycing.

40 But Philip was found at Azotus, and he walked to & fro preaching in all the cities, til he came to Ceſarea.

k To ſhew me the way how to vnderſtand it.

12 Thoſe things which ſeeme moſt to come by chance or fortune (as men terme it) are gouerned by ỹ ſecret prouidence of God.

✣ *Eſa.* 53.7.

i The Hebrewe text readeth it thus, Out of a narrow ſtraight, and out of iudgement was he take: where by the narrowe ſtraight, he meaneth the graue and the very bands of death, & by iudgement, the punishment which was laid vpon him, and ỹ miſerable ſtate which Chriſt tooke vpon him for our ſakes, in bearing his fathers wrath.

m Howe long his age ſhall laſt: for Chriſt hauing once riſen from the dead, dieth no more, *Rom.* 6.9.

13 Profeſsion of faith is requiſite in baptizing

of them which are of yeeres, and therefore it is euident that wee are not then firſt engraffed into Chriſt, when we are baptized, but being alreadie engraffed, are then confirmed. *n* The ſumme of the confeſſion which is neceſſarie for Baptiſme.

CHAP. IX.

2 Saul going towards Damaſcus, 4 is ſtroocke down to ỹ groūd of ỹ Lord: 10 Ananias is ſent 18 to baptize him. 23 The lay ing await of ỹ Iews 25 he eſcapeth, being let downe

downe through the wall. 33 Peter cureth Aeneas of the palsie, 36 and by him Tabitha being dead, 40 is restored to life.

1 Saul (who is also Paul) persecuting Christ most cruelly, who did as it were flee before him, falleth into his hands and is ouercome: and with a singular example of the goodnes of god, in stead of punishment which he iustly deserued for his crueltie, is not only receiued to fauour, but is also euen by the mouth of God appointed an Apostle, & is confirmed by ỹ ministery & witnes of Ananias.

1 AND Saul yet *a* breathing out threatnings and slaughter agaynst the disciples of the Lord, went vnto the hie Priest,

2 And desired of him letters to Damascus to the Synagogues, that if he founde any that were of that *b* way (either men or women) he might bring them bound vnto Hierusalem.

3 Now as he iourneyed, it came to passe that as hee was come neere to Damascus, † suddenly there shined round about him a light from heauen. See Exod. 20. 22.

4 And he fel to the earth, and heard a voice, saying to him, Saul, Saul, why persecutest thou me?

5 And he saide, Who art thou, Lorde? And the Lord saide, I am Iesus whom thou persecutest: it is *c* hard for thee to kicke against prickes.

6 Hee *then* both trembling and astonied, sayde, Lord, what wilt thou that I do? And the Lord saide vnto him, Arise and go into the citie, and it shall be tolde thee what thou shalt doe.

7 The men also which iourneyed ẅ him, *d* stood amased, hearing *his* *e* voyce, but seeing no man. Dan. 10.

8 And Saul arose from the grounde, and opened his eyes, *but* sawe no man. Then ledde they him by the hand, and brought him into Damascus,

9 Where he was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine disciple at Damascus named Ananias, & to him said ỹ Lorde in a vision, Ananias. And he said, Behold, I am *here* Lord.

11 Then the Lord said vnto him, Arise, and goe into the streete which is called Straight, and seeke in the house of Iudas after one called Saul of f Tar-

* *Ro.* 9. 3. *Gal.* 1. 13.

2 *This is a token that Sauls stomake boyled and cast out great threatninges to murder the disciples.*

b *Any trade of life which a man taketh him selfe vnto, the Iewes call a way.*

† *Chap.* 22. 6. 1. *Cor.* 15. 8.

c *This is a prouerb, which is spoken of them that through their owne stubburnes hurt themselues.* d *Stood stil and could not go one step forward, but abode amased as if they had bene very stones.* e *They heard Paules voice: for afterward it is said in flat terms, that they heard not his voice that spake: as beneath cap.* 22. 9. *But other go about to set these places at one which seeme to be at a iar, after this sort, to wit, that they heard a sound of a voyce, but no perfit voyce.* f *Tarsus was a citie of Cilicia neere vnto Anchiale, which two cities Sardanapalus is said to haue built in one day.*

sus:

sus: for behold, he prayeth.

12 (And he sawe in a vision a man named Ananias comming in *to him*, and putting his handes on him, that he might receyue his sight.)

13 Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy saints at Hierusalem.

14 Moreouer here he hath authoritie of the hie Priests, to binde all that call on thy Name.

15 Then the Lord said vnto him, Go thy way: for he is a g chose vessel vnto me, to beare my name before the Gentiles, & Kings, & ỹ childrē of Israel

16 For I will *b* shewe him, how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entred into *i* that house, and put his hands on him, and said, Brother Saul, the Lord hath sent me (*euen* Iesus that appeared vnto thee in the way as thou camest) that thou mightest receyue thy sight, and be filled with the holy Ghost.

18 And immediatly there fell from his eyes as *it had bene* scales, and suddenly he receyued sight, & arose, and was baptized,

19 And receyued meat, and was strengthened. So was Saul certaine dayes with the disciples which were at Damascus.

20 2 And straightway he preached Christ in the Synagogues, that he was the Sonne of God,

21 So that all that heard him, were amased, and said, Is not this he, that made hauocke of them, which called on this Name in Hierusalem, & came hither for that intent, that he should bring them bound vnto the hie Priestes?

22 3 But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, *k* confirming, that this was that Christ.

23 4 And after that many dayes were fulfilled, the Iewes tooke counsel together, to kil him,

24 But their laying a wait was knowne of Saul: now they ✣ watched the gates day and night, that they might kill him.

25 5 Then

g *To beare my name in.*

h *I will shew him playnly.*

i *Into Iudas his house.*

2 Paul beginneth straightwaies to execut the office which was enioyned him, neuer consulting with flesh & blood.

3 Paul striueth not with his own authoritie alone, but with the testimonies of ỹ Propheres.

k *By conferring places of the Scripture together, as cunning craftsmen doe, when they make vp any thing they vse to gather all parts together, to make them agree fitly one with another.*

4 Paul who was before a persecutour, hath now persecutiō laide before himselfe, but yet a farre off.

✣ 2 *Cor.* 11. 32.

5 We are not forbidden to auoyde & eſchew the dangers and cõſpiracies that the enemies of God lay for vs, ſo ỹ we ſwarue not from our vocation.

6 In auncient time, no man was raſhly or lightly receyued into the nomber of, & amongſt ỹ ſheepe of Chriſt much leſſe to be a paſtour.

7 The conſtant ſeruants of God muſt looke for danger after dãger: yet God watcheth for them.

25 5 Then the diſciples tooke him by night, & put him through the wall, and let him downe by a rope in a basket.

26 6 And when Saul was come to Hieruſalem, he aſſayed to ioyne himſelfe with the diſciples: but they were all afraide of him, and beleeued not that he was a diſciple.

27 But Barnabas tooke him, and brought him to the Apoſtles, and declared to them, how he had ſeene the Lord in the way, and that he had ſpoken vnto him, and how he had ſpoken boldly at Damaſcus in the Name of Ieſus.

28 7 And he was cõuerſant *l* with them at Hieruſalẽ,

29 And ſpake boldly in the Name of the Lord Ieſus, and ſpake and diſputed againſt the *m* Grecians: but they went about to ſlay him.

30 8 But when the brethren knewe it, they brought him to Ceſarea, & ſẽt him forth to Tarſus.

31 9 Then had the Churches reſt through all Iudea, and Galile, and Samaria, & were *n* edified & walked in the feare of the Lord, and were multiplyed by the comfort of the holy Ghoſt.

32 10 And it came to paſſe, as Peter walked throughout all *quarters*, he came alſo to the ſaintes which dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his couch eight yeres, and was ſicke of the palſie.

34 Then ſaid Peter vnto him, Aeneas, Ieſus Chriſt maketh thee whole: ariſe and truſſe thy couche together. And he aroſe immediatly.

35 And all that dwelt at *o* Lidda and Saron, ſawe him, and turned to the Lord.

35 11 There was alſo at Ioppa a certaine *p* vvo-

l With Peter and Iames, for he ſaith that he ſawe none of the Apoſtles but thẽ: Gal. 1. 18. 19.

m Looke chap. 6. 1.

8 The miniſters of the word may change their place, by the aduice & counſell of the congregation and Church.

9 The ende of perſecution is the buylding of the Church, ſo that we will patiently wait for the Lord.

n This is a honoured kinde of ſpeach, which ſignifieth eſtabliſhment & increaſe.

10 Peters Apoſtleſhip is confirmed, by healing of the man that was ſick of the palſie.

o Lydda was a citie of Paleſtine, & Saron a champaine countrey, & a place of good paſturage, betwene Ceſarea of Paleſtine, & the mountaine Tabor, and the lake of Gennezareth which extendeth it ſelfe in great length beyond Ioppa.

11 Peter declareth euidently by rayſing vp a dead body through the name of Chriſt, that he preacheth the glad tidings of life.

man, a diſciple named Tabitha (which by interpretation is called Dorcas) ſhe was full of good workes and almes which ſhe did. Caprea. Zye.

37 And it came to paſſe in thoſe dayes, that ſhe was ſicke and dyed, and when they had waſhed her, they laid her in an vpper chamber.

38 Now foraſmuch as Lydda was nere to Ioppa, and the diſciples had heard that Peter was there, they ſent vnto him two men, deſiring that he would not delay to come vnto them.

39 Then Peter aroſe and came with them: and when he was come, they brought him into the vpper chamber, where all the widowes ſtood by him weeping, and ſhewing the coates and garmentes, which Dorcas made, while ſhe was with them.

40 But Peter put them all foorth, and kneeled downe, and prayed, & turned him to the body, and ſaid, Tabitha, ariſe. And ſhe opened her eyes, and when ſhe ſawe Peter, ſate vp.

41 Then he gaue her the hand & lift her vp, & called the ſaintes & widowes, & reſtored her aliue.

42 And it was knowne throughout all Ioppa, and many beleeued in the Lord.

43 And it came to paſſe that he taried many dayes in Ioppa with one Simon a tanner.

CHAP. X.

1 Cornelius, 4 at the Angels commaundement, 5 ſendeth for Peter, 11 Who alſo by a viſion 15 20 is taught not to deſpiſe the Gentiles: 34 He preacheth the Goſpel to Cornelius & his houſhold: 45 Who hauing receyued the holy Ghoſt, 47 are baptized.

1 FVrthermore 1 there was a certaine man in Ceſarea called Cornelius, a captaine of the band called the Italian *band*,

2 A a deuout man, and one that feared God with b all his houſhold, which gaue much almes to the people, and prayed God continually.

1 Peter conſecrateth the firſt fruites of the Gentils to God by the meane of two miracles.

a *So that he worſhipped one God.*

and was no Idolater, neither coulde be voyde of faith in Chriſt, becauſe he was a deuout man: but as yet he knewe not that he was come. b *This is a great commendation to this man, that he laboured to haue all his houſhold and familiar friendes and acquaintance to be religious and godly.*

3 He ſaw in a viſion euidently (about the ninth houre of the day) an Angel of God comming in to him, and ſaying vnto him, Cornelius.

4 But when he looked on him, he was afraide, and ſaid, c What is it, Lord? and he ſaid vnto him, Thy prayers and thine almes are d come vp into e remembrance before God.

5 Now therefore ſend men to Ioppa, and call for Simon, whoſe ſurname is Peter.

6 He lodgeth with one Symon a tanner, whoſe houſe is by the ſea ſide: he ſhall tell thee what thou oughteſt to doe.

7 And when the Angel which ſpake vnto Cornelius, was departed, he called two of his ſeruantes, and a ſouldier that feared God, one of them that waited on him,

8 And told them all things, & ſent thē to Ioppa.

9 On the morow as they went on their iourney, and drew nere vnto the citie, Peter went vp vpon the houſe to praye, about the ſixt houre.

10 Then waxed he an hungred, and would haue eaten: but while they made *ſome thing* readie, he fel into a f trance.

11 And he ſawe heauen opened, and a certaine veſſell come downe vnto him, as *it had bene* a great ſheete, knit at the g foure corners, and was let down to the earth.

12 Wherein were h all maner of i foure footed beaſtes of the earth, and wilde beaſtes and k creeping things, and foules of the heauen.

13 And there came a voyce to him, Ariſe, Peter: kill, and eate.

14 2 But Peter ſaid, Not ſo, Lord: for I haue neuer eaten any thing that is polluted, or vncleane.

15 And

c *What wilt thou with me, Lord? for he ſetteth himſelfe to heare.*

d *This is a borowed kinde of ſpeach which the Hebrues vſe very much, taken from ſacrifices & applyed to prayers: for it is ſaid of whole burnt ſacrifices, that the ſmoke and ſauour of them goeth vp into Gods noſtrels, ſo do our prayers, as a ſweet ſmelling ſacrifice which the Lord taketh great pleaſure in.*

e *That is, in ſo much that they will not ſuffer God as it were to forget thee: for ſo doth the ſcripture vſe oftentimes to prattel with vs as nurſes do with litle children, when they frame their tongues to ſpeake.*

f *For though Peter ſtande not amazed as one that is rogue eyed, but talketh with God, & is inſtructed in his miſteries, yet his mind was farre otherwiſe then it was wont to be, but ſhortly returned to the olde bent.*

g *So that it ſeemed to be a foure ſquare ſheet.*

h *Here is this worde (All) which is generall, plainly put for an indefinite and vncertaine, that is to ſay, for ſome of all ſortes, not for all of euery ſort.*

i *That is, ſuch as were meete for mens vſe.*

k *What is meant by theſe creeping thinges, Looke Leuit. 11.*

2 *Peter profiteth dayly in ỹ knowledge of the benefite of Chriſt, yea after that he had receyued the holy Ghoſt.*

15 And the voice *spake* vnto him againe the ſeconde time, The thinges that God hath purified, *I* polute thou not.

1 Doe not thou holde them as vncleane.

16 This was ſo done thriſe: and the veſſell was drawen vp againe into heauen.

17 ¶ Now while Peter douted in himſelf what this viſion which he had ſeene, meant, behold, the men which were ſent from Cornelius, had inquyred for Simons houſe, and ſtoode at the gate.

18 And called, and asked, whether Simon, which was ſurnamed Peter, were lodged there.

19 And while Peter thought on the viſion, the Spirit ſaid vnto him, Behold, three men ſeeke thee.

20 Aryſe therefore, and get thee downe, and goe with them, and doute nothinge: for I haue ſent them.

21 ¶ Then Peter went down to the men, which were ſent vnto him from Cornelius, and ſaide, Beholde, I am he whom yee ſeeke: what is the cauſe wherefore ye are come?

22 And they ſaide, Cornelius the captaine, a iuſt man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angell, to ſende for thee into his houſe, and to heare thy wordes.

23 Then called he them in, and lodged them, & the next day, Peter went forth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Ceſarea. Now Cornelius wayted for them, and had called together his kinſmen, and ſpeciall friends.

25 3 And it came to paſſe as Peter came in, that Cornelius met him, & fell downe at his feete, and worſhipped him.

3 Religious adoration or worſhip agreeth only to God: but ciuill worſhip is giuen to the Miniſters of the word, although not without danger

26 But Peter tooke him vp, ſaying, Stand vp: for euen I my ſelfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he ſaid vnto them, Ye know that it is an vnlawfull thing for a man that is a Iewe, to com-

pany, or come vnto one of another natiō: but God hath ſhewed me, that I ſhould not call any mā polluted, or vncleane.

29 Therefore came I vnto you without ſaying nay, when I was ſent for. I aske therefore, for what intent haue ye ſent for me?

30 Then Cornelius ſaid, Foure daies ago, about *m* this houre, I faſted, and at the ninth houre I prayed in mine houſe, and behold, a man ſtood before me in bright clothing,

31 4 And ſaid, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the ſight of God.

32 5 Send therefore to Ioppa, & call for Simon, whoſe ſurname is Peter (he is lodged in the houſe of Simon a tanner by the ſea ſide) who when hee commeth, ſhall ſpeake vnto thee.

33 Then ſent I for thee immediatly, and thou haſt well done to come. Nowe therefore are we all here preſent before God, to heare all thinges that are commanded thee of God.

34 6 Then Peter opened *his* mouth, & ſaid, Of a trueth I perceiue, that *n* ✣ God is no accepter of perſons.

35 But in euerie nation hee that *o* feareth him, and worketh righteouſnes, is accepted with him.

35 7 Ye *p* knowe the worde which God hath ſent to the children of Iſrael, preaching peace by Ieſus Chriſt: which is Lord of all:

37 7 Euen the worde which came through all

m *He meaneth not the ſelfe ſame houre, but the like, that is, about nine of the clocke the other day, as it was then nine when he ſpake to Peter.*

4 Corneliusfaith ſheweth forth it ſelfe by prayer and charitie.

5 As faith commeth by hearing ſo is it noriſhed and groweth vp by the ſame.

6 Diſtinction of nations is taken away by the coming of Chriſt: And it is euidently ſeene by faith and righteouſnes, who is agreeable to him or whom he accepteth.

n *That God iudgeth not after the outward appearance.*

✣ *Deut.10.17. 2.Chro.19.7. Iob.34.19. Rom.2.11. Gala.2.6. Ephe.6.9 Coloſ.3.25.1.Pet.1.17.*

Peter preacheth to ſhewe to the children of Iſrael, you knowe what was doone in all Iudea.

o *By the feare of God, the Hebrewes vnderſtand the whole ſeruice of God: wherby we perceiue that Cornelius was not void of faith, no more then they were which liued before Chriſtes time: & therfore they deale fondly, which build preparatiue workes and free will, vpon this place.* p *God gaue the Iſraelites to vnderſtand, that whoſoeuer liueth godly, is acceptable to God, of what nation ſoeuer he be, for he preached peace to men through Ieſus Chriſt, whom Lord not of one nation onely, that is, of the Iewes, but of all.* 7 The ſumme of the Goſpell (which ſhalbe made manifeſt at the latter day, when Chriſt himſelfe ſhall ſit as iudge both of the quicke and dead) is this, that Chriſt promiſed to the Fathers, and exhibited in his time with the mightie power of God, (which was by all meanes ſhewed) and at length crucified to reconcile vs to God, did riſe againe the third day, that whoſoeuer beleeueth in him ſhould be ſaued through the remiſſion of ſinnes.

Iudea,

Iudea, * beginning in Galile, after the baptisme which Iohn preached.

38 To vvit, how God q annointed Iesus of Nazareth with the holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the deuill: for God was with him.

39 And we are witnesses of all things which he did both in the lande of the Iewes, and in Hierusalem, whom they slewe, hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses r chosen before of God, euen to vs which did eate and drinke with him, after he arose from the dead.

42 And he commaunded vs to preach vnto the people, and to testifie, that it is he that is ordained ϕ of God a iudge of quicke and dead,

43 To him also giue all the † Prophets witnes, that through his Name all that beleeue in him, shal receiue remission of sinnes.

44 8 While Peter yet spake these wordes, the holy ghost fell one all them which heard the word.

45 So they of the circumcision which beleeued were astonyed, as many as came with Peter, because that on the Gentiles also was powred out the gifte of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter.

47 9 Can any man forbid water, that these should not be baptized, which haue receiued the holye Ghost, as well as we?

48 So he commaunded them to be baptized in the Name of the Lorde. Then prayed they him to tary certaine dayes.

CHAP. XI.

2 Peter being accused for going to the Gentils, 5 Defendeth himself. 22 Barnabas is sent to Antiochia, 26 where the Disciples are called Christians: 28 And there Agabus foretelleth a famine to come.

* Luke 4.14.

q This stile is taken from an olde custome of the Iewes, who vsed to anoint their Kings and priests, whereupon it grewe, to call them anointed vpon whome God bestoweth giftes and vertues.

r This chusing of the Apostles is properly geuen to God: for though God be present in the lawful election of Ministers, yet there is in this place a secrete opposition and setting of Gods chusing, and mens voyces the one against the other, for the Apostles are immediatly appointed of God, and the church ministers by meanes.

† Iere. 31.34 Mica. 7.18. Chap. 15.9.

8 The Spirit of god sealeth that in the heart of the hearers, which the minister of the word speaketh by the

9 Baptisme doth not sanctifie or make them holy which receiue it, but sealeth vp and confirmeth their sanctification.

1 Peter being without cause reprehended of the vnskilfull & ignorant, doeth not obiect that he ought not to be iudged of any, but openly giueth an accompt of his doing.

1 NOwe the Apostles and the brethren that were in Iudea, heard, that the Gentiles had also receiued the word of God.

2 And when Peter was come vp to Hierusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded *the thing* in order to them, saying,

5 I was in the citie of Ioppa, praying, and in a trance I sawe *this* vision, A certaine vessell comming downe as *it had bene* a great sheete, let downe frō heauen by the foure corners, & it came to me.

6 Toward the which when *I* had fastened mine eyes, I considered, and saw foure footed beastes of the earth, and wilde beastes, and creeping thinges, and foules of the heauen.

7 Also I heard a voyce, saying vnto me, Arise, Peter: slay and eate.

8 And I saide, ~~God forbid~~, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voyce answered me the second time from heauen, The thinges that God hath purified, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then beholde, immediatly there were three men alreadye come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirite saide vnto me, that I shoulde goe with them, without doubting: moreouer these sixe brethren came with me, and wee entred into the mans house.

13 And he shewed vs, how he had seen an Angel in his house, which stood & saide to him, Send men to Ioppa, & cal for Simon, whose surname is Peter.

14 He shall speake wordes vnto thee, whereby both thou and all thine house shalbe saued.

15 And as *I* began to speake, the holy Ghost

fell

fell on them, ✣ euen as vpon vs at the beginning.

16 Then I remembred the worde of the Lorde, how he ſaid, ✣Iohn baptized with water, but ye ſhal be baptized with the holy Ghoſt.

17 Forasmuch then as God gaue them a like gift as *he did* vnto vs, when we beleeued in the Lord Ieſus Chriſt, who was I, that *I* could let God?

18 2 When they heard theſe things, they held their peace, & glorified God, ſaying, The hath God alſo to the Gentiles granted repentance vnto life.

19 ¶ 3 And they which were ſcattered abroade becauſe of the affliction that aroſe about Steuen, went throughout till they came vnto Phenice and Cyprus, and *a* Antiochia, preaching the word to no man, but vnto the Iewes onely.

20 4 Now ſome of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, ſpake vnto the Grecians, and preached the Lord Ieſus.

21 And the hand of the Lord was with them, ſo that a great number beleeued and turned vnto the Lord.

22 5 Then tidings of thoſe things came vnto the eares of the Church, which was in Hieruſalem, and they ſent forth Barnabas, that he ſhould go vnto Antiochia.

23 Who when he was come and had ſeene the grace of God, was glad, and exhorted all, that with purpoſe of heart they would continue in the Lord.

24 For he was a good man, and full of the holie Ghoſt, and fayth, and much people ioyned themſelues vnto the Lord.

25 ¶ 6 Then departed Barnabas to Tarſus to ſeeke Saul:

26 And whē he had found him, he brought him vnto Antiochia: and it came to paſſe that a whole yeere they were conuerſant with the Church, and taught much people, in ſo much, that the diſciples were firſt called Chriſtians in Antiochia.

✣ *Chap.2.4.*
✣ *Chap.1.5.*
& 19.4.
Mat.3.11.
Mar.1.8.
Luk.3.16.
Iohn 1.26.

2 Such as aske a queſtion of the trueth which they know not, ought to be quietly heard, and muſt alſo quietly yeeld to ỹ declaratiō therof.

3 The ſcattering abroad of the Church of Ieruſalem, is the cauſe of the gathring together of many other Churches.

a Chap.8.1.

a He ſpeaketh of Antiochia which was in Syria and bordered vpon Cilicia.

4 The Churche of Antioche, the new Hieruſalem of the Gentiles, was extraordinarily called.

5 The Apoſtles do not raſhly cōdemne an extraordinary vocation, but yet they iudge it by the effects.

6 There was no contention amongſt the Apoſtles either of vſurping or of holding places and degrees.

Act.13.1.

27 7 In thoſe dayes alſo came Prophetes from Hieruſalem vnto Antiochia.

28 And there ſtood vp one of them named Agabus, and ſignified by the Spirit, that there ſhould be great famine throughout all the world, whiche alſo came to paſſe vnder Claudius Ceſar.

29 8 Then the diſciples, euery man according to his habilitie, purpoſed to ſend b ſuccour vnto the brethren which dwelt in Iudea.

30 Which thing they alſo did, and ſent it to the Elders, by the hand of Barnabas and Saul.

7 God doeth ſo wrappe vp his Churchwith the wicked, in his ſcourges and plagues whiche he ſendeth vpon the earth, that notwithſtãding he prouideth for it conueniently.

8 Al congregations or Churches make one bodie.

b *That is, that therof the Deacons might ſuccour the poore: for it behoued to haue all theſe things done orderly and decently, and therfore it is ſaid, that they ſent theſe thyngs to the Elders, that is, to the gouernours of the Church.*

CHAP. XII.

2 Herod killeth Iames with the ſword: 4 And impriſoneth Peter, 8 Whom the Angel deliuereth, 20 Herod being offended with them of Tyrus, 21 is pacified. 22 And taking the honour due to God, to him ſelfe 23 he is eaten with wormes, and ſo dieth.

1 NOw 1 about that time, 2 Herode the king ſtretched forth *his* hands to vexe certaine of the Church,

2 And he b killed Iames the brother of Iohn with the ſword.

3 2 And when he ſawe that it pleaſed the Iewes, he proceeded further, to take Peter alſo (then were the dayes of vnleauened bread.)

4 3 And when he had caught him, he put him in priſon, and deliuered him to foure quaternions of ſouldiers to be kept, intending after the Paſſeouer to bring him forth to the people.

5 4 So Peter was kept in priſon, but earneſt prayer was made of the Church vnto God for him.

1 God giueth his Church a truce, but for a lirle time.

a *This name Herod was common to all them that came of the ſtocke of Herod Aſcalonites, whoſe ſurname was Magnus: but he that is ſpoken of here, was nephew to Herod the great, ſonne to Ariſtobulus, and father to that Agrippa who is ſpoken of afterward.*

b *Violently, his cauſe beeing not once heard.*

2 It is an olde faſhion of Tyrants to procure the fauour of the wicked, with the bloud of the godly. 3 The tyrants and wicked make a galous for them ſelues euen then when they do according to their owne will and fantaſie. 4 The prayers of the godly ouerturne the counſell of tyrantes, obtaine Angels of God, breake the priſon, vnlooſe chaynes, put Satan to flight, and preſerue the Church.

6 And when Herod would haue brought him out vnto the people, the ſame night ſlept Peter betwene two ſouldiers, bound with two chaines, and the kepers before the doore kept the priſon.

7 ✣ And behold the Angel of the Lord came vpon them, and a light ſhined in the *c* houſe, and he ſmote Peter on the ſide, and raiſed him vp, ſaying, Ariſe quickly. And his chaines fell off from *his* handes.

✣ *Chap.5.19.*
c In the priſon

8 And the Angel ſaid vnto him, Gird thy ſelfe, and binde on thy ſandales. And ſo he did. Then he ſaid vnto him, Caſt thy garment about thee, and folow me.

9 So *Peter* came out and folowed him, & knew not that it was true, which was done by the Angel, but thought he had ſeene a viſion.

10 Now when they were paſt the firſt and the ſecond watch, they came vnto the yron gate, that leadeth vnto the citie, which opened to them by it owne accord, and they went out, & paſſed through one ſtreete, and by and by the Angell departed from him.

11 ¶ And when Peter was come to himſelfe, he ſaid, now I know for a trueth, that the Lord hath ſent his Angell, and hath delyuered me out of the hand of Herod, and from all the waityng for of the people of the Iewes.

12 5 And as he coſidered *the thing*, he came to the houſe of Marie, the mother of Iohn whoſe ſurname was Marke, where many were gathered together, and prayed.

13 6 And when Peter knocked at the entrie doore, a maide *d* came forth to hearken, named Rhode,

14 But when ſhe knewe Peters voyce, ſhe opened not the entrie *doore* for gladnes, but ranne in, and tolde how Peter ſtoode before the entrie.

15 But they ſaid vnto her, Thou art mad. Yet ſhe affirmed conſtantly, that it was ſo. Then ſaide they, it is his Angell.

16 But

5 Holy meetings in the night as well of men as women (when they can not be ſuffered in the day time) are allowable by the example of the Apoſtles.

6 We obteine more of God, thē we dare wel hope for.

d Out of the place where they were aſſembled, but not out of the houſe

16 But Peter continued knocking, & when they had opened it, and saw him, they were astonied.

17 7 And he beckened vnto them with the hand, to hold their peace, and told them how the Lord had brought him out of the prison. And he said, Go shew these things vnto Iames and to the brethren: and he departed and went into another place.

18 ¶ 8 Now assoone as it was day, there was no smale trouble among the souldiers, what was become of Peter.

19 And when Herode had sought for him, and found him not, he examined the keepers, and commaunded them to be ledde to be punished. And he went downe from Iudea to Cesarea, and *there* abode.

20 9 Then Herod was angrie with them of Tyrus & Sidon, but they came all with one accord vnto him, and perswaded Blastus the kings Chamberlaine, & they desired peace, because their countrey was nourished by the Kings *land*

21 And vpon a day appoynted, Herode arayed himselfe in royall apparell, and sate on the iudgement seate, and made an oration vnto them.

22 10 And the People gaue a shout, *saying*, The voyce of God and not of man.

23 11 But immediatly the Angel of the Lord smote him, because he *e* gaue not glory vnto God, so that he was eaten of wormes, & gaue vp ỹ ghost.

24 12 And the *f* word of God grewe, and multiplyed.

25 So Barnabas & Saul returned from Hierusalē, when they had fulfilled their office, and tooke with them Iohn, whose surname was Marke.

7 We may sometimes giue place to the rage of ỹ wicked, but yet so, that our diligence which ought to be vsed in Gods busines, be not a whit slakened.
8 Euill counsell falleth out in ỹ end to ỹ hurt of ỹ deuisers of it.
9 A miserable & shameful example of the end of the enemies of the Church.
10 The flatterie of the people, maketh fooles fayne.
11 God resisteth the proude.
e By this worde doth it appeare, that this king did not represse those flatterers tongues, & therefore at his death he coms layned and cryed out of theire wickednes.
12 Tyrāts build vp the Church by plucking it downe.
f They that heard the word of God.

CHAP. XIII.

1 The holy Ghost commandeth that Paul & Barnabas be separated vnto him. 6 At Paphus 8 Elymas the sorcerer 11 is strooken blinde: 14 From whence being come to Antiochia, 17 they preach the Gospel, 45 the Iewes vehemently withstanding them.

1 There

1 THere 1 were also in the Church that was at Antiochia, certaine Propheres and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manahen (which had bin brought vp with a Herod the Tetrarche) and Saul.

2 Now as they b ministred to the Lord, & fasted, the holy Ghost said, Separate me Barnabas & Saul, for the worke whereunto I haue c called them.

3 2 Then fasted they and prayed, and layd their hands on them, and let them go.

4 3 And they, after they were sent foorth of the holy Ghost, came downe vnto d Selecucia, and from thence they sayled to Cyprus.

5 And when they were at Salamis, they preached the word of God in the Synagogues of the Iewes: and they had also Iohn to their minister.

6 So when they had gone throughout the yle vnto Paphus, they found a certaine sorcerer, a false prophet, being a Iewe, named Barjesus,

7 Which was with the Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and desired to heare the worde of God.

8 4 But Elymas, the sorcerer (for so is his name by interpretation) withstood them, and sought to turne away the Deputie from the faith.

9 Then Saul (which also *is called* Paul) being full of the holy Ghost, set his eyes on him,

10 5 And said, O full of al subtiltie and al mischiefe, the childe of the diuel, & enemy of al righteousnes, wilt thou not cease to peruert the strait

1 Paul with Barnabas, is agayne the second time appointed Apostle of the Gentiles, not of mã, neither by man, but by an extraordinarie commandement of the holy Ghost.

a *The same was Antipas, which put Iohn Baptist to death.*

b *Whiles they were busie doing their office, that is, as Chrysostome expoundeth it, while they were preaching.*

c *The Lord is said to call (whereof this word (Calling) commeth, which is vsuall in the church) when he causeth that to be, which was not, whether you referre it to the matter it selfe, or to any qualitie or thing about the matter:*

and it groweth of this, because when things begin to be, then they haue some name: as God his mightie power is also declared thereby, who spake the word, and things were made. 2 Fast, and solemne prayers were vsed before the laying on of hands. 3 Paul and his companions do at the first bring Cyprus to the subiection and obedience of Christ. d *Selecucia was a cittie of Cilicia, so called of Selecucus one of Alexanders successors.* 4 The diuel maketh the conquest of Christ more glorious, in that that he setteth himselfe against him. 5 The sorcerer which was striken of Paul with a corporal punishment (although extraordinarily) sheweth an exãple to lawful magistrats, how they ought to punish them which wickedly and obstinately hinder the course of the Gospel. e *He noteth out such a fault, as who so hateth it, runneth headlong & with great desire to all kinde of wickednes with the least dilation in the worlde.*

wayes

f His power which he ſheweth in ſtriking and beating downe his enemies.
6 An example in one and the ſelfe ſame company both of ſingular conſtancie, and alſo of great weaknes.
g This putteth a difference betwixt it, & Antiochia which was in Syria
7 In the Synagogue of the Iewes (according to the patterne whereof Chriſtiã cõgregatiõs were inſtituted) firſt the Scriptures were read, then ſuche as were learned were licẽced by the rulers of the Synagogue to ſpeake and expound.
h Word for word, If there be anye words in you, and this is a kynde of ſpeach taken from the Hebrewes, whereby is meant, that the giftes of

wayes of the Lord?

11 Now therfore behold, the *f* hand of the Lord *is* vpon thee, and thou ſhalt be blinde, and not ſee the ſunne for a ſeaſon. And immediatly there fell on him a miſt and a darknes, and he went about, ſeeking ſome to leade him by the hand.

12 Then the Deputie when he ſawe what was done, beleeued, and was aſtonied at the doctrine of the Lord.

13 6 Nowe when Paul and they that were with him were departed by ſhip from Paphus, they came to Perga *a citie* of Pamphylia: then Iohn departed from them, and returned to Hieruſalem.

14 But when they departed from Perga, they came to Antiochia *a citie* of *g* Piſidia, & went into the Synagogue on the ſabbath day, & ſate downe.

15 7 And after the lecture of the Law and Prophets, the rulers of the ſynagogue ſent vnto them, ſaying, Ye men and brethren, if ye *h* haue any word of exhortation for the people, ſay on.

16 8 Thẽ Paul ſtood vp & beckened with ✋ hãd, & ſaid, Men of Iſrael, & ye that feare God, hearken.

17 The God of this people of Iſrael choſe our fathers, and *i* exalted the people when they dwelt in the lande of ✣ Egypt, and with an ✣ *k* high arme brought them out thereof.

18 And about the time ✣ of fourtie yeres, ſuffred he their maners in the wildernes.

19 And he deſtroyed ſeuen nations in the lande of Chanaan, & ✱ deuided their land to them by lot.

20 Then afterwarde he gaue vnto them ✱ Iudges about *l* foure hundreth and fiftie yeeres, vnto

Gods grace are in vs, as it were in treaſure houſes, and that they are not ours, but Gods: In like ſort ſaith Dauid, Thou haſt put a newe ſong in my mouth, Pſal.40.1.
8 God beſtowed many peculiar benefits vpon his choſen Iſrael, but this eſpecially, that he promiſed them the euerlaſting redeemer. *i Aduanced & brought to honor.* ✣ *Exo.1.9.* ✣ *Exo.13.14.* *k Openly & with maine force, breaking in pieces* ✋ *enimies of his people.* ✣ *Ex.16.1.* ✱ *Ioſ.14.1.* ✱ *Iudg.3.9.* *l There were fro the birth of Iſaac vnto the deſtruction of the Canaanites vnder the gouernance of Iosbua foure hundreth & ſeuen & fourty yeres, & therfore he addeth in this place the word, About, for there want three yeres, but* ✋ *Apoſtle vſith the whole greater nũber.*

the

the time of Samuel the Prophet.

21 So after that, they desired a † King, and God gaue vnto them ‡ Saul, the sonne of Cis, a man of the tribe of Beniamin, *by the space* of *m* fourty yeeres.

22 And after he had take him away, he raised vp ∵ Dauid to be their king, of who hee witnessed, saying, I haue found Dauid *the sonne* of Iesse, a ma after mine owne heart, which wil do al things that I will.

23 9 Of this mans seede hath God * according to *his* promise raysed vp to *I*srael, the *S*auiour Iesus:

24 When * Iohn had firſt preached *n* before his comming the baptisme of repẽtance to al the people of Israel,

25 And when Iohn had fulfilled *his* course, he said, "Whom ye think that I am, I am not he: but behold, there commeth one after me, whose shooe of *his* feete *I* am not worthy to loose.

26 10 Ye men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is ỹ word of this saluation sent.

27 11 For the inhabitants of Hierusalem, & their rulers, because they knew him not, nor yet ỹ words of the Prophetes, which are read euery *S*abbath day, they haue fulfilled them in condemning him.

28 And though they founde no cause of death *in him*, † *yet* desired they Pilate to kill him.

29 And when they had fulfilled all thinges that were written of him, they tooke him downe from the tree, and put him in a sepulchre.

30 12 But God † raised him vp from the dead.

31 And he was seene many dayes of thẽ, which came vp with him from Galile to Hierusalẽ, which are his witnesses vnto the people.

† 1. *Sam.* 8. 5.
‡ 1. *Sam.* 9. 15. *and* 10. 1.
m *In this space of 40. yeeres, must the time of Samuel be reckoned with the dayes of Saul, for the kingdome did as it were swallow vp his gouernment*
∵ 1. *Sam.* 16. 13.
9 He proueth by the witnesse of Iohn, that Iesus is that Sauiour which should come of Dauid.
* *Psal.* 89. 21. *Esa.* 11. 1.
* *Malach.* 3. 1. *Mar.* 1. 2. *Luke.* 3. 2.
n *Iohn as an Herauld, did not shew Christ comming a far off as the other Prophets did, but hard at hande entred on his iourney.*
" *Matth.* 3. 11. *Mar.* 1. 7. *Iohn.* 1. 20.
10 Christ was promised and sent properly to the Iewes.
11 All things came to passe to Christ, which the Prophetes foretolde of Messias: so that hereby also it appeareth that he is the true and only Sauiour: and yet notwithstanding they are not to be excused which did not onely not receiue him, but also persecute him most cruelly although he was innocent. † *Mat.* 27. 22. *Mar.* 15. 13. *Luk.* 23. 23. *Ioh.* 19. 6. 12 We must set the glorie of the resurrection against the shame of the crosse, and graue. And the resurrection is proued as wel by witnesses which saw it, as by the testimonies of the Prophets. † *Mat.* 28. a *Marke.* 16. 6. *Luke.* 24. 6. *Iohn.* 20. 19.

32 And

32 And we declare vnto you, that touching the promise made vnto the fathers,

33 God hath fulfilled it vnto vs their children, in that he o rayſed vp Ieſus, euen as it is writtē in the ſecond Pſalme, ✣ Thou art my Sonne: this day haue I begotten thee.

34 Nowe as concerning that hee rayſed him vp from the dead, no more to returne to corruption, he hath ſaide thus, ✣ I wil giue you the holy things of Dauid, p which are faithfull.

35 14 Wherefore he ſaith alſo in another place, ✣ Thou wilt not ſuffer thine Holy one to ſee corruption.

36 Howbeit, Dauid after he had ſerued his time by the councel of God, he * ſlept, and was laid with his fathers, and ſaw corruption.

37 But hee whom God rayſed vp, ſawe no corruption.

38 15 Be it knowen vnto you therefore, men and brethren, that through this man is preached vnto you the forgiueneſſe of ſinnes.

39 And from q all things, from which ye coule not be iuſtified by the Law of Moſes, by him euerie one that beleeueth, is iuſtified.

40 16 Beware therfore leſt that come vpon you, which is ſpoken of in the Prophets,

41 * Behold, ye deſpiſers, and wonder, & vaniſh away: for I worke a worke in your dayes, a worke which ye ſhall not beleeue, if a man would declare it you.

42 ¶ 17 And when they were come out of the Synagogue of the Iewes, the Gentiles beſought, that they would preach theſe wordes to them the next Sabbath day.

o *For then he appeared plainly and manifeſtly as that only Son of God, when as he left off his weakneſs & came out of the graue, hauing conquered death.*

13 If Chriſt had taried in death, he had not bene the true Sonne of God, neyther had the couenant, which was made with Dauid, bene ſure.

✣ *Pſal.* 2.7. *Hebr.* 1.5. *and.* 5.3.

✣ *Eſay.* 55.3

p *The Grecians call thoſe holy things, which the Hebrues call gratuus bounties: and they are called Dauids bounties in the paſſiue ſignification, becauſe god beſtowed them vpō Dauid: Moreouer they are termed faithfull, after the maner of ſpeach which the Hebrues vſe, who terme thoſe things faithfull, which are ſtedfaſt and ſure, ſuch as neuer alter nor change.* 14. The Lord was ſo in graue, that he felt no corruptiō. ✣ *Pſal.* 16.11. & *cap.* 2.31. ✣ 1. *King.* 2.10. *Chap.* 2.29. 15 Chriſt was ſent to giue them free remiſsion of ſinnes, which were condemned by the Law. q *Where as the ceremonies of the Law could not abſolue you from your ſinnes, this man doth abſolue you, if you lay holde on him by faith.* 16 The benefites of God turne to the vtter vndoing of them that cōtemne them. ✣ *Haba.* 1.5. 17 The Gentiles goe before the Iewes into the kingdome of heauen.

43 Now when the congregation was dissolued, many of the Iewes, and r Proselytes that feared God, followed Paul and Barnabas, which spake to them, and exhorted them to continue in the grace of God.

r *Which had forsaken their heathenish religion, and embraced the religion set forth by Moses.*

44 And the next Sabbath day came almost the whole citie together, to heare the word of God.

45 18 But when the Iewes sawe the people, they were full of enuie, and spake against those things, which were spoken of Paule, contrarying *them*, and rayling on *them*. *Blaspheming.*

18 The sauour of one self same Gospel is vnto the reprobate and vnbeleeuers, death, & to the elect & such as beleeue, life.

46 19 Then Paul and Barnabas spake boldly, & said, It was necessarie that the word of God should first haue bene spoken vnto you: but seeing ye put it from you and iudge your selues vnworue of euerlasting life, loe, we turne to the Gentiles. *Isa. 49. 6.*

19 The Gospel is published to the Gentiles by the expresse commandement of God.

47 For so hath the Lord commanded vs, *saying*, ✣ I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the endes of the world.

s *By this your doing you do as it were pronounce sentence against your selues, and iudge your selues.* ✣ *Esa. 49. 6. Luk. 2. 32. Act. 26. 23.*

48 And when the Gentiles heard it, they were glad, and glorified the word of the Lorde: and as many as were t ordeyned vnto eternal life, beleued.

t *Therefore either all were not appointed to euerlasting life, or els all should haue beleeued, but because that is not so, it followeth that some certaine were ordeyned: & therfore God did not only foreknow, but also foreordaine, that neither faith nor the effects of faith, should be the cause of his ordeyning or appointment, but his ordeyning the cause of faith.*

49 Thus the word of the Lord was published throughout the whole countrey.

50 20 But the Iewes stirred *certaine* u deuoute & honourable women, & the chiefe men of the citie, and raised persecution against Paul and Barnabas, and expelled them out of their coastes.

51 21 But they ✣ shooke off the dust of their feete against them, and came vnto Iconium.

52 And the disciples were filled with ioy, and the holy Ghost.

Such is the craft and subtiltie of the enemies of the Gospell, that they abuse the simplicitie of some which are not altogether euil men, to execute their crueltie. u *Such as embrace Moses his Lawe.* 21 The wickednes of the world can not let God to gather his Church together, and to foster and cherish it, when it is gathered together. ✣ *Mat. 10. 14. Mar. 6. 11. Luk. 9. 5. Chap. 18. 6.*

CHAP. XIIII.

1 Paul and Barnabas 5 are perſecuted from Iconium: 6 At Lyſtra Paul 10 healeth a creeple: 13 they are about to do ſacrifice vnto them, 15 but they forbid it: 19 Paul, by the perſwation of certaine Iewes, is ſtoned: 23 From thence paſsing through diuers Churches, 26 they returne to Antiochia.

1 We ought to be no leſſe conſtant in preaching of ỹ Goſpel, then ỹ peruerſenes of the wicked is obſtinate in perſecuting of it.

a *Iconium was a citie of Lycaonia.*

b *Which obeyed not the doctrine.*

c We ought not to leaue out places & geue place to threatnings, neither to ope rage, but when ther is no other remedy, & that not for our owne quyetnes ſake, but ỹ the goſpel of Chriſt may be ſpread further abroade

c *It is lawful ſometime to flee dangers, in time conuenient.*

3 It is an olde ſubtiltie of the deuil, either to cauſe the faithful ſeruants of God to be baniſhed at once, or to be worſhipped for idols: and that chiefly taking occaſion by miracles wrought by them

1 AND it came to paſſe in a Iconiũ, that they went both together into the Synagogue of the Iewes, & ſo ſpake, that a great multitude both of the Iewes, & of the Grecians beleued.

2 But the b vnbeleeuing Iewes ſtirred vp, and corrupted the mindes of the Gentiles againſt the brethren.

3 2 So therefore they abode there a long time, and ſpake boldly in the Lord, which gaue teſtimonie vnto the word of his grace, and cauſed ſignes and wonders to be done by their hands.

4 But the multitude of the citie was deuided: & ſome were with ỹ Iewes, & ſome with the Apoſtls.

5 And when there was an aſſault made both of the Gentiles, and of the Iewes with their rulers to do them violence, and to ſtone them,

6 They were ware of it, and c fled vnto Lyſtra, and Derbe, cities of Lycaonia, and vnto the region round about,

7 And there preached the Goſpel.

8 ¶ 3 Now there ſate a certaine man at Lyſtra, impotent in his feete, which was a creeple from his mothers wombe, who had neuer walked.

9 He heard Paul ſpeak: who beholding him, & perceyuing that he had faith to be healed,

10 Said with a loud voyce, Stand vpright on thy feete. And he leaped vp, and walked.

11 Then when the people ſawe what Paule had done, they lift vp their voyces, ſaying in the ſpeach of Lycaonia, Gods are come downe to vs in the likeneſſe of men.

12 And they called Barnabas, Iupiter: & Paul, Mercurius

Mercurius, becauſe he was the chiefe ſpeaker.

13 Then Iupiters prieſt, which was before their citie, brought bulles with garlands vnto the d gates, and would haue ſacrificed with the people.

14 But when the Apoſtles, Barnabas and Paul heard it, they rent theire clothes, and ranne in among the people, crying,

15 4 And ſaying, O men, why do ye theſe things? We are euen men ſubiect to the e like paſſions that ye be, and preach vnto you, that ye ſhould turne from theſe f vaine things vnto the liuing God, ✣ which made heauen and earth, and the ſea, and all things that in them are.

16 5 Who in times paſt ✣ ſuffered all the Gentiles to walke in their owne wayes.

17 Neuertheleſſe, he left not himſelfe without witnes, in that he did good and gaue vs raine from heauen, and fruitfull ſeaſons, filling our heartes with foode, and gladnes.

18 And ſpeaking theſe things, ſcarce appeaſed they the multitude, that they had not ſacrificed vnto them.

19 6 Then their came certaine Iewes from Antiochia and Iconium, which when they had perſuaded the people, ✣ ſtoned Paul, and drewe him out of the citie, ſuppoſing he had bene dead.

20 Howbeit, as the diſciples ſtood round about him, he aroſe vp, and came into the citie, & the next day he departed with Barnabas to Derbe.

21 7 And after they had preached the glad tidings of the Goſpel to that citie, and had taught many, they returned to Lyſtra, and to Iconium, and to Antiochia,

22 8 Confirming the diſciples hearts, and exhorting them to continewe in the faith, *affirming*

d *Of the houſe where Paule and Barnabas were.*

4 That is alſo called Idolatry, which geueth to creatures, be they neuer ſo holy and excellent, that which is proper to the only one God, that is, Inuocation, or calling vpon.

e *Men, as ye are, and partakers of the ſelfe ſame nature of man as you.*

f *He calleth Idols, vaine things, after the maner of the Hebrewes.*

✣ *Gen* 1.1. *Pſal* 146.5. *Reuel.* 14.7.

5 Cuſtome, be it neuer ſo olde, doth not excuſe the Idolaters ✣ *Pſalm.* 81,13. *Rom.* 1.24.

g *Suffered them to liue as they liſted, preſcribing and appoynting them no kinde of religion.*

6 The deuil when he is brought

to the laſt caſt, at length rageth openly, but in vaine, euen then when he ſeemeth to haue the vpper hand. ✣ 2. *Corin.* 11.25. 7 We muſt goe forward in our vocation through a thouſand deathes. 8 It is the office of the miniſters, not only to teach, but alſo to confirme them that are taught, and prepare them to the croſſe.

9 The Apostles committed the Churches which they had planted, to proper & peculiar Pastors which they made not rashly, but w praiers, & fastings going before: neither did they thrust them vpō Churches through bribery or lordly superioritie, but chose & placed them by the voyce of the cōgregation.

That we must through many afflictions enter into the kingdome of God. Mat. 7. 13. 14.

23 9 And when they had ordeyned them Elders by election in euery Church, and prayed, and fasted, they commended them to ỹ Lord in whom they beleeued.

24 10 Thus they went throughout Pisidia, and came to Pamphylia.

25 And when they had preached the worde in Perga, they came downe to *b* Attalia.

26 And thence sailed to *i* Antiochia, ✣ from whence they had bene commended vnto ỹ grace of God, to the worke which they had fulfilled.

27 And when they were come & had gathered the Church together, they rehearsed all the things that God had done by them, and how he had opened the doore of faith vnto the Gentiles.

28 So there they abode a long time with the disciples.

10 Paul & Barnabas hauing made an end of their peregrination, and being returned to Antiochia, doe render an account of their iourney to the congregation or Church. h *Attalia was a sea citie of Pamphylia, neere to Lycia.* i *Antiochia of Syria.* ✣ *Chap.* 13.3

CHAP. XV.

1 Certaine go about to bring in circumcision at Antiochia. 6 About which matter the Apostles cōsult: 19 and what must be done 23 they declare by letters. 36 Paul & Barnabas 39 are at great variance.

1 The Church is at length troubled with dissension within it selfe, and the trouble riseth of the proude and stubburne wits of certaine euill men: The first

1 THen 1 came downe *a* certaine from Iudea, and taught the brethren, *saying*, Except ye be circumcised after the maner of Moses, ye can not be saued.

2 2 And when there was a great dissension, and disputation by Paul and Barnabas against them, they ordeyned that Paul and Barnabas, and certaine

strife was, concerning the office of Christ, whether we be saued by his only righteousnes apprehended by faith, or we haue needs also to obserue the Lawe. a *Epiphanius is of opinion that this was Cerinthus.* 2 Meeting of congregations were instituted to suppresse heresies, whereunto certaine were sent by common consent in the name of all.

taine

taine other of them, ſhould goe vp to Hieruſalem vnto the Apoſtles and Elders about this queſtion.

3 Thus *b* being brought forth by the Church, they paſſed through Phenice and Samaria, declaring the conuerſion of the Gentiles, and they brought great ioye vnto all the brethren.

4 And when they were come to Hieruſalem, they were receiued of the Church, and of the Apoſtles and Elders, and they declared what things God had done by them.

5 But *ſaid they*, certaine of the ſecte of the Phariſes, which did beleeue, roſe vp, ſaying, that it was needefull to circumciſe them, and to commaunde *them* to keepe the lawe of Moſes.

6 3 Then the Apoſtles and Elders came together to looke to this matter.

7 And when there had bene great diſputation, Peter roſe vp, and ſaid vnto them, ✣ 4 Ye men *and* brethren, ye know that a *c* good while ago, among vs God choſe out *me*, that the Gentiles by my mouth ſhould heare the word of the Goſpel, and beleeue.

8 And God which knoweth the hearts, bare them witnes, in giuing vnto them the holy Ghoſt euen as *he did* vnto vs.

9 And he put no *d* difference betweene vs and them, after that ✣ *e* by faith he had purified their hearts.

10 5 Nowe therefore, why *f* tempt ye God, to lay a yoke on the diſciples neckes, which neither our fathers, nor we were able to beare?

11 But we beleeue, through the grace of the Lord Ieſus Chriſt to be ſaued, euen as they *doe*.

b Courteouſly *and louingly brought on their way by the Church, that is, by certaine appointed by the Church.*

3 The matter is firſt handled, both partes being heard in the aſſembly of the Apoſtles & auncients, & after is communicated with the people

✣ *Chap.* 10.20. *and* 11.13.

4 God himſelfe in calling of the Gentiles which are vncircumciſed, did teach that our ſaluation doeth conſiſt in faith without the worſhip appointed by the Lawe.

c Word for word, of olde time, that is euen from the firſt time that we were commaunded to preach the Goſpel, and ſtraightway after that the holy Ghoſt came downe vpon vs.

d He put no difference betweene vs and them, as touching the beſtowing of his free fauour. ✣ *Cha.* 10.43. 1.Cor.1.2. *e Chriſt pronounceth them Bleſſed, which are pure of heart: and here we are plainly taught, that men are made ſuch by faith.*

5 Peter, paſſing from the Ceremonies, to the Law it ſelfe in general, ſheweth that none could be ſaued, if ſaluation were to be ſought for by the Lawe, and not by grace onely in Ieſus Chriſt: becauſe that no man could euer fulfill the Law, neither Patriarch nor Apoſtle. *f Why tempt ye God, as though he could not ſaue by faith?* ✣ *Mat.* 23.4.

6 A true patterne of a lawful Councel, where Gods trueth only raigneth.

12 6 Then al the multitude kept silence, & heard Barnabas & Paul, which told what signes and wonders God had done among the Gentiles by them.

13 And when they held their peace, g Iames answered, saying, Men & brethren, hearken vnto me.

14 7 Simeon hath declared, howe God first did visite the Gentiles, to take *of them* a people vnto his Name.

15 And to this agree the wordes of the prophets, as it is written,

16 ✣ After this I wil returne, and will builde againe the tabernacle of Dauid, which is fallen downe, and the ruines thereof wil I builde againe, and I will set it vp,

17 That the residue of mē might seeke after the Lord, and all the Gentiles vpon whom my Name is called, saith the Lord which doth all these things,

18 From the beginning of the worlde, God *b* knoweth all his workes.

19 8 Wherfore my sentence is, that we trouble not them of the Gentiles that are turned to God,

20 But that we send vnto them, that they abstein them selues from *i* filthines of idoles, & fornication, & that that is strangled, and from blood.

21 For Moses of olde time hath in euery cite them that preach him, seeing he is read in the Synagogues euery Sabbath *day*.

22 9 Then it seemed good to the Apostles and Elders with the whole Church, to sende chosen men of their owne companie to Antiochia with Paul and Barnabas: *to wit*, Iudas whose surname was Barsabas and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this maner, THE APOSTLES, & the Elders, & the brethren, vnto the brethren which are of the Gentiles in Antiochia,

g *The sonne of Alpheus, who is also called the Lords brother.*

7 Iames confirmeth the calling of the Gentiles, out of the word of God, therein agreeing to Peter.

✣ *Amos.9.11.*

h *And therefore nothing commeth to passe by fortune, but by Gods appointment.*

8 In matters indifferent, we may so farre beare with the weaknes of our brethrē, as they may haue time to be instructed.

i *From sacrifices, or from feastes which were kept in Idols temples.*

9 In a lawfull Synode, neither they which are appointed and chosen iudges, appoint and determine anye thing tyranously, or vpon a Lordlines, neither doeth the common multitude set them selues tumultuously against them which sit as iudges by the word of God: as the like order also is holden in publishing and ratifying those things which haue bene so determined and agreed vpon.

ntiochia, and in Syria, and in Cilicia, send greeting.

24 10 Forasmuch as we haue heard, that certaine which *k* went out from vs, haue troubled you with words, and subuerted your mindes, saying, Ye must be circumcised and keepe the Law: to whom we gaue no such commandement,

25 It seemed therfore good to vs, when we were come together with one accorde, to sende chosen men vnto you, with our beloued Barnabas & Paul,

26 Men that haue *m* giuen vp their liues for the Name of our Lord Iesus Christ.

27 We haue therefore sente Iudas and Silas, which shal also tell you the same things by mouth.

28 11 For it seemed good to the holy Ghost, and *o* to vs, to lay no more burden vpon you, then these *p* necessarie things,

29 12 *That is*, that ye abstein from things offered to idoles, and bloed, and that that is strangled, and from fornication: from which if ye keepe your selues, ye shal do wel. Fare ye wel.

30 13 Now when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the Epistle.

31 And when they had read it, they reioyced for the consolation.

32 And Iudas and Silas beeing Prophetes, exhorted the brethren with many words, and strengthened them.

33 And after they had taryed there a space, they were let goe in *q* peace of the brethren vnto the Apostles.

10 The Councel of Hierusalem cõcludeth, that they trouble mens cõsciẽces which teach vs tò seke saluatiõ in any other meanes then in Christ only, apprehended by faith, from whence so euer they come, and whom soeuer they pretend to be authour of their vocation.

k *From our congregation.*

l *A borowed kinde of speach taken of them which pull downe that that was built vp: and it is a very vsual metaphore in the Scriptures, to say the Church is built, for the Church is planted and stablished.*

m *Haue gretly hazarded their liues.*

11 That is a lawful Councel, which the holy Ghost ruleth.

n *First they make mention of the holy Ghost, that it may not seeme to be any mans worke.* o *Not that men haue any authoritie of them selues, but to shewe the faithfulnes that they vsed in their ministerie and labour.* p *This was no precise necessitie, but in respect of the state of that time, that the Gentiles and the Iewes might more peaceably liue together with lesse occesiõ of quarell.* 12 Charitie is requisit euen in things indifferent. 13 It is requisite for all people to knowe certainly what to holde in matters of faith and religion, and not that the Church by ignorãce & knowing nothing, should depend vpõ ỹ pleasure of a few. q *This is an Hebrew kind of speach, which is as much to say as the brethren wished them all prosperous successe, & the Church dismissed them with good leaue.*

14 Congregations or churches do easily degenerate, vnlesse they be diligently seene vnto, & therefore went these Apostles to oversee such as they had planted, and for this cause also, Synodes were instituted and appointed.

15 A lamentable example of discord betwixt excellent men and very great friends, yet not for prophane or their priuate affaires, neither yet for doctrine.

34 Notwithstanding Silas thought good to abide there still.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other, the word of the Lord.

36 ¶ 14 But after certaine dayes, Paul sayde vnto Barnabas, Let vs returne, and visite our brethren in euery citie, where we haue preached the worde of the Lord, *and see* how they do.

37 15 And Barnabas counselled to take with them Iohn, called Marke.

38 But Paul thought it not meete to take him vnto their companie, which departed from them frō Pamphylia, & went not with thē to the worke.

39 16 Then were they so *r* stirred, that they departed asunder one from the other, so that Barnabas tooke Marke, and sailed vnto Cyprus.

40 And Paul chose Silas & departed, being commended of the brethren vnto the grace of God.

41 And he went through Syria and Cilicia, stablishing the Churches.

confirming

16 God vseth the faults of his seruants to the profite & building of his Church: yet we haue to take heede, euen in the best matters, that we passe not measure in our heart.

r *They were in great heate: But herein we haue to consider the force of Gods counsell: for by this meanes it came to passe, that the doctrine of the Gospel was exercised in many places.*

CHAP. XVI.

1 Paul hauing circumcised Timotheus, 12 being at Philippi, 14 instructeth Lydia in the faith. 16 The spirite of Divination 18 is by him cast out: 20 and for that cause 22 they are whipped, 24 and imprisoned. 26 Through an earthquake 27 the prison doores are opened. 31. 32 The Iailer receiueth the faith.

1 Paul himselfe doth not receiue Timothie into the ministerie without sufficiēt testimony, and allowance of the brethren.

1 THen came he to Derbe and to Lystra: and behold, a certaine disciple was there named Timotheus, a womans sonne, which was a *a* Iewesse and beleeued, but his father was a Grecian,

2 Of whom the brethren which were at Lystra and Iconium, *b* reported wel.

✝ *Rom.16.21. Phil.2.19. 1.Thes.3.2.*

a *Paul in his latter Epistle to Timothie, commendeth the faithfulnes of Timotheus mother and grandmother.* b *Both for his godlines & honestie.*

3 2There-

3 2 Therefore Paul would that he ſhoulde goe forth with him,& tooke and circumciſed him,becauſe of the Iewes, which were in thoſe quarters: for they knew all,that his father was a Grecian.

4 3 And as they went through the cities, they deliuered them the *e* decrees to keepe,ordeyned of the Apoſtles & Elders,which were at Hieruſalem.

5 And ſo were the Churches ſtabliſhed in the faith,and increaſed in number dayly.

6 ¶ 4 Nowe when they had gone throughout Phrygia, and the region of Galatia,they were *d* forbidden of the holy Ghoſt to preach the worde in Aſia.

7 Then came they to Myſia,and ſought to goe into Bithynia:but the Spirit ſuffered them not.

8 Therefore they paſſed through Myſia, and came downe to Troas,

9 5 Where a viſion appeared to Paul in the night. There ſtoode a man of Macedonia, and prayed him,ſaying,Come into Macedonia,and help vs.

10 6 And after he had ſeene the viſion, immediatly we prepared to goe into Macedonia, being aſſured that the Lorde had called vs to preach the Goſpell vnto them.

11 Then went we forth from Troas, and with a ſtraight courſe came to Samothracia, and the next day to Neapolis,

12 ¶ And from thence to Philippi, which is the chiefe citie in the partes of Macedonia, and whoſe inhabitantes came from Rome to dwell there, and we were in that citie abyding certaine daies.

13 7 And on the Sabbath day, wee went out of the citie, beſides a Riuer,where they were wont to pray: and we ſate downe, and ſpake vnto the women,which were come together.

14 8 And a certaine woman named Lydia, a

circumciſed,not ſimply for any neceſsity,but in reſpect of the time only to win the Iewes.

3 Charitie is to be obſerued in things indifferent, that ſo, regarde be had both of the weake and the quietnes of the Church.

e Thoſe decrees which he ſpake of in the former Chapter.

4 God appointeth certain and determinate times to open & ſet forth his trueth,that both the electiō, and the calling may proceede of grace.

d He ſheweth not why they were forbidden,but only that they were forbidden,teaching vs to obey,and not to enquire.

5 They are the Miniſters of the Goſpell,by whō he helpeth ſuch as were like to periſh.

6 The Saints did not eaſilye beleeue euery viſion. 7 God beginneth his kingdome in Macedonia by the conuerſion of a woman, and ſo ſheweth that there is no acception of perſons in the Goſpell. *e Where they were wont to aſſemble themſelues.* 8 The Lorde onely openeth the heart to heare the word which is preached.

seller of purple, of the citie of the Thyatirians, which worshipped God, heard *vs*: whose heart the Lord opened, that shee attended vnto the thinges, which Paul spake.

15 9 And when she was baptized, and her houshold, she besought vs, saying, If ye haue iudged me to be faithfull to the Lord, come into mine house, and abide *there*: and she constrayned vs.

16 10 And it came to passe that as wee went to prayer, a certaine maide hauing a spirit of *f* diuination, met vs, which gate her masters much vantage with diuining.

17 She followed Paul and vs, and cryed, saying, These men are the seruants of the most high God, which shew vnto you the way of saluation.

18 And this did she *g* many dayes: but Paul being grieued, turned about, and saide to the Spirit, I commaund thee in the Name of Iesus Christ, that thou come out of her. And hee came out the same houre.

19 11 Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto the Magistrates,

20 12 And brought them to the gouernours, saying, These men which are Iewes, trouble our citie.

21 13 And preache ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romanes.

22 14 The people also rose vp together against them, and the gouernours rent their clothes, and commanded *them* to be beaten with rods.

23 And when they had beaten them sore, they cast *them* into prison, commanding the layler to keepe them surely.

24 Who hauing receiued such commaundement, cast them into the inner prison, and made their feete *h* fast in the stockes.

25 15 Now

9 An example of a godly huswife.
10 Satan transformeth himself into an angel of light, and coueteth to enter by vndermining, But Paul openly letteth him, and casteth him out.
f *This is a proper note of Apollo, which was wont to giue answere to them that asked him.*
g *Paul made no hast to this miracle, for he did all thinges as he was lead by the Spirite.*
11 Couetousnes of lucre and gaines is an occasion of persecuting ỹ trueth. In the mean season, god sparing Timothie, calleth Paul & Silas as the stronger, to battaile.
12 Couetousnes pretendeth a desire of common peace and godlynes.
13 It is an argument of the deuil, to vrge the authority of ancestors without any distinction.
14 An example of euill Magistrates, to obey the fury & rage of the people,

h *Because he would be more sure of thē, he set thē fast in ỹ stocks*

25 15 Now at midnight Paul & Silas prayed, & ſung Pſalmes vnto God: & ỳ priſoners heard them,

26 And ſuddenly there was a great earthquake ſo that the foundation of the priſon was ſhaken: & by and by all the doores opened, and euery mans bands were looſed.

27 16 Then the keper of the priſon waked out of his ſleepe, & when he ſaw the priſon doores opē, he drew out his ſword and would haue killed himſelfe, ſuppoſing the priſoners had bene fled.

28 17 But Paul cryed with a loud voyce, ſaying, Do thy ſelfe no harme: for we are all here.

29 Then he called for a light, & leaped in, and came trembling, & fel down before Paul & Silas,

30 And brought them out, and ſaid, Sirs, what muſt I do to be ſaued?

31 And they ſaid, Beleeue in the Lord Ieſus Chriſt, and thou ſhalt be ſaued, & thine houſhold.

32 And they preached vnto him the word of the Lord, and to all that were in his houſe.

33 18 Afterward he tooke them the ſame houre of the night, and waſhed *their* ſtripes, and was baptized with all that belonged vnto him, ſtraightway.

34 And when he had brought them into his houſe, he ſet meat before them, and reioyced that he with all his houſhold beleeued in God.

35 19 And when it was day, the gouernours ſent the ſergeants ſaying, Let thoſe men goe.

36 Then ỳ keeper of ỳ priſon told theſe wordes vnto Paul, *ſaying*, The gouerners haue ſent to looſe you: now therefore get you hence, & go in peace.

37 20 Then ſaid Paul vnto them, After that they haue beaten vs openly vncondemned, which are Romaines, they haue caſt vs in priſon, and nowe would they put vs out priuily? nay verely: but let them come and bring vs out.

38 21 And the ſergeants told theſe words vnto

15 The prayers of the godly do ſhake both heauen and earth.

16 The mercifull Lord, ſo oft as he liſteth, draweth men to life euen through the middeſt of death, & whereas iuſtly they deſerued great puniſhmēt, he ſheweth thē great mercy.

17 In meanes, which are eſpecially extraordinary, we ought not to moue our foote forward vnleſſe ỳ God go before vs.

18 God ẇ one ſelfe ſame hande woundeth and healeth, when it pleaſeth him.

19 Shame & cōfuſion is in proceſſe of time, the reward of wicked & vniuſt Magiſtrates.

20 We muſt not rēder iniury for iniurie, and yet notwithſtāding it is lawfull for vs to vſe ſuch helps as God geueth vs, to

bridle the outragiouſnes of the wicked, ỳ they hurt not other in like ſort.

21 The wicked are not moued ẇ the feare of God, but with ỳ feare of mē: and by that meanes alſo God prouideth for his, when it is needefull.

the

the gouernours, who feared when they heard that they were Romans.

39 Then came they & prayed them, & brought them out, & desired them to depart out of the city.

40 22 And they went out of the prison, and entred into *the house of* Lydia: & when they had seene the brethren, they comforted them, & departed.

22 We may eschue dangers, so that we neuer neglect our duetie.

CHAP. XVII.

1 Paul at Thessalonica 3 preaching Christ, 6. 7 is entertained of Iason: 10 he is sent to Berea: 15 from thence comming to Athens, 19 in Mars streete 23 he preacheth the liuing God to them vnknowne, 34 and so many are conuerted to Christ.

1 NOw 1 as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

1 The casting out of Silas and Paul, was the saluing of many other.

2 And Paul as his maner was, went in vnto them, and three Sabbath *dayes* disputed with them by the Scriptures,

1 Christ is therfore the Mediatour, because he was crucified & rose againe: much lesse is to be reiected because the crosse is ignominius.

3 2 Opening and alleadging (*setting before their eyes*) that Christ must haue suffered, & risen againe from the deade: & this is Iesus Christ, whome, *said he*, I preach to you.

4 And some of them beleeued, and ioyned in company with Paul and Silas, also of the Grecians that feared God a great multitude, & of the chiefe women not a fewe.

3 Although the zeal of the vnfaithfull seeme neuer so goodly yet at length it is found to haue neither trueth nor equitie: But yet the wicked can not do what they list, for euē amōg themselues God stirreth vp some, whose helpe he vseth to the deliuerance of his.

5 3 But the Iewes which beleued not, moued with enuie, tooke vnto them certaine a vagabonds *and* wicked felowes, and when they had assembled the multitude, they made a tumult in the citie, and made assault against the house of Iason, & sought to bringe them out to the people.

6 But when they found them not, they drewe Iason & certaine brethren vnto the heades of the city, crying, These are they which haue subuerted the state of the b world, and here they are,

7 Whome Iason hath receyued, and these all doe against the decrees of Cesar, saying that there

a *Certaine companions which do nothing but walke the streetes, wicked men, to be hyred for euery mans money to do any mischiefe, such as we commonly call the rascals and very sinkes and dunghill knaues of all townes and cities.* b *Into what countrey and place so euer they come, they cause sedition and tumult.*

is another King, one Iesus.

8 Then they troubled the people, & the heads of the citie, when they heard these thinges.

9 Notwithstanding when they had receyued sufficient c assurance of Iason and of the other, they let them goe.

10 4 And the brethren immediately sent away Paul & Silas by night vnto Berea, which when they were come thither, entred into the Sinagogue of the Iewes.

11 5 These were also more d noble men then they which were at Thessalonica, in that they receyued the word with all readynesse, & searched the Scriptures dayly, whether those things were so.

12 Therfore many of the beleeued, & of honest women, which were Grecians, & men not a few.

13 ¶ 6 But when the Iewes of Thessalonica knew, that the worde of God was also preached of Paul at Berea, they came thither also, and moued the people.

14 7 But by and by the brethren sent away Paul to goe as it were to the sea; but Silas & Timotheus abode there still.

15 8 And they that did conduct Paul, e brought him vnto Athens: & when they had receiued a cōmandement vnto Silas and Timotheus that they should come to him at once, they departed.

16 ¶ 9 Now while Paul wayted for them at Athens, his spirite was f stirred in him, when he sawe the citie subiect to g idolatrie.

17 Therfore he disputed in the Sinagogue with

c *When Iason had put them in good assurāce that they should appeare.*

4 That is in deed the wisdome of the spirit, which alwayes seeketh the glorie of God before it selfe as a marke whereunto it directeth it selfe and neuer swarueth from it.

5 The Lord setteth out in one moment, and in one people, diuers examples of his vnsearchable wisdome, to cause them to feare him.

d *He compareth the Iewes with the Iewes.*

6 Satan hath his who are zealous for him, & that euen such, as least of al ought.

7 There is neither counsell nor furie, nor madnes against the Lord.

8 The sheepe of Christ doe also watch for their pastours health and safetie, but yet in the Lorde. e *It is not for nought that the Iewes of Berea were so commended, for they brought Paul safe from Macedonia to Athens, and there is no distance betwixt those two, all Thessalia, and Beotia, and Attica.* 9 In comparing the wisedome of God with mans wisedome, men scoffe and mocke at that which they know not: And God vseth the curiositie of fooles, to gather together his elect. f *He could not forbeare.* g *Slauishly geuen to Idolatrie: Pausanias writeth that there were moe Idoles in Athens then in all Greece, yea they had altars dedicated to Shame, and Fame, and Lust, whome they made Goddesses.*

the

the Iewes, and with them that were religious, and in the market dayly with *b* whomsoeuer he met.

18 10 Then certaine Philosophers of the Epicures, & of the Stoickes, disputed with him, & some said, What wil this *i* babler say? Others said, He seemeth to be a setter foorth of strange gods (because he preached vnto them Iesus, & the resurrection.)

19 And they tooke him, and brought him into *k* Mars streete, saying, May we not know, what this new doctrine, whereof thou speakest, is?

20 For thou bringest certaine strange thinges vnto our eares: wee would knowe therefore, what these thinges meane.

21 11 For all the Athenians, & strangers which dwelt there, gaue them selues to nothing els, but either to tell, or to heare some newes.

22 12 Then Paul stoode in the middes of Mars streete, and saide, Ye men of Athens, I perceiue that in all thinges ye are too *l* superstitious.

23 For as I passed by, and beheelde your *m* deuotions, I found an altar wherein was writtē, VNTO THE *n* VNKNOWEN GOD. whom ye then ignorantly worship, him shew I vnto you.

24 13 God that made the world, and all thinges that are therein, seeing that he is Lord of heauen & earth, * dwelleth not in tēples made with hands.

25 † Neither is worshipped with mens hands, as though hee needed any thing, seeing hee giueth

h *Whomsoeuer Paul met with, that would suffer him to talke with him, he reasoned with him, so throughly did he burne with the zeale of Gods glorie.*

10 Two sectes especially of the philosophers do set them selues against Christ: the Epicures, which make a mocke & scoffe at all religion: and the Stoicks which determine vpon matters of religion according to their owne braines,

i *Word for word, seede gatherer: a borowed kind of speach taken of byrdes which spoile corne, and is applyed to them which without all arte bluster out such knowledge as they haue gotte by hearing this mā & that mā.*

k *This was a place called as you would say, Mars hil, where the Iudges sate which were called Areopagitæ, vpon waightie affaires, which in olde time arraigned Socrates, & afterward condemned him of impietie.*

11 The wisdome of man is vanitie.

12 The idolaters themselues ministers most strong and forcible argumentes against their own superstition.

l *To stand in too peeuish and scrupulous a feare of your gods.*

m *Whatsoeuer men worship for religions sake, that we call deuotion.*

n *Pausanias in his Atticis, maketh mention of the altar which the Athenians had dedicated to vnknowen gods: and Laertius in his Epimenides maketh mention of an altar that had no name intituled.*

13 It is a most foolish & vaine thing to compare the Creator, with the creature, to limite him within a place, which can be comprehended in no place, and to thinke to allure him with giftes, of whom all men haue receiued all thinges whatsoeuer they haue: And these are the fountaines of all idolatrie.

* *Chap. 7. 48.* † *Psal. 50. 8.*

to

to all life and breath and all things,

26 14 And hath made of o one blood all mankinde, to dwell on all the face of the earth, & hath assigned the seasons which were ordeined before, and the bounds of their habitation,

27 That they would seeke the Lord, if so be they might haue p groped after him, and found *him*, though doutles he be not farre frō euery one of vs.

28 For in him we liue, and moue, and haue our being, as also certain of your own Poets haue said, for we are also his generation.

29 ✣ Forasmuch then as we are the generation of God, we ought not to thinke that the Godhead is like vnto golde, or siluer, or stone q grauen by art and the inuention of man.

30 15 And the time of this ignorance God regarded not: but now he admonisheth al men euerie where to repent,

31 Because he hath appointed a day in ỹ which he wil iudge the world in righteousnes, by that mā whome he hath appointed, *wherof* he hath giuen an assurance to al men, in that he hath rayled him from the dead.

32 16 Now when they heard of the resurrection from the dead, some mocked, and other saide, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certain men claue vnto Paul, & beleeued: among whom was also Denys Areopagita, and a woman named Damaris, & other with them.

14 God is wonderfull in all his works, but especially in the worke of man: not that wee should stand amased at his works, but that we should lift vp our eyes to the workman.

o *Of one stocke & one beginning.*

p *For as blind men we could not seeke out God but onely by groping wise, before ỹ true light came and lightned the world.*

✣ *Esa. 40. 19.*

q *Which stuffe, as gold, siluer, stones, are customably grauē as mans wit can deuise, for men will not worshippe that grosse stuffe as it is, vnlesse by some arte it haue gotten some shape vpon it.*

15 The oldnesse of ỹ errour doth not excuse them that erre, but it cōmendeth & setteth forth ỹ patience of God: who notwithstanding will be a iust iudge to such as contemne him. 1 *By declaring Christ to be iudge of the world, through the resurrection from the dead.* 16 Men, to shew forth their vanitie, are diuersly affected & moued with one selfsame Gospel, which notwithstanding ceaseth not to be effectual in his elect.

CHAP. XVIII.

1 As Paul at Corinth 6 taught the Gentiles, 9 the Lord cōforteth him. 12 He is accused before Gallio, 16 but in vaine: 18 Frō thence he sayleth to Syria, 19 & so to Ephesus: 23 At Galatia & Phrygia he strengtheneth the disciples. 24 Apollos being more perfectly instru

cted

ded by Aquila, 28 preached Christ with great efficacy.

1 After these things, Paul departed from Athenes, and came to Corinthus,

2 And founde a certaine Iewe named ✣ Aquila, borne in Pontus, lately come frō Italie, & his wife Priscilla (because that a Claudius had cōmanded al Iewes to depart frō Rome) & he came vnto them.

3 And because he was of the same crafte, he abode with them and wrought (for their craft was to make tentes.)

4 2 And he disputed in b Synagogue euery Sabbath day, & c exhorted the Iewes, and the Grecians.

5 Nowe when Silas and Timotheus were come from Macedonia, Paul, c forced in spirite, testified to the Iewes that Iesus was the Christ.

6 3 And when they resisted and blasphemed, he ✣ shooke his rayment, and sayde vnto them, Your d blood be vpon your owne head: I am cleane: from henceforth will I go vnto the Gentiles.

7 So he departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And ∵ Crispus the chiefe ruler of the Synagogue, beleeued in the Lord with al his household: and many of the Corinthians hearing it, beleeued and were baptized.

9 4 Then said the Lord to Paul in the night by a vision, Feare not, but speake, & hold not thy peace.

10 For I am with thee, and no man shall laye handes on thee to hurt thee: for I haue much people in this citie.

1 The true ministers are so farre from seeking their owne profite, that they do willingly depart frō their right, rather then the course of the Gospel should be hindred in the least wise that might be. ✣ *Rom.* 16. 3.

2 *Suetonius recordeth that Rome banished the Iewes ✣ 6 because they were alwayes at disquiet, and that by Christes meanes.*

2 The trueth ought alwayes to be freely vttered, yet notwithstanding ∵ doctrine may be so moderated, as occasion of the profite that the people take therby, shal require.

b *Exhorted so that he perswaded, and so the word signifieth.* c *Was very much grieued in minde: wherby is signified the great earnestnes of his minde, which was greatly moued: for Paul was so zealous, that he cleane forgate him selfe, and with a wonderfull courage gaue himselfe to preache Christ.* 3 Although we haue assaied all meanes possible, & yet in vaine, we must not leaue off from our worke, but forsake the rebellious, and go to them that be more obedient. ✣ *Chap.* 13. 51. *Mat.* 10. 14. d *This is a kind of speach taken from the Hebrewes, wherely he meaneth, that the Iewes are cause of their owne destruction: and as for him, that he is without fault in forsaking them and going to other nations.* ∵ 1. *Cor.* 1. 14. 4 God doeth auouch and maintaine the constancie of his seruantes.

21 So he *e* continued there a yere and sixe moneths, and taught the word of God among them.

22 ¶ 5 Now when Gallio was Deputie of *f* Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seate,

23 Saying, This fellow persuadeth men to worship God otherwise then the Lawe appointeth.

24 And as Paul was about to open his mouth, Gallio saide vnto the Iewes, If it were a matter of wrong, or an euill deede, O ye Iewes, I would according to *g* reason maintaine you.

riuer rectius

25 But if it be a question of *h* words, & *i* names, and of your Lawe, looke ye to it your selues: for I will be no iudge of those things.

26 And he draue thē from the iudgement seat.

27 Then tooke all the Grecians Sosthenes the chiefe ruler of the Synagogue, and beate him before the iudgment seate: but Gallio cared nothing for those things.

28 6 But when Paul had taried there yet a good while, he tooke leaue of the brethren, and sailed into Syria (and with him Priscilla and Aquila) after that *k* he had shorne his head in *l* Cenchrea: for he had a ✠ vow.

of Charity not of faith. for vnder paul did it but once & for a short time.

29 Then hee came to Ephesus, and left them there: but he entred into the Synagogue and disputed with the Iewes.

30 7 Who desired him to tarie a longer time with them: but he would not consent,

31 But bade them farewell, saying, I must needes keepe this feast that commeth, in Hierusalem: but I will returne againe vnto you, ✠ *m* if God will. So he sailed from Ephesus.

e Word for word, *sate, whereupon they in former time, tooke the name of their Bishops seat: but Paul sate, that is, continued teaching the word of God: and this kinde of seat belongeth nothing to the which neuer sawe their seates with a mind to teach in them.*

5 The wicked are neuer weary of euill doing, but the Lord mocketh their endeuours marueilously.

f That is, of Grecia, yet the Romanes did not call him Deputie of Grecia, but of Achaia, because the Romanes brought the Grecians into subiection, by the Achaians, which in those dayes were Princes of Grecia, as Pausanias recordeth.

g As much as in right I could.

h As if a man haue not spoken well, as the case of youre religion standeth. 1 *For this prophane man thinketh that the controuersie of religion, is but a braule about words, and for no matter of substance.*

6 Paul is made al to al, to winne all to Christ. *k That is, Paul.* *l Cenchrea was an hauen of the Corinthians.* ✠ *Num.* 16.18. *Chap.* 21.24. 7 The Apostles were caried about not by the will of man, but by the leading of the holy Ghost. ✠ 1. *Cor.* 4.19. *Iam.* 4.15. *m* So we should promise nothing without this clause, for we know not what the day following will bring forth.

32 ¶ And

22 ¶ And when he came downe to Cesarea, hee went vp *to Hierusalem:* and when he had saluted the Church, he went downe to Antiochia.

23 Now when he had taried *there* a while, hee departed, & went through the countrey of Galatia & Phrygia by order, strengthening al the disciples.

24 § And a certaine Iewe named † Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and *n* mightie in the Scriptures.

25 The same was instructed in the way of the Lord, and he spake feruently in the Spirit, and taught diligently the things of the Lord, and knew but the baptisme of Iohn only.

26 And he began to speake boldely in the Synagogue. Whom when † Aquilla and Priscilla had heard, they tooke him vnto them, and expounded vnto him the *o* way of God more perfectly.

27 And whē he was minded to go into Achaia, the brethren exhorting him, wrote to the disciples to receyue him: and after he was come thither, he holpe thē much which had beeued throgh *p* grace

28 For mightily he confuted publikely the Iewes, with great vehemencie, shewing by ‡ Scriptures, that Iesus was that Christ.

§ Apollos, a godly & learned man, refuseth not to profit in the schoole of a base & abie & handicrafts mā, & also of a woman: & so becōmeth an excellent minister of the Church.

† 1. *Cor.* 1. 12.

n *very well instructed in the knowledge of the scriptures.*

‡ *Rom.* 16. 3.

o *The way that leadeth to God.*

p *Through Gods gracious fauoure, or by those excellent giftes which God hath bestowed vpon him.*

CHAP. XIX.

1 Certaine disciples, at Ephesus 3 hauing only receyued Iohns baptisme, 2 & knewe not the visible giftes of the holy Ghost, wherewith God hath beautified his Sonnes kingdome, 5 are baptized in the name of Iesus. 13 The Iewish exorcistes 16 are beaten of the deuil. 19 Coniuring bookes are burnt. 24 Demetrius 29 rayseth vp sedition against Paul.

1 AND it came to passe, while Apollos was at Corinthus, § Paul when he passed through the vpper coastes, came to Ephesus, and founde certaine disciples,

2 And said vnto them, Haue ye receyued the *a* holy Ghost since ye beleeued? And they said vnto him, We haue not so much as heard whether there be an holy Ghost.

1 Paul being nothing offēded at § rudenesse of § Ephesians, plāteth a Church amongst them.

a *Those excellent giftes of the holy Ghost, which were in those dayes in the Church.*

They had not receiued the visible gifts of the holy ghost, which God then poured vpon his seruants. And these were giuen them by the laying on of hands. ver. 6. Ye Act. 8. 16

3 2 And

3 2 And he ſaid vnto them, Vnto *b* what were ye then baptized? And they ſaid, Vnto *c* Iohns baptiſme.

4 Then ſaid Paul, ✣ Iohn verely baptized with the baptizme of repentance, ſaying vnto the people, that they ſhould beleeue in him, which ſhould come after him, that is, in Chriſt Ieſus.

5 And when they heard it, they were baptized in the name of the Lord Ieſus. *With ỹ baptiſm of ỹ ſpirit. Act. 1. 5. & 11. 16.*

6 So Paul laide his handes vpon them, and the holy Ghoſt came on them, and they ſpake the tongues, and prophecied.

7 And all the men were about twelue.

8 ¶ Moreouer he went into the Synagogue, and ſpake boldly for the ſpace of three monethes diſputing and exhorting to the things that *appertaine* to the kingdome of God.

9 3 But when certaine were hardened, and diſobeyed, ſpeaking euill of the *d* way *of God* before the multitude, he departed from them, and ſeparated the diſciples, and diſputed dayly in the ſchole of one *e* Tyrannus.

10 And this was done by the ſpace of two yeres, ſo that al they which dwelt in Aſia, heard the word of the Lord Ieſus, both Iewes, and Grecians,

11 And God wrought no ſmall miracles by the hands of Paul,

12 So that from his bodie were brought vnto the ſicke, kercheſs or handkercheſs, and the diſeaſes departed from them, and the euill ſpirites went out of them.

13 4 Then certaine of the vagabond Iewes, *f* exorciſtes, tooke in hand to name ouer them which had euill ſpirites, the Name of the Lord Ieſus, ſaying, We adiure you by Ieſus, whom Paul preacheth

14 (And there were certaine ſonnes of Sceua a Iewe, the Prieſt, *about* ſeuen which did this)

2 Iohn did onely beginne to inſtruct the diſciples whom Chriſt ſhould make perfite.

b *In what doctrine thē, are you taught and inſtructed?*

c *To be baptized into Iohns baptiſme, is to profeſſe the doctrine which Iohn preached and ſealed with his baptiſme.*

✣ *Chap. 1. 5. & 2. 2. and 11. 16. Mat. 3. 11. Mar. 1 8. Luk. 3. 16. Iohn. 1. 26.*

3 For a man to ſeparate himſelf and others from infidels which are vtterly deſperate, it is not to deuide the Church, but rather to vnite it and make it one

d *By this word Way, the Hebrues vnderſtand any kinde of life, and here it is taken for Chriſt himſelfe.*

e *This was a mans proper name*

4 Satan is conſtrained to geue witnes againſt himſelfe.

f *So were they called which caſt out deuils by coniuring them in the Name of God: & in the beginning of the Church, they which had the gift of working miracles, & laid their handes on them that were poſſeſſed with deuils, were alſo ſo called.*

15 And the euill ſpirit anſwered, and ſaid, Ieſus I acknowledge, and Paul I know: but who are ye?

16 And the man in whom the euil ſpirit was, ran on them, and ouercame them, and *g* preuailed againſt them, ſo that they fled out of that houſe, naked, and wounded.

17 And this was knowne to all the Iewes and Grecians alſo, which dwelt at Epheſus, and feare came on them all, and the Name of the Lord Ieſus was magnified,

18 ¶ And many that beleeued came and *h* confeſſed, and ſhewed their workes.

19 Many of them which vſed curious artes, brought their bookes, and burned them before all men, and they counted the price of them, and found it *i* fiftie thouſand *pieces* of ſiluer.

20 So the word of God grewe mightilie, and preuailed.

21 ¶ 6 Now when theſe thinges were accompliſhed, Paul purpoſed by the *k* Spirit to paſſe throug Macedonia and Achaia, and to go to Hieruſalem, ſaying After I haue bene there, I muſt alſo ſee Rome.

22 So ſent he into Macedonia two of them that miniſtred vnto him, Timotheus and Eraſtus, *but* he remained in Aſia for a ſeaſon.

23 7 And the ſame time there aroſe no ſmall trouble about that way. *of the Lorde.*

24 For a certaine man named Demetrius a ſiluerſmith, which made ſiluer *l* temples of Diana, brought great gaines vnto the craftesmen,

25 Whome he caled together, with the workemen of like things, and ſaid, Sirs, ye know that by this craft we haue our goods:

26 Moreouer ye ſee and heare, that not alone at Epheſus, but almoſt throughout al Aſia this Paul hath perſuaded, and turned away much people, ſaying, That they be not gods which are made with hands.

27 So

g *He preuailed againſt thē, though they ſtrone neuer ſomuch.*

5 Coniuring & ſorcerie is condēned by open teſtimonie, & by the authoritie of the Apoſtle.

h *Confeſſed their errours, and deteſted them openly, being terrified with the feare of ỹ iudgement of God: an I what is this to ears ſhrift?*

i *They that make the leaſt value of it, reconit to be about eight hundreth pounds Engliſh.*

6 Paul is neuer wearie.

k *By the motion of Gods Spirit: therefore we may not ſay that Paul ranne hand ouer head to death, but as the Spirit of God led him.*

7 Gaine cloked with a ſhewe of religion, is the very cauſe wherfore Idolatrie is ſtoutly & ſtubburnely defended.

l *Theſe were certaine to interfet temples with Dianas picture in thē, which they brought ỹ worſhipped her.*

27 So that not only this thing is dangerous vnto vs, that this our *m* portion shal be reproued, but also that the temple of the great goddesse Diana should be nothing esteemed, & that it would come to passe that her magnificence, which all Asia and the world worshippeth, should be destroyed.

28 Nowe when they heard it, they were full of wrath, and cryed out, saying, Great *is* Diana of the Ephesians.

29 And the whole citie was ful of confusion, & they rushed into the cõmon place with one assent, and caught † Gaius, and † Aristarchus, men of Macedonia, and Pauls companions of his iourney.

30 And when Paul would haue entred in vnto the people, the disciples suffred him not.

31 ‖ Certaine also of the chiefe of Asia, which were his friends, sent vnto him, desiring him that he would not present him self in the common place.

32 Some therfore cried one thing & some another: for the assembly was out of order, & the more part knew not wherfore they were come together.

33 And *some* of the company drewe forth Alexander, the Iewes thrusting him forwards. Alexander then beckened with the hand, and would haue excused the matter to the people.

34 But whē they knew that he was a Iew, there arose a shoute, almost for the space of two houres, of al men, crying, Great *is* Diana of the Ephesians.

35 ‖ Then the towne clarke when he had stayed the people, said, Ye men of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of *the image*, which *n* came down from Iupiter?

36 Seeing then that no man can speake against these things, ye ought to be appeased, and to doe nothing rashly,

37 For ye haue brought hither these men, which haue neither committed sacriledge, neyther doe blaspheme your Goddesse.

38 Wherefore, if Demetrius and the craftes men

m *As if he said, If Paul go on thus as he hath begonne, to confute the opinion which men haue of Dianas image, all this our gaine will come to nought.*

† *Rom.* 16. 23. 1. *Cor.* 1. 14.

† *Col.* 4 10.

‖ There ought to be in al Christians, & especially in the Ministers, an inuincible constancie, which may not by any stormes or assaults be ouercome, which notwithstading must suffer it selfe modestly to be gouerned by wisedome.

‖ In steade of reason, the idolaters are sufficiently cõtented with their owne madnes & outcries, and those are the greatest defences that they haue.

‖ An exaple of a politike man who redeemeth peace & quietnes vnlies, which Paul would neuer haue done.

n *The Ephesians beleeued superstitiously, that the image of Diana came downe from heauen to them,*

men which are with him, haue a o matter against any man, the p lawe is open, and there are q Deputies: let them accuse one another.

o *Haue ought to accuse any man.*
p *For there are certaine dayes appointed for euill causes & matters of iudgement, and the Deputies sitte.*
q *By the Deputies are meant also the Deputies substitutes, that is, such as did sit for them.*

39 But if ye inquire any thing cõcerning other matters, it may be determined in a r lawfull assemblie.

r *He speaketh of a lawfull assembly, not only to except against the disordered hurly burly of the people, but also against all meeting and comming together which was not by order: for there were certaine dayes appointed to call the people together in.*

40 For we are euen in ieopardie to be accused of this dayes sedition, for as muche as there is no cause, whereby we may giue a reason of this concourse of people.

41 And when he had thus spoken, he let the assemblie depart.

CHAP. XX.

1 Paul appointeth to go to Macedonia: 7 In Troas preaching vntil midnight, 9 Eutychus fell downe dead out of a window, 10 he rayseth him to life. 15 At Miletum 17 hauing called the elders of Ephesus together, 23 he declareth what things shal come vpon him selfe, 28 and others.

1 NOwe after the tumult was appeased, Paul called the disciples vnto him, & embraced them, and departed to go into Macedonia.

1 Paul departeth from Ephesus by s consent of the Church, not to be idle or at rest, but to take paines in another place.
2 *For after so great trouble, there was nede of a long exhortation.*

2 And when he had gone through those partes, and had exhorted them with a many wordes, hee came into Grecia.

3 2 And hauing taried *there* three moneths, because the Iewes laide waite for him, as he was about to saile into Syria, he purposed to returne through Macedonia.

2 A froward zeale is the guider and instructer to murders: and we are not debarred by the wisedome of God to preuent the endeuors of wicked men.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, & Timotheus, and of them of Asia, Tychicus, and Trophimus.

5 These went before, and taried vs at Troas.

6 And we sailed forth from Philippi, after the dayes of vnleauened bread, and came vnto them to Troas in fiue dayes, where we abode seuen dayes.

7 3 And

7 3 And the *b* first day of the weeke, the disciples beeing come together to breake bread, Paul preached vnto them, ready to depart on the morow, and continued the preaching vnto midnight.

8 4 And there were many lightes in an vpper chamber, where they were gathered together.

9 And there sate in a windowe a certaine yong man, named Eutichus, fallen into a deepe sleepe: & as Paul was long preaching, he ouercome with sleepe, fell downe from the third lofte, and was taken vp dead.

10 But Paul went downe, and layd him selfe vpon him, and embraced him, saying, Trouble not your selues: for his life is in him.

11 Then when *Paul* was come vp againe, and had broken bread, & eaten, hauing spoken a long while till the dawning of the day, he so departed.

12 And they brought the boye aliue, and they were not a litle comforted.

13 ¶ Then we went before to ship, and sailed vnto *the citie* Assos, ỹ we might receiue Paul there: for so had he appointed, & would himselfe go afoote.

14 Now when he was come vnto vs to Assos, & we had receiued him, we came to Mitylenes.

15 And we sailed thence, and came the next day ouer against Chios, and the next day we arriued at Samos, and taryed at Trogyllium: the next day we came to Miletum.

16 5 For Paul had determined to saile by Ephesus, because he would not spend the time in Asia: for he hasted to be, if he could possible, at Hierusalem, at the day of Pentecost.

17 ¶ Wherefore from *c* Miletum, he sent to Ephesus, and called the Elders of the Church.

18 6 Who when they were come to him, he said

1 Assemblies in the night time can not be iustly cõdemned, neither ought, whẽ ỹ cause is good.

b Word for word, the first day of the Sabbath, that is, vpon the Lordes day: so that by this place, & by 1. Cor. 16. 2. *it is not amisse gathred, that in those dayes the Christians were wont to assemble them selues solemnly together vpon that day.*

4 The diuel minding to trouble the Church with a great offence, giueth Paul a singular occasion to confirme the Gospel.

5 Paul an earnest and diligent follower of Christ, making haste to his bonds without any ceasing or stopping in his race, doeth first of all as it were, make his testament, wherin he giueth an accompt of his former life, defendeth the doctrine which he taught, and exhorteth the Pastours of the Church to persеuere and goe forward with continuance in their office.

c According as the situations of these places is set forth, that distance betweene Ephesus and Miletum was about 400. furlongs, which maketh almost fiftie Dutch miles.

6 A liuely image of a true Pastour.

vnto them, Ye know from the first day that I came into Asia, after what maner I haue bene with you at all seasons,

19 Seruing the Lorde with all modestie, & with many teares, and tentations, which came vnto me by the layings awayte of the Iewes,

20 And howe I kept d backe nothing that was profitable, but haue shewed vou, and taught you openly and throughout euery house,

21 Witnesing both to the Iewes, and to the Grecians the repentance towarde God, and faith toward our Lord Iesus Christ.

22 7 And now behold, I go e bound in the Spirite vnto Hierusalem, and knowe not what thinges shall come vnto me there,

23 Saue that the holy Ghost witnesseth in euery citie, saying, that bonds and afflictions abide me.

24 But I passe not at all, neither is my life deare vnto myself, so that I may fulfil my course with ioy, and the ministration which I haue receiued of the Lord Iesus, to testifie ℣ Gospel of the grace of God.

25 And nowe beholde, I know that henceforth ye all through whome I haue gone preaching the kingdome of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am f pure from the blood of all men.

27 8 For I haue kept nothing backe, but haue shewed you all the counsell of God.

28 Take heede therefore vnto your selues, and to all the flock, whereof the holy Ghost hath made you Ouerseers, to g feede the Church of God, which h he hath purchased with i that his owne {blood.}

29 9 For I knowe this, that after my departing

d I *refrained not to speake, neither dissembled in any respect whatsoeuer either for feare, or lucres sake.*

7 He testifieth, that he goeth to his bonds by the commandemēt of God.

e *He calleth that motion of the holy ghost, which inforced him to take his iourney to Hierusalem, the bond of the Spirite, whom he followed with all his heart.*

f *If you do perish, yet there shall be no fault in me. Looke chap. 18. 6.*

8 The doctrine of the Apostles is most perfite and absolute.

g *To keepe it, to feede it, and gouerne it.*

h *A notable sentence for Christes Godhead: which sheweth plainly in his person, howe that by reason of the vnyting together of the two natures in his owne person, that which is proper to one is spoken of the other, being taken in the denominatiue, and not in the primitiue: which in olde time the godly Fathers termed, a communicating or fellowship of proprieties, that is to say, a making common of that to two, which belongeth but to one.*

i *This worde, That, sheweth the excellence of this blood.*

9 A Prophecie of Pastours that should straightway degenerate into wolues, against such as boast and bragge onely of a succession of persons.

The like warne & silent kill so manie of their charge as they shall daily see to perish. &c. vers. 26.

ſtrong.
1 ſhal griefous wolues enter in among you, not ſpa-
ring the flock.

30 Moreouer of your own ſelues ſhall men ariſe
2 ſpeaking peruerſe thinges, to k drawe diſciples after
them. 1 Cor. 11. 19.

31 Therefore watch, and remember that by the
* ſpace of three yeeres I ceaſed not to warne euerye
one, both night and day with teares.

32 10 And nowe brethren, I commende you to
God, and to the word of his grace, which is able to
builde further, and to giue you an l inheritance a-
mong all them which are ſanctified. Looke Rom. 1. 10. Iam. 1. 21.

33 11 I haue coueted no mans ſiluer, nor golde,
nor apparell.

34 Yea, ye knowe that theſe handes haue mini-
ſtred vnto my * neceſsities, and to them that were
with me.

35 I haue ſhewed you al things, how that ſo labou
ring, ye ought to m ſupport ỹ weak, & to remeber
the words of the Lord Ieſus, how that he ſaid, it is a
bleſſed thing to giue, rather then to receiue.

36 And when hee had thus ſpoken, he kneeled
downe, and prayed with them all.

37 12 Then they wept all aboundantly, and fel
on Pauls neck, and kiſſed him,

38 Being chiefly ſorie for the wordes which he
ſpake, That they ſhould ſee his face no more. And
they accompanyed him vnto the ſhip.

k *This is great miſerie, to want the preſence of ſuch a ſhepheard, but greater to haue wolues enter in.*

10 The power of God, and his free promiſes reueiled in his word, are the props & vphol-ders of the miniſterie of the Goſpel.

The elders ſette by the Apoſtle, both to bee inſtructers & builders by the worde of God.

l *As children, and therefore of free loue & good will.*

11 Paſtors muſt before al things beware of couetouſnes.

* 1. Cor. 4. 12. 1. Theſ. 2. 9. 2. Theſ. 3. 8.

m *As it were by reaching out the hand to them which otherwiſe are about to ſlippe and fall away, and ſo to ſtay them.*

12 The Goſpel doth not take away naturall affections, but ruleth and bridleth them in good order.

CHAP. XXI.

1 Paul goeth toward Hieruſalem: 8 at Ceſarea he talketh with Philip ỹ Euangeliſt: 10 Agabus foretelleth him of his bonds. 17 After hee came to Hieruſalem, 26 & into the Tẽple, 27 the Iewes laid hands on him: 32 Lyſias the Captaine taketh him from them.

1 AND as wee launched foorth, & were de-
parted from them we came with a ſtrayght

1 Not only men ſimply, but euen our friends and ſuch as are induced with the ſpirite of God, doe ſometimes goe about to hinder the courſe of our vocation: but it is our parte to goe forwarde without all ſtopping or ſtaggering, after that we are ſure of our calling from God.

course vnto Coos, and the daye folowing vnto the Rhodes, and from thence vnto Patara.

2 And we found a shippe that went ouer vnto Phenice, and went aboard, and set forth.

3 And when we had discouered Cyprus, we left it on the left hand, & sayled toward Syria, & arriued at Tyrus: for there the ship vnladed the burden.

4 And when we had found disciples, we taryed there seuen dayes. And they told Paul through the a Spirit, that he should not goe vp to Hierusalem.

a *They foretolde through the Spirit what dangers hanged ouer Paules head, and that they did as Prophets: but of a fleshly affection they frayed him from going to Hierusalem.*

5 But when the dayes were ended, wee departed and went our way, & they all accompanyed vs with their wiues and children, euen out of the citie: and we kneeling downe on the shore, prayed.

6 Then when we had embraced one another, we tooke ship, and they returned home.

7 And when we had ended the course from Tyrus, we arryued at Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day, Paul and we that were with him, departed, & came vnto Cesarea: & wee entred into the house of ✣ Philippe the Euangelist, which was one of the b seuē *Deacons*, & abode with him.

✣ *Chap.6.5.*
b *He speaketh of the seuen Deacons which he mentioned before, chap.6.*

9 Now he had foure daughters virgins, which did c prophecie.

c *They had a peculiar gift of foretelling things to come.*

10 And as wee taryed there many dayes, there came a certayne Prophet from Iudea, named Agabus.

11 And when hee was come vnto vs, hee tooke Pauls girdle, and bound his own handes and feete, and saide, Thus saith the holy Ghost, So shall the Iewes at Hierusalem bind the man that oweth this girdle, and shall deliuer him into the hands of the Gentiles.

12 And when we had heard these thinges, both we and other of the same place besought him that he would not goe vp to Hierusalem.

13 Then Paul answered, and sayd, What doe yee weeping and breaking mine heart? For I am readie not to be bound only, but also to dy at Hierusalem for

for the Name of the Lord Ieſus.

14 2 So when he would not be perſuaded, we ceaſed, ſaying, The will of the Lord be done.

15 And after thoſe dayes we truſſed vp our fardels, and went vp to Hieruſalem.

16 There went with vs alſo *certaine* of the diſciples of Ceſarea, and brought with them one Mnaſon of Cyprus, an olde diſciple, with whome we ſhould lodge.

17 And when we were come to Hieruſalem, the brethren receyued vs gladly.

18 And the next day Paul went in with vs vnto Iames: and all the Elders were there aſſembled.

19 3 And when he had embraced, them he told by order all things, that God had wrought among the Gentiles by his miniſtration.

20 4 So when they heard it, they glorified God, and ſaid vnto him, Thou ſeeſt, brother, how many thouſand Iewes there are which beleeue, and they are all zealous of the Lawe:

21 Now they are informed of thee, that thou teacheſt all the Iewes which are among the Gentiles, to forſake Moſes, and ſayeſt, that they ought not to circumciſe theire ſonnes, neither to liue *after* the cuſtomes.

22 What is then *to be done*? the multitude muſt needes come together: for they ſhall heare that thou art come.

23 Do therefore this that we ſay to thee. We haue foure men, which haue made a vowe,

24 Them take, & *d* purifie thy ſelfe with them, and *e* contribute with them, that they may ✣ ſhaue their heades: and all ſhall knowe, that thoſe things, whereof they haue bene informed cõcerning thee, are nothing, but that thou thy ſelfe alſo walkeſt &

2 The will of God bridleth all affections in thẽ which earneſtly ſeeke the glory of God.

3 God is to be praiſed, who is ✣ Authour of all good ſayings & deedes.

4 In things indifferent (of which ſort were not the traditions of the Phariſes, but the ceremonies of the Lawe, vntil ſuch time as chriſtian libertie was more fully reueyled to the Iewes) charitie willeth vs to cõforme or applie our ſelues willingly ſo farre as we may, to our brethren which do not ſtubburnly and maliciouſly reſiſt the trueth, but are not throughly inſtructed, eſpecially if the queſtion be of a whole multitude.

d *That is, conſecrate thy ſelfe: for he ſpeaketh not here of the vncleane, but of ſuch as were ſubiect to the vow of the Nazarites.* e *That it may be knowne, that thou waſt not only preſent at the vowe, but alſo a chiefe man in it: and therefore it is ſaid afterwards, that Paul declared the dayes of purification: for although the charges for the Nazarites offrings were appointed, yet they might adde ſomewhat vnto them, Num.6.21.* ✣ *Chap.18.18. Num.6.18.*

keepeſt

keepeſt the lawe.

25 For as touching the Gentiles, which beleeue, we haue written, and determined that they obſerue no ſuch thing, but that they kepe thē ſelues from things offred to idoles, and from blood, and from that that is ſtrangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, & entred into the Temple, f declaring the accompliſhment of the dayes of the purification, vntil that an offring ſhoulde be offred for euery one of them.

f *The Prieſts were to be aduertiſed of the accompliſhment of the dayes of the purification, becauſe there were ſacrifices to be offred the ſame day, that their vowe was ended*

27 5 And when the ſeuen dayes were almoſt ended, the Iewes which were of Aſia (when they ſawe him in the Temple) moued all the people, & layde hands on him,

5 A prepoſterous zeale is the cauſe of great confuſion, and great miſchiefes

28 Crying, men of Iſrael, help: this is the man that teacheth all men euery where againſt the people, and the Law, and this place: moreouer he hath brought Grecians into the Temple, and hath polluted this holy place.

29 For they had ſeene before Trophimus an Ephesian with him in the citie, whom they ſuppoſed that Paul had brought into the Temple.

30 Then all the citie was moued, and the people ranne together: and they tooke Paul and drew him out of the Temple, & foorthwith the doores were ſhutte.

6 God findeth ſome euen amongſt the wicked & prophane themſelues, to hinder the endeuours of the reſt.

31 6 But as they went about to kill him, tydings came vnto the chiefe Captaine of the band, that all Hieruſalem was on an vproare.

32 Who immediatly tooke ſouldiers and Centurions, and ran downe vnto them: and when they ſawe the chiefe Captaine and the ſouldiers, they left beating of Paul.

33 Then the chiefe Captaine came neere and tooke him, and commanded him to be bound with two chaines, and demaunded who he was, and what he had done.

34 And one cryed this, an other that, among the people. So when he could not know the certaintie

taintie for the tumult, hee commanded him to be led into the caſtle.

35 And when hee came vnto the grieces, it was ſo that he was borne of the ſouldyers, for the violence of the people.

36 For the multitude of the people folowed after, crying, Away with him.

37 And as Paul ſhould haue beene led into the caſtle, he ſaid vnto the chiefe Captaine, May I ſpeak vnto thee? Who ſaid, Canſt thou *ſpeake* Greeke?

38 Art not thou then g Egyptian who before theſe dayes rayſed a ſedition, & led out into the wildernes foure thouſand men that were murtherers?

g *Touching this Egyptian which aſſembled thirtie thouſand men, read Ioſeph. booke 2. chap. 12.*

39 Then Paul ſaid, Doubtles I am a man which am a Iewe, and citizen of Tarſus, a famous citie of Cilicia: and I beſeech thee, ſuffer me to ſpeake vnto the people.

40 And when he had geuen him licence, Paul ſtoode on the grieces, and beckened with the hand vnto the people: and when there was made great ſilence, he ſpake vnto them in the Hebrew tongue, ſaying,

CHAP. XXII.

1 Paul vttereth a reaſon of his faith, 22 and the Iewes heare him a while: 23 But ſo ſoone as they cryed out, 24 he is commanded to be ſcourged and examined, 27 and ſo declareth that he is a citizen of Rome.

1 YE men, brethren and Fathers, heare my defence now towards you.

1 Paul making a ſhort declaration of his former life, proueth both his vocation, and doctrine to be of God.

2 (And when they heard that he ſpake in the Hebrew tongue to them, they kept the more ſilence, and he ſaid)

3 I am verely a man, *which am* a Iewe, borne in Tarſus in Cilicia, but brought vp in this citie at the a feet of Gamaliel, and inſtructed according to the perfect maner of the Lawe of the fathers, and was zealous toward God, as all ye are this day.

a *That is his daylye hearer, the reaſon of this ſpeach is this, for that they which teache, ſit commonly at the higher place, ſpeaking to their ſcholers which ſit vpon formes beneath: and therefore he ſaith, At the feete of Gamaliel.*

4 And I perſecuted this way vnto the death, binding & deliuering into priſon both men & wome.

5 As

5 As alſo the chiefe Prieſt doth beare me witnes,& al the company of the Elders: of whom alſo I receiued letters vnto the brethren,& went to Damaſcus to bring them which were there,bound vnto Hieruſalem,that they might be puniſhed.

6 ¶ And ſo it was, as I iourneied and was come neere vnto Damaſcus about noone, that ſuddenlye there ſhone from heauen a great light rounde about me.

7 So I fell vnto the earth,and heard a voice,ſaying vnto me,Saul,Saul,why perſecuteſt thou me?

8 Then I anſwered,Who art thou,Lorde? And he ſaide to me,I am Ieſus of Nazareth,whom thou perſecuteſt.

9 Moreouer they that were with mee, ſawe in deede a light and were afrayde: but they heard not the voice of him that ſpake vnto me.

10 Then I ſaide,What ſhall I do,Lord? And the Lord ſaid vnto me,Ariſe,& go into Damaſcus: and there it ſhall be told thee of all thinges, which are appointed for thee to doe.

11 So when I could not ſee for the glory of that light,I was led by the hand of them that were with me,and came into Damaſcus.

12 And one Ananias a godly man,as perteining to the Lawe,hauing good reporte of all the Iewes which dwelt there,

13 Came vnto me,and ſtoode,& ſaide vnto mee, Brother Saul,receiue thy ſight: & that ſame houre I looked vpon him.

14 And he ſaide, The God of our fathers hath appointed thee,that thou ſhouldeſt know his will, and ſhouldeſt ſee that Iuſt one, & ſhouldeſt heare the vovce of his mouth.

15 For thou ſhalt be his witnes vnto all men, of the things which thou haſt ſeene and heard.

16 Now therefore,why tarueſt thou? Ariſe,and be baptized, and waſh away thy ſinnes, in calling on the Name of the Lord.

17 ¶ And it came to paſſe, that when I was come

come againe to Hierusalem,& prayed in the Temple, I was in a traunce,

18 And saw him saying vnto me, Make hast, & get thee quickly out of Hierusalem: for they will not receiue thy witnesse concerning me.

19 Then I said, Lord, they know that I prisoned, and beat in euery Synagogue them that beleeued in thee.

20 And when the blood of thy martyr Steuen was shed, I also stood by, and consented vnto his death, and kept the clothes of them that *b* slewe him.

21 Then he said vnto me, Depart: for I wil send thee farre hence vnto the Gentiles.

22 ¶ 2 And they heard him vnto this word, *but* then they lift vp their voyces, and saide, Away with such a fellowe from the earth: for it is not meete that he should liue.

23 And as they *c* cried and cast off their clothes, and threwe dust into the ayre,

24 3 The chiefe captaine commaunded him to be ledde into the castel, and bade that he should be scourged, & examined, that he might know wherfore they cryed so on him.

25 4 And as they bound him with thongs, Paul saide vnto the Centurion that stood by, Is it lawful for you to scourge one that is a Romane, and not condemned?

26 Now when the Centurion heard it, he went, and tolde the chiefe captaine, saying, Take heede what thou doest, for this man is a Romane.

27 Thē the chief captaine came, & said to him, Tel me, art thou a Romane? And he said, Yea.

28 And the chiefe captaine answered, With a great summe obteined I this freedome. Then Paul said, But I was so borne.

29 Then straightway they departed from him, which should haue examined him: and the chiefe captaine also was afraide, after he knew that he was a Romane, and that he had bound him.

30 On

b *This is properly spoken: for Steuen was murdered of a sort of cutthrotes, not by order of iustice, but by open force: for at that time the Iewes could not put any man to death by Lawe.*

2 Stoute & stubberne pride will neither it selfe embrace the trueth, neither suffer other to receiue it.

c *The description of a seditious hurly burly, and of an harebrained and mad multitude.*

3 The wisdome of the flesh doth not consider what is iust, but what is profitable, & therewithall measure the profite, according as it appeareth presently.

4 There is no cause why we may not vse those lawfull meanes which God giueth vs, to repel, or put away an iniury.

d *Not by nation, but by the Law of the citie.*

30 On the next day, becauſe he would haue knowen the certentie wherefore he was accuſed of the Iewes, he looſed him from *his* bonds, and commaunded the hie Prieſts and all their Councill to come *together*: and he brought Paul, and ſet him before them.

CHAP. XXIII.

1 As Paul pleadeth his cauſe, 2 Ananias commandeth them to ſmite him: 7 Diſſenſion among his accuſers. 11 God encourageth him. 14 The Iewes laying wait for Paul, 20 is declared vnto the chiefe captaine: 27 He ſendeth him to Felix the Gouernour.

1 Paul againſt the falſe accuſations of his enemies, ſetteth a good coſcience, for profe whereof he repeateth ỹ whole courſe of his life.
2 Hypocrites are conſtrayned at length, to betray them ſelues by their intemperancie.
3 It is lawful for vs to complaine of iniuries, and to ſummon the wicked to the iudgment ſeate of God, ſo that we doe it without hatred, and with a quiet and peaceable mind.

1 AND Paul beheld earneſtly the Councel, & ſaide, Men *and* brethren, I haue in all good conſcience ſerued God vntill this day.

2 2 Then the high Prieſt Ananias commanded them that ſtood by to ſmite him on the mouth.

3 3 Then ſaid Paul to him, God *a* wil ſmite thee, thou *b* whited wall for thou ſitteſt to iudge me according to the Lawe, & *c* tranſgreſſing the Lawe, commaundeſt thou me to be ſmitten?

4 And they that ſtoode by, ſaide, Reuileſt thou Gods hie Prieſt?

5 4 Then ſaid Paul, I knewe not, brethren, that he was the hie Prieſt: for it is written, † Thou ſhalt not ſpeake euill of the ruler of thy people.

6 5 But when Paul perceiued that the one part were of the Sadduces, and the other of the Phariſes, he cryed in the Councill, Men *and* brethren, † I am a Phariſe, the ſonne of a Phariſe: I am accuſed of the hope and reſurrection of the dead.

a *It appeareth plainly by the Greeke phraſe, that Paul did not curſe the hye Prieſt, but only pronounce the puniſhment of God againſt him.* b *This is a vehement and ſharpe ſpeache, but yet not reprochfull: For the godly may ſpeake roundly, and yet be voide of the bitter affection of a ſharpe and angry minde.* c *For the Lawe commaundeth the Iudge to heare the perſon that is accuſed, patiently, and to pronounce the ſentence aduiſedly.* 4 We muſt willingly, and from the heart giue honour to Magiſtrates, although they be tyrantes. † *Exod.*22.27. 5 We may lawfully ſometimes ſet the wicked together by the eares, that they may leaue off to aſſault vs, ſo that it be with no hinderance of the trueth. † *Chap.*24.22. *Philip.*3.5.

7 6 And

7 6 And when he had ſaid this, there was diſ-
ſenſion betwene the Phariſes and the Sadduces, ſo
that the multitude was deuided.

8 7 ✣ For the Sadduces ſay that there is no reſur-
rection neither d Angel, nor ſpirit: but the Phari-
ſes confeſſe both.

9 8 Then there was a great crie: & the e Scribes
of the Phariſes part roſe vp, and ſtroue, ſaying, We
finde none euil in this man: but if a Spirit or an
Angell hath ſpoken to him, let vs not fight againſt
God.

10 9 And when there was a great diſſenſion, the
chiefe captaine, fearing leſt Paul ſhould haue bene
pulled in pieces of them, commaunded the ſoul-
diers to go down, and to take him from among
them, and to bring him into the caſtel.

11 ¶ Now the night folowing, the Lord ſtood
by him, and ſaid, Be of good courage, Paul: for as
thou haſt teſtified of me in Hieruſalem, ſo muſt
thou beare witneſſe alſo at Rome.

12 10 And when the day was come, certaine of
the Iewes made an aſſemblie, & bound themſelues
f with a curſe, ſaying, that they would neither eate
nor drinke, til they had killed Paul.

13 And they were more then fourtie, which had
made this conſpiracie.

14 And they came to the chiefe Prieſtes & El-
ders, and ſaid, We haue bound our ſelues with a ſo-
lemne curſe, that we will eate nothing, vntil we
haue ſlaine Paul.

15 Nowe therefore, ye and the g Councel ſignifie
to the chiefe captaine, that he bring him foorth
vnto you to morow, as though ye would knowe
ſome thing more perfectly of him, and we, or euer
he come neere, will be readie to kill him.

16 But when Pauls ſiſters ſonne heard of their
laying awaite, he went, and entred into the caſtell,
and tolde Paul.

6 The concord
of the wicked is
weak, although
they conſpire
together to op-
preſſe ỹ truetl.

7 It is an olde
hereſie of ỹ Sad-
duces, to denie
the ſubſtance of
Angels & ſouls,
& there withall
the reſurrectiõ
of the deade.

✣ *Mat.* 22 23.

d *Natures that want bodies.*

8 The Lord
when it pleaſeth
him, findeth de-
fendours of his
cauſe, euen a-
mongſt his ene-
mies.

e *The Scribes of-
fice was a publike
office, & the name
of a ſect.* *The name of ỹ phariſies*

9 God will not
forſake his to
the end.

10 Such as are
caried away w
a ſoliſh zeale,
think that they
may lie, and
murther, & do
whatſoeuer miſ-
chiefe they liſt.

f *They curſing &
banning them-
ſelues, promiſed.*

g *Ye and the Se-
nate requiring the
ſame to be done, leſt*

that ỹ Tribune ſhould thinke, that it was demaũded of him at ſome priuate mẽs ſute.

17 11 And

11 The wisdõe of the Spirit must be ioyned with simplicitie.

17 11 And Paul called one of the Centurions vnto him, and said, Take this yong man hence vnto the chiefe captaine: for he hath a certaine thing to shewe him.

18 So he tooke him, & brought him to the chief captaine, & said, Paul the prisoner called me vnto him, and prayed me to bring this yong man vnto thee, which hath some thing to say vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What hast thou to shewe me?

20 And he said, The Iewes haue conspired to desire thee, that thou wouldest bringe forth Paul to morow into the Council, as though they would inquire somewhat of him more perfectly:

21 But let them not perswade the: for there lie in waite for him of them, more then fourtie men, which haue bound them selues with a curse, that they will neither eate nor drinke, till they haue killed him: and now are they readie, and wait for thy promes.

12 There is no counsel against the Lord and his seruants.

22 12 The chiefe captaine then let the yong man departe, after he had chardged him to vtter it to no man, that he had " shewed him these things.

" *Greeke that thou hast shewed these things to me*

23 And he called vnto him two certaine Centurions, saying, Make readie two hundred souldiers, that they may go to Cesarea, and horsemen three score and ten, and two hundred with dartes, at the third houre of the night.

24 And let them make readie an horse that Paul being set on, may be brought safe vnto Felix the Gouernour.

25 And he wrote an epistle in this maner:

13 Lysias is suddenly made by the Lord, Pauls patrone.

26 13 Claudius Lysias vnto the most noble Gouernour Felix sendeth greeting.

27 As this man was taken of the Iewes, and should haue bene killed of them, I came vpõ them with the garison, and rescused him, perceyuing that he was a Romaine.

28 And when I would haue knowen the cause, where-

wherefore they accuſed him, I brought him forth into theire Councel.

29 *There* I perceyued that he was accuſed of queſtions of theire Lawe, but had no crime worthy of death, or of bondes.

30 And when it was ſhewed me, how that the Iewes laide waite for the man, I ſent *him* ſtraightway to thee, & commanded his accuſers to ſpeake before thee the things that they had againſt him. Farewell.

31 Then the ſouldiers as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left the horſemen to go with him, and returned vnto the Caſtel.

33 Now when they came to Ceſarea, they deliuered the epiſtle to the Gouernour, and preſented Paul alſo vnto him.

34 So when the Gouernour had reade it, he aſked of what prouince he was: and when he vnderſtoode that he was of Cilicia,

35 I will heare thee, ſaid he, when thine accuſers alſo are come, and commaunded him to be kept in Herods iudgement hall.

CHAP. XXIIII.

1 Tertullus accuſeth Paul: 10 He anſwereth for himſelf.
25 He preacheth Chriſt to the gouernour & his wife.
27 Felix hopeth, but in vaine, to receyue a bribe, 28 who going from his office leaueth Paul in priſon.

1 NOw after fiue daies, Ananias the hie Prieſt came downe with the Elders, and *with* Tertullus a certaine orator, which appeared before the Gouernour againſt Paul.

2 And when he was called forth, Tertullus began to accuſe *him*, ſaying, Seeing that we haue obtained great quietnes through thee, & that many

1 Hypocrites, when they can not do what they would doe, by force and deceite, at length they goe about to compaſſe it by a ſhew of Lawe. a *Felix ruled that prouince with great cruelti & couetouſnes, & yet Ioſephus recordeth that he did many worthie things, as that he tooke Eleazar the captaine of certaine cut throtes, and put that deceyuing wretch the Egyptian to flight, which cauſed great troubles in Iudea.*

b *He vseth a word which the Stoicks defined to be a perfit duetie and behauiour.*

c *Word for word, a plague.*

d *As you would say, a ringleader, or ensigne bearer.*

e *So they called the Christians, scoffingly, of the townes name where they thought that Christ was borne, whereupon it came that Iulian the Apostata called him Galilean.*

f *Confirmed Tertullus his saying.*

2 Tertullus by the deuils rhetorike beginning with flatterie, maketh an end with lies: but Paul vsing heauenly eloquence, & but a simple beginning, casteth off from him selfe the crime of seditiō, wherwith he was burdened, w a simple denyall.

g *Paul pleaded his cause two yeres before Felix departed out of the prouince, Chap. 27. but he had gouerned Trachonite, and Batanea, & Galanite, before that Claudius made him Gouernoure of Iudea: Iosephus in the historie of the Iewes warre, booke 2. Chap. 11.*

h *They cannot lay forth before thee, and proue by good reasons.*

Paul cleareth him selfe of sedition: yet boldly confesseth his religion.

b worthie things are done vnto this natiō through thy prouidence,

3 We acknowledge it wholy, and in all places most noble Felix, with all thankes.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy courtesie a fewe wordes.

5 Certainly we haue found this man a c pestilent fellowe, and a mouer of sedition among al the Iewes throughout the world, and a d chiefe maintainer of the sect of the e Nazarites:

6 And hath gone about to pollute the Temple: therefore we tooke him, and would haue iudged him according to our Lawe:

7 But the chiefe captaine Lysias came vpon him, and with great violence tooke him out of our handes,

8 Commanding his accusers to come to thee: of whom thou maist (if thou wilt inquire) know al these things whereof we accuse him.

9 And the Iewes likewise f affirmed, saying that it was so.

10 2 Then Paul, after that the gouernour had beckened vnto him that he should speake, answered, I do the more gladly answere for my selfe, for as much as I knowe that thou hast bene of g many yeeres a iudge vnto this nation,

11 Seeing that thou maist knowe, that there are but twelue dayes since I came vp to worshippe in Hierusalem.

12 And they neither found me in the Temple disputing with any man, neither making vproare amonge the people, neither in the Synagogues, nor in the citie.

13 Neither can they h proue the things, whereof they nowe accuse me.

14 3 But

14 3 But this I confesse vnto thee, that after the way (which they call *i* heresie) so worship I the God of my fathers, beleeuing all things which are written in the Lawe and the Prophets,

15 And haue hope towards God, that the resurrection of the dead, which they themselues looke for also, shal be both of iust and vniust.

16 And herein I endeuour my selfe to haue alway a cleare conscience toward God, and toward men.

17 4 Now after many yeres, I came & brought almes to my nation and offrings.

18 At *k* what time, certaine Iewes of *l* Asia found me purified in the Temple, neither with multitude nor with tumult.

19 Who ought to haue bene present before thee, and accuse *me*, if they had ought against me.

20 Or let these them selues say, if they haue found any vniust thing in me, while I stoode in the *m* Council,

21 Except *it be* for this one voyce, that I cryed standing among them, Of the resurrection of the dead am *I* accused of you this day.

22 5 Nowe when Felix heard these things, he deferred them, and sayd, When *I* shall more *n* perfectly knowe the things which concerne this way, by the comming of Lysias the chiefe Captaine, *I* will decise your matter.

23 6 Then he commaunded a Centurion to keepe Paul, and that he should haue ease, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him.

24 ¶ And after certaine dayes, came Felix with

3 Paul goeth in the case of religion, frō a state coniectural to a state of quality, not onely not denying that religion which was obiected against him, but also prouing it to be true, to be heauenly and from God, & to be the oldest of all religions.

i *Here this word, Heresie, or sect, is take in good part.*

4 Paul in conclusion telleth the thing which was done, truly, which Tertullus had before diuers wayes corrupted.

k *And while I was busie about those things.*

l *Hereby it appeareth that these of Asia were Paul his enemies, and those that stirred vp the people against him.*

m *Whither the Tribune brought me,*

5 The iudge suspendeth his sentence, because the matter is doubtfull.

n *Felix could not iudge whether he had done wickedly in the matters of his religion or no, vntill he had better vnderstanding of that way which Paul professed: and as for other matters touching the sedition, he thinketh good to deferre it till he heare Lysias. and therefore he gaue Paul somewhat more libertie.* 6 God is a most faithfull keeper of his seruants, and the force of trueth is wonderfull, euen amongst men which are otherwise prophane.

o *This Druſilla was Agrippa his ſiſter of whome Luke ſpeaketh afterward, a very harlot & licētious woman, and being the wife of Azizus king of the Emeſens, who was circumciſed, departed from him and went to this Felix the brother of one Pallas, who was ſometime Nero his bondman.*

his wife o Druſilla, which was a Ieweſſe, & he called forth Paul, & heard him of the faith in Chriſt.

25 And as he diſputed of righteouſnes & temperance, and of the iudgment to come, Felix trembled, and anſwered, Go thy way for this time, and when I haue conuenient time, I will call for thee.

26 He hoped alſo that money ſhould haue bene giuen him of Paul, that he might looſe him: wherefore he ſent for him the oftener, and communed with him.

27 ¶ When two yeeres were expired, Porcius Feſtus came into Felix roume: and *Felix* willing to p get fauour of the Iewes, left Paul bound.

7 In a naughtie mind that is guiltie to it ſelfe, although ſometime there be ſome ſhew of equitie, yet by and by it will be extinguiſhed: But in the meane ſeaſon we haue neede of patience, and that continuall. p *For whereas he had behaued him ſelfe very wickedly in the prouince, had it not bene for fauour of his brother Pallas, he ſhould haue dyed for it: ſo that we may gather hereby why he would haue pleaſured the Iewes.*

CHAP. XXV.

1 Feſtus ſucceeding Felix, 6 commaundeth Paul to be brought forth. 11 Paul appealeth vnto Ceſar. 14 Feſtus openeth Pauls matter to king Agrippa, 23 and bringeth him before him, 27 that he may vnderſtand his cauſe.

1 Satans miniſters are ſubtill and diligent in ſeeking al occaſions: but God, who watcheth for his, hindreth al their counſels eaſely.

1 WHen Feſtus was then come into the prouince, after three dayes he went vp from Ceſarea vnto Hieruſalem.

2 Then the high Prieſt, and the chiefe of the Iewes appeared before him againſt Paul: & they beſought him,

3 And deſired fauour againſt him, that he would ſend for him to Hieruſalem: and they layd wait to kill him by the way.

4 But Feſtus anſwered, that Paul ſhould bee kept at Ceſarea, and that he him ſelfe would ſhortly depart *thither.*

2 We may repel an iniurie iuſtly, but not with iniurie.

5 Let them therefore, ſayde he, which among you are able, come downe with vs: and if there be any wickednes in the man, let them accuſe him.

6 ¶ 2 Nowe when he had taryed among them

no

no'more then ten dayes, he went downe to Cesarea, and the next day sate in the iudgement seate, and commaunded Paul to be brought.

7 And when he was come, the Iewes which were come from Hierusalem, stood about him and layd many and grieuous complaints against Paul, whereof a they could make no plaine proofe.

a *They could not proue them certainly and with vndoubted reasons.*

8 Forasmuch as he answered, that he had neither offended any thing against the law of ỹ Iewes, neither against the temple, nor against Cesar.

9 3 Yet Festus willing to get fauour of the Iewes, answered Paul, and said, Wilt thou goe vp to Hierusalem, and there be iudged of these thinges before me?

3 God doth not only turne away the counsell of the wicked, but also turneth it vpon their own heads.

10 Then said Paul, I stand at Cesars iudgement seat, where I ought to be iudged: to the Iewes I haue done no wrong, as thou very well knowest.

11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man, to pleasure them, can deliuer me to them. I appeale vnto Cesar.

12 Then when Festus had spoken with the Councill, he answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou goe.

4 Festus thinking no suche thing, euen before kings, bringing to light the wickednes of ỹ Iewes, & Paule innocency, doth marueilously confirme the Church of God.

13 ¶ 4 And after certaine dayes, King b Agrippa & Bernice came downe to Cesarea to salute Festus.

14 And when they had remained there many dayes, Festus declared Paules cause vnto the King, saying, There is a certaine man left in prison by Felix,

15 Of whom when I came to Hierusalem, the high Priests and Elders of the Iewes informed me, and desired to haue iudgement against him.

16 To whom I answered, that it is not the maner of the Romanes for fauour to c deliuer any man to the death, before that he which is accused, haue the accusers before him, and haue place to defend himselfe, concerning the crime.

b *This Agrippa, was Agrippa his sonne, whose death Luke spake of before, and Bernice was his sister.*

c *The Romanes vse not to deliuer any man to be punished before, ỹ*

17 Therefore when they were come hither,

without delaye the daye following I ſate on the iudgement ſeate, and commanded the man to be brought forth.

18 Againſt whome when the accuſers ſtoode vp, they brought no crime of ſuche thinges as I ſuppoſed:

19 5 But had certaine queſtions againſt him of their owne d ſuperſtition, and of one Ieſus which was dead, whom Paul affirmed to be aliue.

20 And becauſe I doubted of ſuche maner of queſtiõ, I asked him whether he would go to Hieruſalem, and there be iudged of theſe things.

21 But becauſe he appealed to be reſerued to the examination of Auguſtus, I commanded him to be kept, till I might ſend him to Ceſar.

22 6 Then Agrippa ſaid vnto Feſtus, I would alſo heare the man my ſelfe. To morowe, ſayde he, thou ſhalt heare him.

23 And on the morow when Agrippa, was come and Bernice with great e pompe, and were entred into the Common hall with the chiefe captaines and chiefe men of the citie, at Feſtus commaundement Paul was brought forth.

24 And Feſtus ſaid, King Agrippa, and all men which are preſent with vs, ye ſee this man, about whom all the multitude of the Iewes haue called vpon me, both at Hieruſalem, & here, crying, that he ought not to liue any longer.

25 Yet haue I found nothing worthy of death, that he hath committed: neuertheles, ſeeing that he hath appealed to Auguſtus, I haue determined to ſend him,

26 Of whom I haue no certaine thing to write vnto my f Lord: wherefore I haue brought him forth vnto you, and ſpecially vnto thee, King Agrippa, that after examination had, I might haue ſomewhat to write.

27 For me thinketh it vnreaſonable to ſende a priſoner, and not to ſhewe the cauſes which are laid againſt him.

CHAP.

5 The prophane & wicked take an occaſion to condemne the true doctrine, by reaſon of priuate controuerſies, & contentions of men betwixt them ſelues: but the truth neuertheleſſe abideth in the meane ſeaſon ſafe & ſure.

d *This prophane man calleth the Iewiſh religion ſuperſtition, and that before king Agrippa, but no marueile: for the rulers of prouinces by reaſon of the maieſtie of the empire of Rome, vſeth to preferre themſelues before Kings.*

6 That is fulfilled in Paul, which the Lord before had told to Ananias of him, Chap. 9. 15.

e *Gorgeouſly like a prince.*

f *To Auguſtus. Good Princes refuſed this name at the firſt, to wit, to be called Lord, but afterward they admitted it, as we reade of Traianus.*

2 Paul in the preſence of Agrippa, 4 declareth his life from his childhoode, 26 & his calling, 22 with ſuch efficacy of words, 28 that almoſt he perſwadeth him to Chriſtianitie: 30 But he and his company departe doing nothing in Pauls matter.

1 THen Agrippa ſaid vnto Paul, Thou art permitted to ſpeake for thy ſelf. So Paul ſtretched forth the hand, and anſwered for himſelfe.

2 I thinke my ſelfe happy, King Agrippa, becauſe I ſhal anſwere this day before thee of all the things whereof I am accuſed of the Iewes.

3 Chiefly e, becauſe thou haſt knowledge of all cuſtomes, & queſtiõs which are among the Iewes: wherfore I beſeech thee, to heare me patiently.

4 2 As touching my life from my childhood, & what it was from the beginning among mine own nation at Hieruſalem, know all the Iewes,

5 Which a knew me heretofore, euen from my b elders (if they would teſtifie) that after the c moſt ſtraite ſect of our religion I liued a Phariſe.

6 3 And nowe I ſtande and am accuſed for the hope of the promes made of God vnto our fathers.

7 Wherunto our twelue tribes inſtantly ſeruing God day & night, hope to come: for ỹ which hopes ſake, O King Agrippa, I am accuſed of the Iewes.

8 4 Why ſhould it be thought a thing incredible vnto you, that God ſhould raiſe againe the dead?

9 I alſo verely thought in my ſelfe, that I ought to doe many contrary things againſt the Name of Ieſus of Nazareth.

10 ✣ Which thing I alſo did in Hieruſalem: for many of the Saintes I ſhut vp in priſon, hauing receiued authoritie of the high Prieſtes, and when they were put to death, I gaue *my d* ſentence. *Suffrage*

11 And I puniſhed them throughout all the Synagogues, & e compelled them to blaſpheme, and being more mad againſt them, I perſecuted them, euen vnto ſtrange cities.

12 At which time, euen as I went to ✣ Damaſ-

1 To haue a skilfull iudge, is a great & ſingular gift of God.

2 Paul deuideth ỹ hiſtory of his life into two times: for ỹ firſt he calleth his aduerſaries witneſſes: for the latter the fathers and Prophets.

a *What I was, and where, and how I liued.*

b *That my parents were Phariſes.*

c *The ſect of the Phariſes was the moſt exquiſite amongſt all the ſects of the Iewes, for it was better then all the reſt.*

3 There are three chiefe and principal wineſſes of true doctrine, God, the true Fathers, & the conſent of the Church.

4 Hee proueth ỹ reſurrection of the dead, firſt by the power of God, then by the reſurrection of Chriſt, whereof he is a ſufficient

witnes. ✣ *Chapter* 8.3. d *I conſented to, and allowed of their doing: for hee was not a iudge.* e *By extreme puniſhment.* ✣ *Chap.* 9.2.

cus with authority, and commission from the high Priests,

13 At midday, O King, I saw in the way a light from heauen, passing the brightnes of the sunne, shine round about me, and them which went with me.

14 So when we were al fallen to the earth, I heard a voice speaking vnto me, & saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against prickes.

15 Then I saide, Who art thou Lorde? And he saide, I am Iesus whom thou persecutest.

16 But rise and stand vp on thy feete: for I haue appeared vnto thee for this purpose, to appoynte thee a minister and a witnesse both of the thinges which thou hast seene, and of the thinges in the which I will appeare vnto thee,

17 Deliuering thee from this people, and from the Gentiles, vnto whom now I send thee,

18 To open their eyes, that they may turne from darkenes to light, and from the power of Satan vnto God, that they may receiue forgiuenes of sinnes, and inheritance among them, which are sanctified by faith in me.

19 Wherfore, King Agrippa, I was not disobedient vnto the heauenly vision.

20 But shewed first vnto them of Damascus, & at Hierusalem, and throughout all the coasts of Iudea, and *then* to the Gentiles, that they shoulde repent, and turne to God, and doe workes worthy amendement of life.

21 For this cause the Iewes caught mee in the Temple, and went about to kill me.

22 Neuertheles, I obteyned helpe of God: and continue vnto this day, witnessing both to small and to great, saying none other thinges, then those which the Prophets and Moses did say should come,

23 To wit, that Christ shoulde suffer, and that hee shoulde be the first that should rise from the dead

5 The ende of the Gospell is to saue them which are brought to the knowledge of Christ, & are iustified and sanctified in him, being laid hold on by faith.
6 Paul alledgeth God to be author of the office of his Apostleship, and his grace as a witnes.
† *Chap.* 9. 22. 26. *and* 13. 4.
‡ *Chap.* 21. 30.
7 Christ is the end of the Lawe & the Prophets.
f *To euery one.*
g *That Christ should not be such a king as the Iewes dreamed of, but one appointed to beare our miseries, and the punishment of our sinnes.*
h *The first of them which are raysed from the dead.*

deade, and ſhould ſhew i light vnto this people, and to the Gentiles.

24 8 And as he thus anſwered for himſelfe, Feſtus ſaid with a loude voyce, Paul, thou art beſides thy ſelfe: much learning doeth make thee mad.

25 But he ſaide, I am not mad, O noble Feſtus, but I ſpeake the words of trueth and ſobernes.

26 For the kinge knoweth of theſe things, before whom alſo I ſpeake boldly: for I am perſuaded that none of theſe things are hidden from him: for this thing was not done in a k corner.

27 9 O King Agrippa, beleeueſt thou the Prophetes? I know that thou beleeueſt.

28 Then Agrippa ſaid vnto Paul, Almoſt thou perſuadeſt me to be become a Chriſtian.

29 Then Paul ſaid, I would to God ỹ not onely thou, but alſo all ỹ heare me to day, were both almoſt, & altogether ſuch as I am, except theſe bōds.

30 10 And when he had thus ſpoken, the King roſe vp, and the gouernour, and Bernice, and they that ſate with them.

31 And when they were gone apart, they talked betwene themſelues, ſaying, This man doeth nothing worthie of death, nor of bondes.

32 Then ſaid Agrippa vnto Feſtus, This man might haue bene looſed, if he had not appealed vnto Ceſar.

i *Life: yea & that a moſt bleſſed life which ſhalbe endleſſe: & this is ſet againſt darkenes, which almoſt in all tongues ſignifieth ſometime death, & ſometime miſeria & calamitie.*

8 The wiſdome of God is madnes to fooles, yet notwithſtanding we muſt boldly auouch the trueth.

k *Secretly and priuely.*

9 Paul as it were forgetting him ſelf that he ſtood a priſoner to defend his cauſe, forgetteth not the office of his Apoſtleſhip.

l *I would to God that not only almoſt, but throughly & altogether, both thou and all that heare me this day, might be made as I am, my bondes onely except.*

10 Paul is ſolemnely quit, and yet not diſmiſſed.

CHAP. XXVII.

1 Haul 7.9 fortelleth the peril of the voyage, 11 but he is not beleeued. 14 They are toſſed to & fro with the tempeſt, 21. 41 and ſuffer ſhipwracke: 34 Yet all ſafe and ſound 44 eſcape to land.

1 NOw when it was concluded, that we ſhould ſaile into Italie, they delyuered both Paul, and certaine other priſoners vnto a Centurion named Iulius, of the band of Auguſtus.

1 Paul, with many other priſoners, & through the midſt of many deathes, is brought to Rome, but yet by Gods owne hand as it were, and ſet forth and commended vnto the world with many ſingular teſtimonies.

2 And ✣ we entred into a ſhippe of Adramyt-

✣ 2. *Cor.* 11. 25.

tium

tium purposing to saile by the coastes of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

3 And the next day wee arriued at Sidon, and Iulius courteously entreated Paul, and gaue him libertie to go vnto his friendes, that they might refresh him.

4 And from thence we launched, & sailed hard by Cyprus, because the windes were contrarie.

5 Then sailed we ouer the sea by Cylicia, and Pamphylia, and came to Myra, *a citie* in Lycia.

6 And there the Centurion found a ship of Alexandria, sailing into Italie, and put vs therein.

7 And when he had sailed slowly many dayes, and scarce were come against Gnidum, because the wind suffred vs not, we sailed hard by Candie, neere to *a* Salmone,

8 And with much adoe sailed beyond it, & came vnto a certaine place called the Faire hauens, neere vnto the which was the citie Lasea.

9 2 So when much time was spent, and sayling was nowe ieopardous, because also the *b* Fast was now passed, Paul exhorted *them*,

10 And said vnto them, *Syrs*, I see that this viage wilbe with hurt and much damage, not of the lading and ship onely, but also of our liues.

11 3 Neuertheles the Centurion beleeued rather the gouernour and the master of the ship, then those things which were spoken of Paul.

12 And because the hauen was not commodious to winter in, many tooke counsel to depart thence, if by any meanes they might attaine to Phenice, *there* to winter, which is an hauen of Candie, and lyeth toward the southwest and by West, and Northwest and by West.

13 And when the Southerne winde blewe softly, they supposing to obtaine their purpose, loosed neerer, and sailed by Candie.

14 But anon after, there arose by *c* it a stormie winde called *d* Euroclydon.

15 And

a Which was an high hill of Candie.

2 Gods prouidence taketh not away the causes which god vseth as meanes, but rather ordreth and disposeth their right vse, euen then when he openeth an extraordinarie issue.

b This is meant of the Iewes fast which they kept in the feast of expiation, as we reade, Leu. 23. 27. which fell in the seuenth moneth which we call October, and is not good for nauigation, or sailing.

3 Men cast them selues willingly into an infinite sort of dangers, whē they chuse to folow their owne wisdome, rather then God speaking by the mouth of his seruants.

c By Candie from whose shore our ship was driuen by that meanes.

d Northeast winde

15 And when the ſhip was caught, & could not reſiſt the wind, we let her goe, & were caried away
16 And we ran vnder a little Yle named Clauda, and had much a doe to get the boat.
17 Which they tooke vp and vſed all help, vndergirging the ſhip, fearing leaſt they ſhould haue fallen into Sirtes, and they ſtrake ſaile, and ſo were caried.
18 4 The next day when we were toſſed with an exceeding tempeſt, they lightened the ſhip.
19 And the third day we caſt out with our own hands the takling of the ſhip.
20 And when neither ſunne nor ſtarres in many dayes appeared, & no ſmall tempeſt lay vpon vs, all hope that we ſhould be ſaued, was then take away.
21 5 But after long abſtinence, Paul ſtood forth in the middes of the, and ſaid, Syrs, ye ſhould haue hearkened to me, & not haue looſed from Candie: ſo ſhould ye haue gained this hurt and loſſe.
22 But now I exhorte you to be of good courage: for there ſhall be no loſſe of any mans life among you, ſaue of the ſhip only.
23 For there ſtoode by me this night the Angell of God, whoſe I am, and whom I ſerue,
24 Saying, Feare not, Paul: for thou muſt bee brought before Ceſar: and lo, God hath giuen vnto thee freely all that ſaile with thee.
25 6 Wherefore, ſirs, be of good courage: for I beleeue God, that it ſhall be ſo as it hath bene told me.
26 Howbeit, we muſt be caſt into a certain Ilād.
27 7 And when the fourteenth night was come, as we were caried to and fro in the e Adriaticall ſea about midnight, the ſhipmen deemed that ſome countrey f approched vnto them,
28 And ſounded, and found it twentie fathoms: and when they had gone a litle further, they ſounded againe, and found fifteene fathoms.
29 Then fearing leaſt they ſhoulde haue fallen into ſome rough places, they caſt foure ancres out of

4 The end proueth that none prouide worſe for them ſelues, then they which commit them ſelues to be gouerned only by their owne wiſdome.
5 God ſpareth the wicked for a time, for his elect and choſens ſake.
6 The promiſe is made effectual through faith.
7 We attaine & come to ỹ promiſed & ſure ſaluation, through the middeſt of tempeſts and death it ſelfe.
e *For Ptolome writeth, that the Adriaticall ſea beateth vpon the Eaſt ſhore of Sicilia.*
f *That they drew neere to ſome countrey.*

of the ſterne, and wiſhed that the day were come.

30 8 Nowe as the mariners were about to flee out of the ſhip, and had let downe the boate into the ſea vnder a colour as though they would haue caſt ancres out of the foreſhippe,

31 9 Paul ſaid vnto the Centurion and the ſouldiers, Except theſe abide in the ſhippe, yee can not be ſafe.

32 Then the ſouldiers cut off the ropes of the boat, and let it fall away.

33 10 And when it began to be day, Paul exhorted them al to take meate, ſaying, This is the fourteenth day that ye haue taryed, and contynued faſting, receyuing nothing:

34 Wherefore I exhorte you to take meat: for this is for your ſafegarde: for there ſhall not an heare fall from the head of any of you.

35 And when he had thus ſpoken, hee tooke bread, and gaue thankes to God, in preſence of them all, and brake it, and began to eate.

46 Then were they all of good courage, & they alſo tooke meate.

37 Now wee were in the ſhippe in all two hundreth three ſcore and ſixteene ſoules.

38 And when they had eaten inough, they lightened the ſhip, and caſt out the wheat into the ſea.

39 11 And when it was day, they knewe not the countrey, but they ſpyed a certaine *b* creeke with a banke, into the which they were minded (if it were poſsible) to thruſt in the ſhip.

40 So when they had taken vp the ancres, they committed *the ſhip* vnto the ſea, & looſed the rudder bondes, and hoiſſed vp the maine ſaile to the winde, and drew to the ſhore.

41 And when they fel into a place, where *i* two ſeas met, they thruſt in the ſhip: and the forepart ſtuck faſt, & coulde not be moued, but the hinder part was broken with the violence of the waues.

8 There is none ſo foule an acte, wherunto diſtruſt and an euill conſcience doe not enforce men.

9 Although the perfourming of Gods promiſes doeth not ſimply depend vpō ſecond cauſes, yet they make themſelues vnworthy of Gods bountifulneſſe, which doe not embrace thoſe meanes which God offreth thē either vpon raſhnes or diſtruſt.

10 When the world trembleth, the faithful alone be not onely quyet, but confirme others by their example.

g *This is a prouerb which the Hebrewes vſe, whereby is ment, that they ſhall be ſafe, and not one of them periſh.*

11 Then are tempeſtes moſt of all to be feared and looked for, when the port or hauen is neereſt.

h *A creeke is a ſea within lande, as the Adriaticall ſea, and the Perſian ſea.* i *So Iſthmus called becauſe the ſea toucheth it on both ſides.*

42 12 Then

43 12 Then the ſouldiers coũſell was to kill the priſoners, leſt any of them, when he had ſwomme out, ſhould flee away.

43 13 But the Centurion willing to ſaue Paul, ſtayed them from *this* counſell, and commaunded that they that could ſwimme, ſhoulde caſt themſelues firſt into the ſea, and goe out to land:

44 14 And the other ſome on boards, and ſome on certaine *pieces* of the ſhip: & ſo it came to paſſe that they came all ſafe to land.

12 There is nowhere more vnfaithfulnes & vnthãkfulnes then in vnbeleeuers.

13 God findeth euen amongeſt his enemies thẽ whoſe help he vſeth to preſerue his.

14 The goodnes of God ouercõmeth mans malice.

CHAP. XXVIII.

2 The Barbarians courteſie towards Paul & his companie. 3 A viper on Pauls hand: 6 He ſhaketh it off without harme: 8 Publius 9 & others are by him healed. 11 They depart from Melita, 16 and come to Rome. 17 Paul openeth to the Iewes 20 the cauſe of his cõming: 23 He preacheth Ieſus 30 two yeere.

1 ANd when they were come ſafe, then they knew that the Yle was called *a* Melita.

2 And the Barbarians ſhewed vs no little kindneſſe: for they kindled a fire, and receiued vs euery one, becauſe of the preſent ſhowre, and becauſe of the colde.

3 1 And when Paul had gathered a nomber of ſtickes, and laid them on the fire, there came a viper out of the heat, and leapt on his hand.

4 2 Nowe when the Barbarians ſawe the worme hang on his hande, they ſaide among them ſelues, This man ſurely is a murtherer, whome, though he hath eſcaped the ſea, yet *b* Vengeance hath not ſuffred to liue.

5 But he ſhooke off the worme into the fyre, & felt no harme.

6 Howbeit they wayted when he ſhoulde haue *c* ſwolne, or fallen down dead ſuddenly: 3 but after they had looked a greate while, and ſawe no in-

a That is it, which at this day we call Malta.

1 The godly are ſure to haue danger vpon danger, but they haue alwayes a glorious yſſue.

2 Althoug aduerſitie be the puniſhment of ſinne, yet ſeeing that God in puniſhing of men doeth not alwayes reſpect ſin, they iudge raſhly, which either doe not waite for the

end, or doe iudge and eſteeme of men, according to proſperitie or aduerſitie. *b Right & reaſon. c The Greeke word ſignifieth to be inflamed or to ſwel: Moreouer Dioſcorides in his 6. booke. Chap. 38. witneſſeth that the byting of a viper, cauſeth a ſwelling of the bodie, & ſo ſaith Nicander, in his remedies againſt poyſons.*

3 There is nothing more vnconſtant euery way, then they which are ignorant of true religion.

conuenience

4 It neuer yet repented any man that receiued ỹ ſeruant of God, were he neuer ſo miſerable and poore.
5 Although Paul were a captiue, yet the vertue of God was not captiue.
6 God doth wel to ſtrangers for his childrens ſake.
7 Idoles do not defile the ſaints, which do in no wiſe conſent vnto them.
d *So they vſed to decke the foreparte of their ſhip, wherupon the ſhippes were called by ſuch names.*
8 God boweth and bendeth the heartes euen of prophane men, as it pleaſeth him, to fauour his.
9 God neuer ſuffereth his to be afflicted aboue their ſtrength.
e *Appius way, was a pauement made by Appius ỹ blinde with the helpe of his ſouldiers, long and broad, and runneth out towards the Sea, and there were three tauernes in it.*

conuenience come to him, they chaunged their mindes and ſaid, That he was a god. *Dan. 2. Ioh. Ac 14. 11.*

7 4 In the ſame quarters, the chief mā of the Yle (whoſe name was Publius) had poſſeſsiōs: the ſame receiued vs, and lodged vs three dayes courteouſly.

8 And ſo it was, that the father of Publius lay ſicke of the feauer, and of a bloody flixe: to whom Paul entred in, and when he prayed, he laied *his* hands on him, and healed him.

9 5 When this then was done, other alſo in the Yle, which had diſeaſes, came to him, and were healed,

10 6 Which alſo did vs great honour: and when we departed, they laded vs with things neceſſary.

11 ¶ 7 Nowe after three moneths we departed in a ſhip of Alexandria, which had wintred in the Yle, whoſe *d* badge was Caſtor and Pollux.

12 And when we arriued at Syracuſe, we taried *there* three dayes.

13 And from thence we fet a compaſſe, & came to Rhegium: and after one day, the South winde blewe, and we came the ſecond day to Putioli:

14 8 Where we founde brethren, and were deſired to tary with them ſeuen daies, and ſo we went toward Rome.

15 ¶ 9 And from thence, when the brethren heard of vs, they came to meete vs at the *e* Market of Appius, and at the three tauernes, whom when † Paul ſawe, he thanked God, and waxed bolde.

16 So when we came to Rome, the Centurion deliuered the priſoners to the generall Captaine: but Paul was ſuffered to dwell by *f* him ſelfe with a ſouldier that kept him.

17 10 And the third day after, Paul called the chiefe of the Iewes together: and when they were come, he ſaide vnto them, Men *and* brethren, though I haue committed nothing againſt the

f Not in a common priſon, but in a houſe which he hired for him ſelfe.

10 Paul in euery place remembreth him ſelfe to be an Apoſtle.

people,

people, or Lawes of the fathers, *yet* was I delinered prisoner from Hierusalem into the hands of the Romanes.

18 Who when they had examined me, woulde haue let me go, becauſe there was no cauſe of death in me.

19 11 But when the Iewes ſpake contrarie, I was conſtrained to appeale vnto Ceſar, not becauſe I had ought to accuſe my nation of.

20 For this cauſe therefore haue I called for you, to ſee *you*, & to ſpeake with *you*: for that hope of Iſraels ſake, I am bound with this chaine

21 Then they ſaid vnto him, We neither receyued letters out of Iudea concerning thee, neither came any of the brethren that ſhewed or ſpake any euil of thee.

22 But we will heare of thee what thou thinkeſt: for as concerning this ſect, we know that euery where it is ſpoken againſt.

23 12 And when they had appointed him a day, there came many vnto him into *his* lodging, to whome he expounded, g teſtifying the kingdome of God, and perſuading them thoſe things that concerne Ieſus, both out of the Lawe of Moſes and out of the Prophets, from morning to night.

24 13 And ſome were perſuaded with ſ things which were ſpoken, and ſome beleeued not.

25 Therefore when they agreed not among them ſelues, they departed, after that Paul had ſpoken one word, *to wit*, Well ſpake the holie Ghoſt by Eſaias the Prophet vnto our fathers,

26 14 Saying, ✣ Go vnto this people, and ſay, By hearing ye ſhall heare, & ſhall not vnderſtand, and ſeeing ye ſhall ſee, and not perceyue.

27 For the hart of this people is waxed fat, and theire eares are dull of hearing, and with theire eies haue they *b* winked, leſt they ſhould ſee with *theire* eyes, and heare with *theire* eares, and vnderſtand with *theire* heartes, and ſhould returne that I might heale them.

11 We may vſe the meanes which God geueth vs, but ſo that we ſeeke the glorie of God, and not our ſelues.

12 The Lawe & ſ Goſpel agree well together.

g *By good reaſons, and proued that the kingdome of God foretold them by the Prophetes, was come.*

13 The Goſpell is a ſauour of life to them that beleeue, & a ſauour of death to them that be diſobedient.

14 The vnbeleeuers do willingly reſiſt the trueth, and yet not by chance.

✣ *Eſa.6.9. Mat 13.24. Mar.4.12 Luk.8.10. Ioh.12 40. Rom.11.8.*

b *They made as though they ſawe not that which they ſaw againſt theire willes: yea they did ſee, but they would not ſee.*

28 15 Be

28 ¶ Be it knowen therefore vnto you, that this ſaluation of God is ſent to the Gentiles, & they ſhall heare it.

29 16 And when he had ſaid theſe thinges, the Iewes departed, and had great reaſoning among themſelues.

30 17 And Paul remained two yeeres full in an an houſe hyred for himſelfe, and receyued all that came in vnto him,

31 Preaching the kingdome of God, and teaching thoſe things, which concerne the Lorde Ieſus Chriſt, with all boldnes of ſpeach, without let.

28 ¶ The vnbelief of the reprobate and caſtawayes, can not cauſe the trueth of God to be of none effecte.
16 Northe Goſpell: but the cõtempt of ỹ Goſpel is ỹ cauſe of ſtrife & debate.
17 The word o God can not be bound.

THE EPISTLE OF THE APOSTLE PAVL TO THE ROMANES.

CHAP. I.

1 He firſt ſheweth on what authoritie his Apoſtleſhip ſtandeth. 15 Then he commendeth the Goſpel, 16 by which God ſetteth out his power to thoſe that are ſaued 17 by faith, 21 but were giltie of wicked vnthankfulneſſe to God. 26 For which his wrath was worthily powred on them. 29 ſo that they ran headlong into all kindes of ſinne.

1 The firſt part of the Epiſtle, cõteining a moſt profitable preface vnto ver. 16
2 He mouing ỹ Romans to giue diligẽt eare vnto him in that he ſheweth, that he

PAVL *a* ſeruant of Ieſus Chriſt called *to be* an *b* Apoſtle, ✣ *c* put apart *to preach* the Goſpell of God,

(Which he had promiſed a fore by his Prophets in the holy Scriptures)

commeth not in his own name, but as Gods meſſenger vnto the Gentils, entreateth with them of the waightieſt matter that is, promiſed long ſince of God, by many fit witneſſes, & now at the length perfourmed in deede.

a A Miniſter for this worde, Seruant, is not taken in this place as ſet againſt this worde, Free man, but declareth his miniſterie & office. b Whereas he ſaid before in a generall terme, that he was a miniſter, now he commeth to a more ſpeciall name and ſaith he is an Apoſtle, and that he tooke not vpon him this office of his owne head, but being called of God, and therefore in this his writing to the Romanes, doeth nothing, but his duetie. ✣ Actes. 13. 1. c Appointed of God to preache the Goſpell.

3 Concerning

3 3 Concerninge his d Sonne Ieſus Chriſt our Lord (which was e made of the ſeede of Dauid, according to the fleſh,

4 And g declared h mightily *to bee* the Sonne of God, touching the Spirite of ſanctification by the reſurrection from the dead)

5 i By whom wee haue receiued k grace and Apoſtleſhip (that l obedience might be giuē vnto the faith) for his m Name among all the Gentiles,

6 Among whom ye be alſo the n called of Ieſus Chriſt:

7 To all *you* that be at Rome beloued of god, called *to bee* Saints: o Grace *be* with you, and peace frō God our Father, & *frō* the Lord Ieſus Chriſt.

8 p First I thank my God through Ieſus Chriſt for you all, becauſe your faith is q publiſhed through out the r whole worlde.

9 For God is my witnes (whome I ſerue in my r ſpirite in the ſ Goſpell of his Sonne) that without ceaſing I make mention of you.

10 Alwayes in my prayers, beſeeching, that by ſome meanes, one time or other I might haue a proſperous iourney by the will of God, to come vnto you.

11 For I long to ſee you, that I might beſtowe among you ſome ſpirituall gifte, that you might be ſtrengthened:

12 That is, that t I might be comforted toge-

3 By declaring the ſumme of the doctrine of the Goſpel, he ſtirreth vp ỹ romanes to good conſideration of the matter wher of he ētreateth: So then he ſheweth, that Chriſt (who is the very ſubſtance & ſum of the Goſpel) is the onely Sonne of God the Father, who as touching his humanitie, is made of the ſeede of Dauid, but touching his diuine & ſpirituall nature, whereby he ſanctified himſelf, is begotten of the Father frō euerlaſting, as by his mighty reſurrection manifeſtly appeareth.

a This is a plaine teſtimonie of the perſon of Chriſt, that he is but one, and of his two natures, & their properties. e Which tooke fleſh of the Virgin, Dauid his daughter. f As he is mēt for this worde, Fleſh, by the figure Senecdoche, is taken for man. g Shewed & made manifeſt. h The diuine and mightie power is ſet againſt the weakenes of the fleſhe, for that ouercame death. i Of whome. k This maruelous liberall and gracious gifte, which is gauen me the leaſt of all the Saintes, to preach, &c. Ephe. 3. 8. l That men through faith might obey God. m For his Names ſake. n Which through Gods goodnes, are Chriſtes. o Gods free good will: by peace, the Hebrewes meane a proſperous ſucceſſe in all things. 4 He procureth their fauourable patience, in ỹ he reckneth vp their true commendation, and his true Apoſtolique good will toward them, confirmed by taking God himſelfe to witnes. p Becauſe your faith is ſuch, that it is commended in all Churches. q In all Churches. r Very willingly and with all my heart. ſ In preaching his Sonne. t Though Paul were neuer ſo excellent, yet by teaching the Church, he might be inſtructed by it.

ther with you, through our mutuall faith, both yours and mine.

13 Nowe my brethren, I would that ye shoulde not be ignorant, how that I haue oftentimes purposed to come vnto you (but haue bin let hitherto) that I might haue some fruit also among you, as *I haue* among the other Gentiles.

14 I am detter both to the Grecians, and to the Barbarians, both to the wise men, and vnto the vnwise.

15 Therfore, as much as in me is, I am readie to preache the Gospell to you also that are at u Rome.

16 For I am not ashamed of the Gospell of Christ: for it is the x power of God vnto saluation to euery one that beleeueth, to the Iewe first, and also to the y Grecian. *eg. there is sufficient in y word to saluation.* Act. 20. 32

17 6 For by it the righteousnes of God is reuealed frō the z faith to faith: 7 as it is written, + The iust shal liue by faith.

18 8 For the wrath of God is reueiled frō heauen against a all vngodlines, and vnrighteousnes of men, which withholde the b trueth in vnrighteousnesse, *vnrighteously.*

19 9 Forasmuch as that, which may be knowē

u H: *meaneth all them that dwelt in* Rome, *though some of them were not* Romanes, *Looke the end of the Epistle.*

5 The second part of the Epistle vnto the beginning of the 9 chapt. Now the whole ende and purpose of the disputation is this: that is to say, to shew that there is but one way to attaine vnto saluation (which is set forth vnto vs of God in the Gospel, without any difference of nations) and that is Iesus Christ apprehended by faith.

x *God his mightie and effectuall instrument to saue men by.* y *When this word, Grecian, is set against this word, Iew, then doeth it signifie a Gentile.* 6 The confirmation of the former proposition: we are taught in the Gospell, that wee are iustified before God by faith which increaseth dayly: and therfore also saued. z *From faith which increaseth dayly:* 7 The proofe as wel of the first as the seconde proposition, out of Abakuk, who attributeth and giueth vnto faith, both iustice and life before God. + *Abak.* 2. 4. 8 Another confirmation of that principall question: All men being considered in themselues, or wout Christ, are guiltie both of vngodlines and also vnrighteousnes, and therfore are subiect to condemnation: Therefore must they needes seek righteousnes in some other. a *Against all kindes of vngodlines.* b *By trueth, Paul meaneth all the light that is left in man since his fall, not as though they being led therby were able to come into fauour with God, but that their own reason might condemne them of wickednes both against God and man.* 9 Their vngodlines hee prooueth hereby, that although all men haue a moste cleare and euidente glasse wherein to behold the euerlasting and almightie nature of God, euen in his creatures, yet haue they fallen away from those principles to most sooliish and fond deuises of their owne braines, in constituting and appointing the seruice of God.

of

of God, is manifest in c them: for God hath shewed it vnto them.

20 For the inuinsible things of him, that is, his eternall power and Godhead, are seene by the creation of the world, being d cõsidered in his works, to the intent that they should be without excuse:

21 Because that when they knewe God, they e glorified him not as God, neither were thankefull, but became f vaine in their thoughtes, and their foolish heart was full of darkenes.

22 When they g professed themselues to bee wise, they became fooles.

23 For they turned the glory of the h incorruptible God to the similitude of the image of a corruptible man, & of birds, and foure footed beasts, and of creeping things.

24 10 Wherfore i also God k gaue them vp to their hearts lusts, vnto vncleannes, to defile their owne bodies betweene themselues:

25 Which turned the trueth of God vnto a lie, and worshipped and serued the creature, forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the naturall vse into that which is against nature.

27 And likewise also the men lefte the naturall vse o the woman, and burned in their lust one towarde another, & man with man wrought filthynes, and receiued in themselues such l recompence of their error, as was meete.

28 11 For as they regarded not to acknowledge God, *euen so* God deliuered them vp vnto a m reprobate minde, to doe those things which are not conuenient,

29 Being full of all vnrighteousnes, fornication,

c *In their hearts.*
d *Thou seest not God, and yet thou acknowledgest him as God by his workes. Cicero.*
e *They did not honour him with that honour and seruice, which was meete for his euerlasting power and Godhead.*
f *As if he said, became so mad of themselues.*
g *Or, thought themselues.*
h *For the true God they tooke another.*
i *The contempt of religion is the fountaine of all mischiefe.*
k *As a iust iudge.*
l *A meete reward for their deserts.*
11 He proueth the vnrighteousnes of man by a large rehearsall of many kindes of wickednes, from which (if not from all, yet at the least from many of them) no man is altogether free.
m *Into a mad and froward minde, whereby it commeth to passe, that the conscience beeing once put out, and hauing almost no more remorse of sinne, men runne headlong into all kinde of mischiefe.*

tion, wickednes, couetousnes, malicious nes, full of enuie, of murther, of debate, of deceit, taking all things in the euill parte, whisperers,

30 Backbiters, haters of God, doers of wrong, proude, boasters, inuenters of euil things, disobedient to parents, without vnderstanding, *n* couenant breakers, without naturall affection, such as can neuer be appeased, mercilesse.

31 Which men though they knew the *o* Lawe of God, how that they which commit such things, are worthy of death, *yet* not onely do the same, but also *p* fauour them that do them.

n Vnmindefull of their couenants and bargaines.

o By the Lawe of God he meaneth that which the Philosophers called the Lawe of nature, and the Lawyers themselues termed the Lawe of nations.

p Are fellowes and partakers with them in their wickednes, and beside that, commende them which doe amisse.

CHAP. II.

1 Hee bringeth all before the iudgement seate of God. 12 The excuse, that the Gentiles might pretend. 14 of ignorance, he taketh quite away. 17 Hee vrgeth the Iewes with the writte Law, 23 in which they boasted: 27 And so maketh both Iewe and Gentile alike.

1 He conuinceth them which would seeme to be exempt out of the number of other men, because they reprehend other mens faults: and sayeth that they are least of al to be excused, for if they were well and narowly searched (as god surely doeth) they themselues

1 THerefore *a* thou art inexcusable, O man, whosoeuer thou art that condemnest: for in that that thou cõdemnest another, thou condemnest thy selfe: for thou that condemnest, doest the same things.

2 But we *a* know that the iudgement of God is according to *b* trueth, against them which commit such things,

3 And thinkest thou this, O thou man, *c* that condemnest them which do such things, and dost the same, that thou shalt escape the iudgement of God?

4 2 Or despisest thou the riches of his bountifulnes, and patience, and long sufferance, not kno-

woulde be founde guiltie in those things which they reprehend, and punish in other: so that in condemning other, they pronounce sentence against themselues. a *Paul alledgeth na places of Scripture, for hee reasoneth generally against all men: but hee bringeth such reasons as euery man is perswaded of in his minde, so that the deuil himselfe is not able to plucke them cleane out.* b *Considering and iudging things aright, and not by any outward shewe.* 2 A vehemẽt & grieuous crying out against them that please themselues because they see more then other do, and yet are no whit better then others are.

wing

wing that the boũtifulnes of God leadeth thee to repentance?

5 But thou, after thine hardnes, and heart that ✝ can not repent, ✝ c heapest vp as a treasure vnto thy selfe wrath against the day of wrath, & of the declaration of the iust iudgement of God,

6 3 ✝ Who will reward euery man according to his workes:

7 That is, to them which through *perseuerance* patience in well doing, seeke d glorie, and honour, & immortalitie, euerlasting life:

8 But vnto them that are contentious and disobey the e trueth, and obey vnrighteousnes, *shalbe* f indignation and wrath. 2 *Thes.* 1 8 9

9 Tribulation and anguish *shalbe* vpõ the soule of euery man that doth euill: of the Iewe first, and *also* of the Grecian.

10 But to euery man that doeth good, *shall be* glorie, and honour, & peace: to the Iewe first, and *also* to the Grecian.

11 For there is g no respect of persons with God.

12 4 For as many as haue sinned without the Law, shal perish also without the Law: & as many as haue sinned in the Lawe, shall be iudged by the Lawe,

13 5 (For the hearers of the Law *are* not righteous before God: but the doers of the Law shall be h iustified.

✝ *Iam.* 5. 3.

c *Whilest thou guoest thy selfe to pleasures, thinking to encrease thy goods, thou shalt finde God his wrath.*

3 The ground of the former disputation, That both the Iewes and Gentiles haue altogether neede of righteousnes.

✝ *Psal.* 62. 12. *Mat.* 16. 27. *Reuel.* 22. 12.

d *Glorie which followeth good workes, which he layeth not out before vs, as though there were any man that coulde attaine to saluation by his owne strength, but by laying this condition of saluation before vs, which no man can perform, to bring men to Christ, who alone iustifieth the beleeuers, as he him selfe concludeth, cha.* 2. 21, 22. *following.* e *By trueth, he meaneth that knowledge which we haue of nature.* f *Gods indignation against sinners, which shall quickely be kindled.* g *God doth not measure men either by their blood or by their countrey, either to receiue them, or to cast them away.* 4 He applieth that generall accusation of mankinde particularly both to the Gentiles, and to the Iewes. 5 He preuenteth an obiection which might be made by the Iewes, whom the Law doeth not excuse, but condemne, because that, not the hearing of ✝ Law, but the keeping of the Lawe doeth iustifie. h *Shalbe pronounced iust before Gods iudgement seate: which is true in deede if any such coulde bee founde that had fulfilled the Lawe: but seeing Abraham was not iustified by the Law, but by faith, it followeth that no man can be iustified by workes.*

6 He preuenteth an obiectiō which might be made by the Gentiles, who although they haue not the Lawe of Moses, yet they haue no reason whereby they may excuse their wickednes in ỹ they haue something written in their hearts in steade of a Law, as men that forbid and † punish some things as wicked and command and commend other some as good.

14 6 For when the Gentiles which haue *i* not the Law, do by *k* nature the things *conteined* in the Lawe, they hauing not the Lawe, are a Lawe vnto themselues,

15 Which shew the effect of the Lawe *l* writtē in their hearts, their conscience also bearing witnes, and their thoughts accusing one another, or excusing,)

16 7 At the day when God shal iudge the secrets of mē by Iesus Christ, according to *m* my Gospel.

17 ¶ 8 Beholde, thou art called a Iewe, and restest in the Lawe, and gloriest in God,

18 And knowest *his* wil, and *n* ‖ triest the things that dissent from it, in that thou art instructed by the Lawe:

19 And persuadest thy self that thou art a guide of the blind, a light of them which *are* in darknes,

20 An instructer of them which lacke discretion, a teacher of the vnlearned, which hast the *o* forme of knowledge, & of ỹ trueth in the *p* Law.

21 Thou therefore, which teachest another, teachest thou not thy self? thou that preachest, A man should not steale, doest thou steale?

22 Thou that sayst, A man should not commit adulterie, doest thou commit adulterie? thou that abhorrest idoles, committest thou sacrilege?

23 Thou that gloriest in ỹ Law, through breaking the Lawe, dishonourest thou God?

24 For the Name of God is blasphemed amōg the Gentiles through you, † as it is written.

i Not simples, but in comparison of the Iewes.

k Commande honest thinges, and forbid dishonest.

l This knowledge is a natural knowledge.

7 God deferreth many iudgements, which notwithstanding he wil execute at their conuenient time by Iesus Christ, with a most strait examination, not onely of wordes and deedes, but of thoughts also, be they neuer so hidden or secret. *m* As thy doctrine witnesseth, which I am appointed to preach. 8 Hee proueth by the testimonie of Dauid and the other Prophetes, that God bestowed greatest benefites vpon the Iewes, in giuing them also the Lawe, but that they are the most vnthankful and vnkindest of all men. *n* Canst trie and discerne what things differ from God his will. *o* Or, allowest the things that are excellent. *o* The way to teach and frame other in the knowledge of the trueth. *p* As though he sayd, thou the Iewe vnder a colour of a outward seruing of God, challengest all to thy selfe, whereas in deede, they did nothing lesse then obserue the Lawe. † Esai. 52.5 & Ezek. 36.20.

25 9 For circũcision verely is profitable, if thou
kepe
do the Law: but if thou be a transgressour of the
Law, thy circumcision is made vncircumcision.

26 Therefore if the q vncircumcision keepe the ordinances of the Lawe, shall not his r vncircumcision be counted for circumcision?

27 And shall not ſ vncircumcision which is by nature (if it keepe the Law) condemne thee which by the t letter and circumcision *art* a transgressor of the Law?

28 For he is not a Iewe, which is one u outward: neyther is that circumcision, which is outwarde in the flesh:

29 But he is a Iewe which is one within, and the circumcision *is* of the heart, in the x spirit, not in the letter, whose prayse is not of men, but of God.

9 He preciſely preuẽteth theire obiection which set an holines in circumcision, & the outward obseruation of the Law: so that he sheweth that the outward circumcision, if it be separated frõ the inward, doeth not only not iustifie, but also condemne them ỹ are circũcised, of whom in dede it requireth that, which it signifieth, that is to say, cleanesse of the heart & the whole life according to the commandement of the Law: so that if there be a man vncircumcised according to the flesh, who is circumcised in heart, he is farre better and more to be accompted of, then any Iewe that is circumcised according to the flesh onely. q *This is the figure Metonymie, for, if the vncircumcised.* r *The state and condition of the vncircumcised.* ſ *He which is vncircumcised by nature and blode.* t *Paul vseth oftentimes to set the letter against the Spirit, but in this place, the circumcision which is according to the letter, is the cutting off of the foreskinne, but the circumcision of the Spirit, is the circũcision of the heart, that is to say, The spirituall end of the ceremonie, is true holines and righteousnes, wherely the people of God is knowne from prophane and heathenish men.* u *By the outward ceremony onely.* x *Whose force is inwarde, and in the heart.*

CHAP. III.

1 He giueth the Iewes some preferment, for the couenants sake, 4 but yet such, as wholy dependeth on Gods mercy. 9 That both Iewes and Gentiles are sinners, 11 he proueth by Scripture: 19 and shewing the vse of the Lawe, 28 he concludeth that we are iustified by faith.

1 WHat is then the preferment of the Iewe? or what is the profit of circumcision?

2 Much euery maner of way: for a chiefely,

1 The first meeting with, or preuenting an obiection of the Iewes: what then, haue the Iewes no more preferment then the Gentiles? yes, that haue they, saith the Apostle on Gods behalfe, for he committed the tables of the couenant to them, so that the vnbeliefe of a few, can not cause the whole nation without exception to be cast away of God, who is true, and who also vseth theire vnworthines to commend and set forth his goodnes. a *The Iewes state and condition was chiefest.*

b *Wordes.*
c *Brake the couenant.*
d *The faith that God gaue.*
e *That thy iustice might be plainely seene.*
f *For as much as thou shewedst forth an euident token of thy righteousnes, constancie, & faith, by preseruing him who had broken his couenant.*
2 An other preuention, issuing out of the former answere. f the iustice of God is in such sort commended & set forth by our vnrighteousnes, that therefore God forgetteth not that he is the iudge of the world, and therfore a most seuere reuenger of vnrighteousnes.

because vnto them were of credit committed the *b* oracles of God.

3 For what, though some did *c* not beleeue? shal their vnbeliefe make the *d* faith of God without effect?

4 God forbid: yea let, god be true, and euery man a lyar, as it is written, That thou mightest bee *e* iustified in thy wordes, and ouercome, *f* when thou art iudged.

5 2 Now if our *g* vnrighteousnes commend the righteousnes of God, what shall we say? Is God vnrighteous which punisheth? (I speak: as *h* a man.)

6 God forbid: els how shall God iudge the world?

7 3 For if the *i* veritie of God hath more abounded through my lye vnto his glorie, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirme that we say) why doe we not euill, that good may come *thereof*? whose damnation is iust.

9 4 What then? are we more excellent? No, in nowise: for we haue alreadie proued, that all, both Iewes and Gentiles are *k* vnder sinne,

10 As it is written, ✣ There is none righteous, no not one.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They haue al gone out of the way: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.

g *Trecherie, and al the fruites thereof.* h *Therefore I speake not these words in mine owne person, as though I thought so, but this is the talke of mans wisdome, which is not subiect to the will of God.* 3 A third obiection, which addeth somewhat to the former, If sinnes doe turne to the glorie of God, they are not onely not to be punished, but we ought rather to giue our selues to them: which blaspheme Paule contenting himselfe to curse and detest, pronounceth iust punishment against such blasphemers. i *The trueth and constancie.* 4 An other answere to the first obiection: that the Iewes, if they be considered in themselues, are no better then other men are: as it hath bene long since pronounced by the mouth of the Prophets. k *Are guiltie of sinne.*
✣ *Psalm.* 14.1,3. *and* 53.1,3.

13 ✣ Theire

13 ✣ Theire throote is an open ſepulchre: they haue vſed theire tongues to deceit: † the poyſon of aſpes *is* vnder theire lippes.

14 ‡ Whoſe mouth is full of curſing and bitterneſſe.

15 * Theire feete are ſwift to ſhead bloode.

16 Deſtruction & calamitie *are* in their wayes,

17 And the *l* way of peace they haue not knowen.

18 * The feare of God is not before their eyes.

19 § Now we know that whatſoeuer the *m* Lawe ſaith, it ſayeth it to them which are vnder the Law, that *6* euery mouth may be ſtopped, and all the world be *n* ſubiect to the iudgement of God.

20 Therefore by the *o* workes of the Lawe ſhal no *p* fleſh be *q* iuſtified in his *r* ſight: for By the Law *commeth* the knowledge of ſinne.

21 7 But now is the righteouſnes of God made manifeſt without the Lawe, hauing witnes of the Law and of the Prophets,

22 8 *To wit*, the righteouſnes of God by the faith of *ſ* Ieſus Chriſt, vnto all & vpon all that beleeue.

23 For theire is no difference: for all haue ſinned, and are depriued of the *t* glory of God,

✣ *Pſalm.* 5.10.
† *Pſalm.* 140.3.
‡ *Pſalm.* 10.7.
* *Eſai.* 59.7.
l *An innocent & peaceable life.*
* *Pſalm.* 36.1.
5 He proueth ỹ this grieuous accuſation which is vttered by Dauid and Eſaias, doeth properly concerne the Iewes.
m *The Lawe of Moſes.*
6 A concluſion of all the former diſputation, frō the 18. veiſe of the firſt chapter. Therefore ſaith the Apoſtle, No man can hope to be iuſtified by any Law, whether it be ỹ generall Law, or the particular Lawe of Moſes, & therfore to be ſaued, ſeeing it appeareth (as we haue alreadie proued) by comparing the Law and mans life together, that al men are ſinners, and therfore worthie of condemnation in the ſight of God. n *Be found guiltie before God.* o *By that*, ỹ *the Law can by vs be performed.* p *Fleſh, is here taken for man, as in many other places, and furthermore hath here a greater force for it is put to ſhewe the contrarietie betwixt God and man: as if you would ſay, Man which is nothing els but a peece of fleſh defiled with ſinne, and God which is moſt pure and moſt perfit in himſelfe.* q *Abſolued before the iudgement ſeate of God.* r *a ſecret ſetting of the righteouſnes which is before men, be they neuer ſo iuſt, againſt the iuſtice which can ſtand before God: now there is no righteouſnes can ſtand before God, but the righteouſnes of Chriſt onely.* 7 Therefore ſaith the Apoſtle, Leaſt that mē ſhould periſh, God doth now exhibite ỹ, which he promiſed of old, that is to ſay, a way whereby we may be iuſtified & ſaued before him without the Law. 8 The matter, as it were, of this righteouſnes is Chriſt Ieſus apprehended by faith, and for this end offred to all people, as without him al people are ſhut out from the kingdome of God. ſ *Which we giue to Ieſus Chriſt. or which reſteth vpon him.* t *by the glorie of God, is ment that marke which we all ſhoot at, that is, euerlaſting life, which ſtandeth in that we are made partakers of the glory of God.*

24. 9 And

24 9 And are iuſtified *u* freely by his grace, through the redemption that is in Chriſt Ieſus.

25 10 Whom God hath ſet foorth *to be* a reconciliation through faith in his *x* blood to declare his righteouſnes, by the forgiuenes of the ſinnes that *y* are paſſed,

here is not declared how forgiuenes of sinne become ſtanden alwaies ſtedfaſtly vpon Chriſt by faith.

26 Through the *z* patience of God, to ſhew at *a* this time his righteouſnes, that he might be *b* iuſt, & a *c* iuſtifier of him which is of the *d* faith of Ieſus.

27 11 Where is then the reioycing? it is excluded. By what *e* Lawe? of workes? Nay: but by the Law of faith.

28 Therefore we conclude, that a man is iuſtified by faith, without the workes of the Lawe.

29 12 *God*, is he the God of the *f* Iewes onely, and not of the Gentiles alſo? Yes euen of the Gentiles alſo.

30 Fo:

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p Therefore this righteouſneſſe touching vs, is altogether freely giuen, for it ſtandeth vpon thoſe things which we haue not done our ſelues, but ſuch as Chriſt hath ſuffered for our ſakes, to deliuer vs from ſinne.

u Of his free gift & mere liberalitie.

10 God then is the author of that free iuſtification, becauſe it pleaſed him:

z and Chriſt is he, which ſuffered puniſhment for our ſinnes, and in whome we haue remiſſion of them: and the meane whereby we apprehend Chriſt, is faith. To be ſhort, the end is the ſetting forth of the goodnes of God, that by this meanes it may appeare, that he is merciſull in deede, and conſtant in his promiſes, as he that freely, and of mere grace, iuſtifieth the beleeuers. x *This name of bloode, calleth vs backe to the figure of the olde ſacrifices the truethe and ſubſtance of which ſacrifices, is in Chriſt.* y *Of thoſe ſinnes which we committed when we were his enemies.* z *Through his patience, and, ſuffering nature.* a *To wit, when Paul wrote this.* b *That he might be ſoundē exceeding true and iuſtifull.* c *Making him iuſt and without blame, by imputing Chriſtes righteouſneſſe vnto him.* d *Of the number of them which by faith lay hold vpon Chriſt: contrarie to whome are they, which looke to be ſaued by circumciſion, that is, by the Lawe.* 11 An argument to proue this concluſion, that we are iuſtified by faith without workes, taken from the end of iuſtification. The end of iuſtification is the glorie of God alone: therefore we are iuſtified by faith without workes. For if we were iuſtified eyther by our own workes onely, or partly by faith, and partly by workes, the glorie of this iuſtification ſhoulde not be wholy giuen to God. e *By what doctrine? now the doctrine of workes hath this condition annexed with it, if thou doeſt: and the doctrine of faith, hath this condition, if thou beleeueſt.* 12 an other argument of an abſurditie: if iuſtification depended vpon the Law of Moſes, then ſhould God be a Sauiour to the Iewes onely. Againe: if he ſhould ſaue the Iewes after one ſorte, and the Gentiles after another, he ſhould not be one and like himſelfe. Therefore he will iuſtifie both of them after one ſelfe ſame maner, that is to ſay, by faith. Moreouer this argument muſt be ioyned to that which foloweth next, that his concluſion may be firme and euident. f *God is to be ſhew God, after the maner of the Scripture, in that he iuſtifieth and ſaueth.*

30 For it is one God, who shal iustifie g circumcision of faith, & vncircumcision through faith.

31 13 Doe wee then make the Lawe of h none effect through faith? God forbid: yea, we i establish the Lawe.

g *The circumcised.* The taking away of an obiection: yet is not the Lawe taken away therefore, but is rather established, as it shalbe declared in his proper place. h *Vaine, voide, to no purpose, and of no force.* i *We make it effectuall and strong.*

CHAP. IIII.

1 He prooueth that which he saide before of faith, by the example of Abraham. 3.6 and the testimonie of the Scripture: and ten times in the chapter. he beateth vpon this worde imputation.

1 WHat 1 shal we say then, that Abrahã our father hath foũd cõcerning the a flesh?

2 2 For if Abraham were iustified by workes, he hath wherin to reioyce, but not ẅ god.

3 3 For what saith the scripture? Abrahã beleeued God, & it was counted to him for righteousnes.

4 4 Now to him that b worketh, the wages is not c counted by fauour, but by dette:

5 But to him that worketh not, but beleeueth in him that d iustifieth the vngodlye, his faith is counted for righteousnes.

6 5 Euen as Dauid declareth the blessednes of the man, vnto whom God imputeth righteousnes without workes, *saying,*

7 Blessed *are* they, whose iniquities are forgiuen, and whose sinnes are couered.

8 Blessed *is* the man, to whom the Lord imputeth not sinne.

9 6 *Come* this e blessednes then vpon the circũcision *only*, or vpon the vncircumcision also?

1 A newe argument of great waight, taken from the exãple of Abraham the father of all beleeuers: & thus is the proposition, If Abrahã be considered in himselfe by his workes he hath deserued nothing wherin to reioyce ẅ God. a *By workes, as appeareth in the next verse.*

2 A preuenting of an obiection. Abraham may wel reioyce, and extoll himselfe amongst mẽ, but not with God. 3 A confirmation of the proposition: Abraham was iustified by imputation of faith, therfore freely without any respect of his workes. 4 The first proofe of the confirmation, taken of contraries: to him that deserueth any thing by his labour, the wages is not counted by fauor, but by dette: but to him that hath done nothing, but beleeueth in him which promiseth freely, faith is imputed. b *To him that hath deserued any thing by his worke.* c *Is not reckned nor geuen him.* d *That maketh him which is wicked in himselfe, iust in Christ.* 5 Another proofe of the same confirmation: Dauid putteth blessednes in free pardon of sinnes, therfore iustification also. 6 A newe proposition: that this maner of iustification belõgeth both to the vncircumcised, and also to the circumcised: as is declared in the person of Abraham. d *The saying of Dauid, wherein he pronounceth them blessed.*

For

For we saye, that faith was imputed vnto Abraham for righteousnes.

10 7 How was it then imputed? whē he was circumcised, or vncircumcised? not when he was circumcised, but when he was vncircumcised,

11 8 After, he receiued the *f* signe of circumcision, *as* the *g* seale of the righteousnes of the faith which he had, when he was vncircumcised, 9 that he shoulde be the father of all them that beleeue, not being circumcised, that righteousnesse might be imputed to them also,

12 10 And the father of circumcision, not vnto them only which are of the circumcision, but vnto them also that walke in the steppes of the faith of our father Abraham, *which he had* when hee was vncircumcised.

13 11 For the promise that hee shoulde be the *h* heir of the worlde, was not *giuen* to Abraham, or to his seede, through the *i* Lawe, but through the righteousnes of faith.

14 12 For if they which are of the *k* Lawe, *bee* heires, faith is made void, and the promise is made of none effect.

7 H proueth that it belogeth to the vncircumcised (for there was no doubt of the circumcised) in this sort: Abraham was iustified in vncircumcision, therfore this iustification belongeth also to the vncircumcised. Nay it doeth not pertaine to the circumcised, in respect of their circumcisiō, much lesse are the vncircumcised shut out for their vncircumcision.

8 A preuenting of an obiection: Why then was Abraham circumcised, if he were alredy iustified? That the gift of righteousnes (saith he) might be confirmed in him. f *Circumcision, which is a signe: as we say the Sacrament of Baptisme, for Baptisme which is a Sacrament.* g *Circumcision, was called before, a signe, in respect of the outward ceremonie: now Paul sheweth the force & substance of y signe y is, to what end it is vsed, to wit, not onely to signifie, but also to seale vp the righteousnes of faith, whereby we come to possesse Christ himselfe: for the holye Ghost worketh that inwardly in deede, which the Sacraments being ioyned with the word, doe represent.* 9 An applying of the example of Abraham to the vncircumcised beleeuers, whose father also he maketh Abraham. 10 An applying of the same example, to the circumcised beleeuers, whose father Abraham is, but yet by faith. 11 A reason why the seede of Abraham is to be esteemed, by faith because that Abraham himself through faith was made partaker of that promes, whereby he was made the father of al nations. h *That all the nations of the world, shoulde bee his children: or by the world, may bee vnderstoode the lande of Canaan.* i *For workes that he had done, or vpon the condition, that he should fulfill the Lawe.* 12 A double confirmation of that reason: the one is, that the promise can not be apprehended by the Lawe, and therefore it shoulde be frustrate: the other, that the condition of faith should bee joyned in vaine to that promise which should be apprehended by workes. k *If they be heires which haue fulfilled the Lawe.*

15 13 For

15 13 For the Law causeth wrath: for where no Lawe is, there *is* no transgression.

16 14 Therefore *it is* by faith, that *it might come* by grace, and the promise might be sure to al the *l* seede, 15 not to that onely which is of the Law: but also to that which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, I haue made thee a 16 father of many natiõs) *euen* before *m* God whom hee beleeued, who *n* quickeneth the dead, and *o* calleth those things which be not, as though they were.

18 17 Which *Abraham* aboue hope, beleeued vnder hope, that he should be the father of manie nations: according to that which was spoken *to him*, So shall thy seede be.

19 And he *p* not weake in the faith, considered not his owne body, which was nowe *q* dead, being almost an hundreth yere olde, neither the deadnes of Saras wombe.

20 Neither did he doubt of the promise of God through vnbeliefe, but was strengthened in the faith, and gaue *r* glorie to God,

21 Being *s* fully assured that he which had promised, was also able to do it.

22 And therefore it was imputed to him for righteousnesse.

23 18 Now it is not written for him onely, that

13 A reason of the first confirmation: why the promise can not be apprehended by the Law: because that the Law doeth not reconcile God & vs, but rather denounceth his anger against vs, for so much as no man can obserue it.

14 The conclusion of this argument: The saluation and iustification of al the posteritie of Abraham (that is, of the Church which is gathered together of all people) proceedeth of faith which layeth hold on the promise made vnto Abraham, and which promise, Abraham himselfe first of all laide hold on.

l *To all the beleeuers.* 15 That is to say, not onely of them which beleeue and are also circumcised according to the Lawe, but of them also which without circumcision, and in respect of faith onely, are counted amongst the children of Abraham. 16 This fatherhood is spirituall, depending only vpon the vertue of God, who made the promise. m *Before God, that is, by a spirituall kindred, which hath place before God, & maketh vs acceptable to God.* n *Who restoreth to life,* o *With whom those things are already, which as yet are not in deede, as he that can with a word make what he will of nothing.* 17 A description of true faith wholy resting in the power of God, & his good will, set foorth in the example of Abraham. p *Very strong and constant.* q *Voide of strength, and vnmeete to get children.* r *Acknowledged and praysed God, as most gracious and true.* s *A description of true faith.* 18 The rule of iustification is alwayes one, both in Abraham, and in all the faithful: that is to say, faith in God, who after that there was made a full satisfaction for our sinnes in Christ our mediatour, raised him from the dead, that we also being iustified, might be saued in him.

it was imputed to him for righteousnes,

24 But also for vs, to whō it shalbe imputed *for righteousnes*, which beleeue in him that raised vp Iesus our Lord from the dead,

t *To pay the ransome for our sinnes.*

25 Who was deliuered *to death for* our t sinnes, and is risen againe for our iustification.

CHAP. V.

1 He amplifieth 2 Christes righteousnes, which is laide hold on by faith, 5 who was giuen for the weake, 8 & sinful. 14 He compareth Christ with Adam, 17 Death with Life, 20 and the Law with Grace.

1 An other argument take of the effects: we are iustified with that, which truely appeaseth our cōsciēce before God: but faith in Christ doth appease our cōscience, & not the Law, as it was before said, therfore by faith we are iustified and not by the Law.

1 THē being iustified by faith, we haue peace toward God through our lord Iesus Christ.

2 ✝ 2 By whō also through faith, wee haue *a* had this accesse into this grace, *b* wherein wee *c* stand, 3 and *d* reioyce vnder the hope of the glorie of God.

3 4 Neither *that* onely, but also we ✝ reioyce in tribulations, 5 knowing that tribulation bringeth forth patience,

4 And patience experience, and experience hope,

✝ 5 6 And hope maketh not ashamed, because the *e* loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vnto vs.

✝ *Ephes.* 2. 18.

2 Whereas quietnes of cōscience is attributed to faith, it is to be referred to Christ, who is the giuer of faith it selfe, and in whom faith it selfe is effectuall. a *We must here know, that we haue yet stil this same effect of faith.* b *By which grace, that is, by which gracious loue and good will, or that state wherunto we are graciously taken.* c *We stand stedfast.* 3 A preuenting of an obiection against them, which beholding the dayly miseries and calamities of the Church, thinke that the Christians dreame, when they brag of their felicitie: to whom the Apostle answereth, that their felicitie is laide vp vnder hope in another place: which hope is so certaine and sure, that they do no lesse reioyce for that happines, then if they did presently enioy it. d *Our mindes are not only quiet and setled, but also we are maruelously glad, and conceiue great ioy for that heauenly inheritance which waiteth for vs.* 4 Tribulation it selfe giueth vs diuers and sundrie waies occasiō to reioyce, much lesse doth it make vs miserable. ✝ *Iam.* 1. 2. 5 Afflictions accustome vs to patience, and patience assureth vs of the goodnes of God, and this experience confirmeth and fostereth our hope, which neuer deceiueth vs. 6 The ground of hope is an assured testimonie of the conscience, by the gift of the holy Ghost, that wee are beloued of God, and this is nothing els but that which we call faith, whereof it foloweth, that through faith our consciences are quieted. e *Wherewith he loueth vs.*

6 7 For Christ, whē we were yet of no strength, at *his f* time died for the ✣ vngodly.

7 8 Doutels one wil scarce dy*e* for a righteous mā: but yet for a good mā it may be that one dare dy.

8 But god *h* setteth out his loue towards vs, seing that while we were yet *i* sinners, christ dyed for vs.

9 Much more then, being now iustified by his blood, we shalbe saued frō *k* wrath through him.

10 For if when we were enemies, we were reconciled to god by the death of his sonne, much more being reconciled, we shalbe saued by his life.

11 9 And not only so, but we also reioyce in God through our Lord Iesus Christ, by whom we haue nowe receiued the attonement.

12 10 Wherfore, as by *l* one mā *m* sinne entred into the world, & death by sinne, & so death went ouer all men: *n* in whom all men haue sinned.

13 11 For vnto the *o* time of the lawe was sinne

7 A sure comfort in aduersity, that our peace and quietnes of conscience be not troubled: for hee ỹ so loued them that were of no strēgth & while they were yet sinners, that he died for them, how can he neglect them being now sanctified & liuing in him?

f In time fit & conuenient which the Father had appointed.

✣ *Heb.9.15. 1.Pet.3.18.*

8 An amplifying of the loue of God toward vs, so ỹ we cannot doubt of it, who deliuered Christ to death for the vniust, & for them of whome he could receiue no commoditie, & (that more is) for his very enimies. How can it be then that Christ being now aliue, should not saue them frō destruction, whom by his death he iustifieth and reconcileth? g *In the stead of some iust man.* h *He setteth out his loue vnto vs, that in the middest of our afflictions, we may know assuredly, he will be present with vs.* i *While sinne reigned in vs.* k *From afflictions and destruction.* 9 He now passeth ouer to the other part of Iustification, which consisteth in the free imputation of the obedience of Christ: so that to the remission of sinnes, there is added moreouer and besides, the giste of Christes righteousnes imputed or put vpon vs by faith, which swaloweth vp that vnrighteousnes which flowed from Adam into vs, and all the fruites thereof: so that in Christ we do not only cease to be vniust, but we begin also to be iust. 10 From Adam in whō all haue sinned, both guiltines and death (which is the punishment of ỹ guiltines) came vpon all. l *By Adam, whom compared with Christ, like to him in this, that both of them make those which are theirs, partakers of that they haue: but they are vnlike in this, that Adam deryueth sinne into them that are his, euen of nature, & that to death: but Christ maketh them that are his, partakers of his righteousnes by grace, & that vnto life.* m *By sinne, is ment that disease which is ours by inheritance, & men commonly call it originall sinne: for so he vseth to call ỹ sinne in the singuler nomber, whereas if he speake of the fruites of it, he vseth the plurall nomber, calling them sinnes.* n *That is, in Adam.* 11 That this is so, that both guiltines and death began not after the giuinge & transgressing of Moses law, it appeareth manifestly by that, that men dyed before that Law was giuen: for in that they dyed, sinne, which is the cause of death, was then: and in such sorte, that it was also imputed: whereupon it followeth, that there was then some Law, the breach wherof was the cause of death. o *Euen from Adam to Moses.*

p Where there is no lawe made, no sinne is punished as of malice & guiltie.

in the world; but sinne is not *p* imputed, while there is no Lawe.

14 12 But death reigned from Adam to Moses, euen ouer *q* them also that sinned not after ꝧ like *r* maner of the transgression of Adam, 13 Which was the figure of him that was to come.

15 14 But yet the gifte is not so, as is the offece: for if through the offence of *s* that one, manye be deed, much more the grace of God, & the gifte by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 15 Neither is the gift *so, as that which entred in* by one that sinned: for the fault *came* of one *offence* vnto condemnation: but the gifte *is* of many offences to *t* iustification.

17 16 For if by the offence of one, death reigned through one, much more shal they which receiue that abundance of grace, and of that gift of that righteousnes, *to* reigne in life through one, *that is*, Iesus Christ.

18 17 Likewisen as by the offence of one, *the faulte came* on all men to condemnation, so by the iustifying of one, *the benefite abounded* towarde all men to the *x* iustification of life.

q Ouer infantes.

r Not after that sorte as they sinne ꝧ are of moyeares, followinge their lustes: but yet the whole posteritie was corrupted in Adam, when as he wittingly & willingly sinned.

13 Nowe that first Adam answereth ꝧ later who is Christ, as it is afterward declared. 14 Adam and Christ are compared together in this respecte, that both of them do giue and yeelde to theirs, that which is their owne: but herein first they differ, that Adam by nature hath spred his fault to the destruction of many, but Christes obedience hath by grace ouerflowed many. *s That is, Adam.* 15 Another in equalitie consisteth in this, that by Adams one offence men are made guiltie, but the righteousnesse of Christ imputed vnto vs freelye, doeth not onely absolue vs from that one fault, but from all other. *t To the sentence of absolution, whereby we are quit and pronounced righteous.* 16 The third difference is, that the righteousnesse of Christ, being imputed vnto vs by grace, is of greater power to bring life, then the offence of Adam is to addict his posteritie to death. *u Be partakers of true and euerlasting life.* 17 Therefore to be short, as by one mans offence, the guiltines came on all men to make them subiect to death: so on the contrary side, the righteousnes of Christ, which by Gods mercy is imputed to all beleeuers, iustifieth them, that they may become partakers of euerlasting life. *x Not onely because our sinnes are forgiuen vs, but also because the righteousnesse of Christ is imputed to vs.*

19 18 For as by one mans y disobedience many were made sinners, so by that obedience of that one shal many also be made righteous.

20, 19 Moreouer the Lawe a entred thereupon that the offence should abound: neuertheles where sinne abouñded, there grace b abouñded much more.

21 That as sinne had reygned vnto death, so might grace also reigne by righteousnes vnto eternall life, through Iesus Christ our Lord.

18 The ground of this whole comparison is this, that these two men are let as two stocks or rootes, so that out of the one, sinne by nature, out of the other righteousnes by grace doeth spring forth vpon others. y *So then, sin entred not into vs onely by following the steps of our forefather, but we take corruption of him by inheritace.* z *This word, Many, is set against this word, a few.* 19 A preuenting of an obiection: why then did the Law of Moses enter thereupon? that men might be so much y more guilty, & the benefite of God in Christ Iesus be so much y more glorious. a *Besides that disease which al men were infected with all by being defiled with one mannes sinne, the Law entred.* b *Grace was poured so plentifully from heauen, that it did not only counteruaile sinne, but aboue measure passed it.*

CHAP. VI.

1 He commeth to sanctificatiõ, without which, that no man putteth on Christs righteousnes, he proueth 4 by an argument taken of Baptisme, 12 & therupon exhorteth to holines of life, 16 briefly making mention of the Law transgressed.

1 He passeth now to another benefite of Christ, which is called sanctification or regeneration.

1 VVHat a shall we say then? Shall we continue still in a sinne, that grace maye abounde? God forbid.

2 2 Howe shall we, that are b dead to sinne, liue yet therein?

3 3 Knowe yee not, that ✦ all wee which haue bene baptized into c Iesus Christ, haue bene bap-

a *In that corruption, for though the guiltines of sinne be not imputed to vs, yet the corruption remaineth stil in vs: the which, Sanctification that followeth Iustification, killeth by little and little.* 2 The benefite of Iustification & Sanctification, are alwayes ioyned together inseperably, & both of them proceed from Christ by the grace of God: Now, Sanctification is the abolishing of sinne, that is, of our natural corruptiõ, into whose place succeedeth the cleannes & purenes of nature reformed. b *They are said of Paul to be dead to sin, which are in such sort made partakers of the vertue of Christ, that that naturall corruptiõ is dead in the, that is, ✝ force of it is put out, & it bringeth not forth his bitter fruits: And on the other side, they are saide to liue to sin, which are in the flesh, that is, whom the spirit of God hath not deliuered from the seruery of the corruption of nature.* 3 There are three parts of this Sanctificatiõ: to wit, the death of the old man or sinne, his burial, & the resurrection of the new man, descending into vs from the vertue of ✝ death, burial, & resurrection of Christ, of which benefit our baptisme is the signe & pledge. ✦ *Gal.* 3. 27. c *To the end that growing vp in one with him, we shoulde receiue his strength, to quench sinne in vs, and to make vs new men.*

the apostle meaneth not ✝ wee shall be made Christs like an example to dy for sinne, but rather resurrection to righteousnes by baptisme. But ✝ we be nearly ingrafted into Christ he doeth so. That as ✝ flesh nourisheth strengthe & nourishment from the roote. So wee may feale the effectualnes of Christs death in mortifying our flesh, & of his resurrection in the quickning of the spirite.

* Col.2.12.

d *That Christ hauing suffred in the flesh, and so ouercome sinne, and death, and the deuil, entred into his glorie, and sitteth at the right hand of God, and all his enemies are subdued vnder him, he hath also ouercome all infirmities, and is now immortall and glorious, and so shall we be in the end.*

e *And we which are his members rise for this end, that being made partakers of the same vertue, we should begin to lead a new life, as though we were already in heauen.*

† *Ephes.4.23. Colos.3.8. Hebr.12.1. 1.Pet.2.1.*

4 The death of sin and the life of righteousnes or our engrafting into Christ and growing vp into one with him, cannot be separated by any meanes, neither in death nor life whereby it followeth, that no man is sanctified, which liueth still to sinne, and therfore is no man made partaker of Christ by faith, which repenteth not and turneth not from his wickednes: for as he saide before, the Law is not subuerted but established by faith, * 1.*Cor.6.14.2.Tim.2.11.*

See true conformity.

baptized into his death?

4 † We are buried then with him by baptisme into his death, that like as Christ was raysed vp frō the dead d to the glorye of the Father, so e we also should † in newnes of life.

have grow together

5 ‡ For if we be planted with him to the f similitude of his death, euen so shall we g be *to the similitude* of his resurrection,

6 Knowing this, that our h old man is crucified with i him, that the k body of sin might be destroyed, that henceforth we should not l serue sinne,

7 ‡ For he that is dead, is freed from sinne.

8 Wherefore, if we be dead with Christ, we beleeue that we shal liue also with him,

9 Knowing that Christ being raysed from the dead, dyeth no more: death hath no more dominion ouer him.

10 For in that he dyed, he dyed m once to sinne, but in that he liueth, he liueth to n God.

11 Likewise thinke ye also, that yee are dead to sin, but are aliue to God in Iesus Christ our Lord.

12 ‡ Let not sinne o reigne therefore in your mortal body, ‡ ye should obey it in the lusts therof

13 Neither p giue ye your q members *as* r weapons of vnrighteousnes vnto sinne: but giue your

† † † *In so much as by meanes of the strength which commeth from him to vs, wee so die to sin as hee is dead.* g *For we become euery day more perfit then other: for we shal neuer be perfectly sanctified, as long as we liue here.* h *All our whole nature, as we are conceiued & born into this world with sin, which is called old, partly by comparing that old Adam with Christ, & partly also in respect of the deformation of our corrupte nature, which we change with a new.* i *Our corrupt nature is attributed to Christ, not in deede, but by imputation.* k *That naughtines which sticketh fast in vs.* l *The end of sanctification which we shoote at, & shall at length come to, to wit, when God shalbe all in all.* ‡ He proueth it by ‡ effects of death, vsing a comparison of Christ the head with his members. m *Once for all.* n *With God.* o An exhortation to contende & striue with corruption and all the effectes thereof. o *By reigning, S. Paul meaneth that cheefetie and high rule, which no man striueth against, and if any doe, yet it is in vaine.* p *To sinne, as to a Lord or tyrant.* q *Your minde and all the powers of it.* r *As instrumentes to commit wickednes withall.*

selues

ſelues vnto God, as they that are aliue from ỹ dead, and *giue* your members *as* weapons of righteouſnes vnto God.

14 7 For ſinne ſhall not haue dominion ouer you: for ye are not vnder the Law, but vnder grace.

15 8 What then? ſhall we ſinne, becauſe wee are not vnder the Law, but vnder grace? God forbid.

16 ✠ Know ye not, that to whomſoeuer ye giue your ſelues as ſeruants to obey, his ſeruants ye are to whome ye obeye, whether it be of ſinne vnto death, or of obedience vnto righteouſnes?

17 9 But God *be* thanked, that ye haue bene the ſeruants of ſinne, but ye haue obeied from heart vnto the *ſſ*forme of the doctrine, whereunto yee were delinered.

18 Being then made free from ſinne, yee are made the ſeruants of righteouſnes.

19 I ſpeake after the maner of man, becauſe of the infirmitie of your fleſh: for as ye haue giuen your members ſeruants to vncleannes and to iniquitie, to *commit* iniquitie, ſo now giue your members ſeruants vnto righteouſnes in holines.

20 For when ye were the ſeruants of ſinne, ye were freed from righteouſnes.

21 10 VVhat fruit had ye then in thoſe things, whereof ye are nowe aſhamed? For the *u* ende of thoſe things *is* death.

22 But now being freed from ſinne, and made ſeruants vnto God, yee haue your fruite in holines, and the end, euerlaſting life.

23 11 For the wages of ſinne is death: but the gift of God *is* eternal life, through Ieſus Chriſt our Lord.

7 He graunteth that ſinne is not yet ſo dead in vs, that it is vterly extinct: but he promiſeth victorie to them that cõtend manfully, becauſe we haue the grace of God giuen vs which worketh ſo, ỹ the Lawe is not now in vs the power & inſtrument of ſinne.

8 To be vnder the Law & vnder ſinne, ſignifie al one, in reſpect of them which are not ſanctified, as on the contrary ſide, to be vnder grace and righteouſnes, agree to them that are regenerat: Now theſe are cõtraries, ſo that one can not agree with the other: Therefore let righteouſnes expell ſinne. ✠ *Iohn.* 8. 34. 2. *Pet.* 2. 19.

9 By nature we are ſlaues to ſinne and free from righteouſnes, but by the grace of God we are made ſeruãts to righteouſnes, and therefore free from ſinne. t *This kinde of ſpeach hath a force in it: for hee meaneth thereby that the doctrine of the Goſpell is like vnto a certaine mould which we are caſt into, to be framed and faſhioned like vnto it.* t *Righteouſnes had no rule ouer you.* 10 An exhortatiõ to the ſtudie of righteouſnes and hatred of ſinne, the contrarie ends of both, beeing let downe before vs. u *The reward or paiment.* 11 Death is the puniſhment due to ſinne, but we are ſanctified freely, vnto life euerlaſting.

CHAP. VII.

1 Hee declareth what it is, to be no more vnder the Lawe, 2 by an example taken of the Lawe of mariage. 7. 12 And least the Lawe should seeme faultie, 14 he proueth, that our sinne is the cause, 13 that the same is an occasion of death, 17 which was giuen vs, vnto life: 21 He setteth out the battel betweene the flesh and the spirit.

1 KNowe ye not, brethren, (for I speake to them that know the Law) that the Law hath dominion ouer a man as long as he liueth?

2 For the woman which is in subiection to a man, is bound by the Lawe to the man, while he liueth: but if the man be dead, shee is deliuered frō the law of the man.

3 So then, if while the man liueth, she take another man, she shalbe called an † adulteresse: but if the man be dead, she is free from ‡ Law, so ‡ she is not an adulteresse, though she take another man.

4 So ye, my brethren, are dead also to the Law by the *b* bodie of Christ, that ye should be vnto an other, *euen* vnto him that is raised vp from ‡ dead, that we should bring forth *c* fruite vnto *d* God.

5 For when we were in the flesh, the *f* affections of sinnes, which were by the *g* Law, had *h* force in our members, to bring forth fruite vnto death.

6 But nowe we are deliuered from the Lawe,

1 By propounding the similitude of marriage, he cōpareth the state of man both before and after regeneration together. The lawe of matrimony, saith he, is this, that so long as the husband liueth, the mariage abideth in force, but if he be dead, the woman may marry againe.

† 1. Cor. 7. 39.

a That is, she shall be an adulteresse, by the consent and iudgement of all men

‡ Mat. 5. 32.

2 An application of the similitude thus. So, saieth he, doeth it fare with vs: for nowe we are ioyned to the spirit, as it were to the second husband, by whom wee must bring forth new children: we are dead in respect of the first husband, but in respect of the latter, we are as it were raised from the dead. b *That is, in the bodie of Christ, so giue vs to vnderstand, how straight and neere that fellowship is betwixt Christ and his members.* c *He calleth the children, which the wife hath by her husband, fruit.* d *Which are acceptable to God.* 3 A declaration of the former saying: for the cōcupiscences (saith he) which the Law stirred vp in vs, were in vs as it were a husband, of whō we brought forth very deadly and cursed children: But now since that husband is dead, & so consequently being deliuered from the force of that killing Law, we haue passed into the gouernance of the Spirit, so that we bring forth now, not those rotten and dead, but liuely children. e *When we were in the state of the first mariage, which he calleth in the next verse following, the oldnes of the letter.* f *The motions that egged vs to sinne, which shew their force, euen in our mindes.* g *He saith not, of the Law, but by the Law, because they spring of sinne which dwelleth within vs, & take occasion to worke that in vs, by reason of the restraint that the Lawe maketh, not that the fault is in the Lawe, but in our selues.* h *Wrought their strength.*

he

he i being dead k in whom we were l holden, that we should serue in m newnes of Spirit, & not in the oldnes of the n letter.

7 4 What shall we say then? *Is* the lawe sinne? God forbid. Nay, I knewe not sinne, but by the Lawe: for I had not knowne o lust, except the Law had said, ✣ Thou shalt not lust.

8 But sinne tooke an occasion by the commandement, and wrought in me all maner of concupiscence: for without the Lawe sinne *is* p dead. 9 5 For *I* once was aliue, without the q Law: but when the commandement r came, sinne reuiued, 10 But *I* s died: and the same commaundement which was *ordeined* vnto life, was found *to be* vnto me vnto death.

11 For sinne tooke occasion by the commandement, and deceyued me, and thereby slewe me.

12 6 Wherefore the Law *is* ✣ holy, and that t commandement *is* holy, and iust, and good.

i *As if he said, The bond which bound vs as dead, & vanished away in so much that sinne which held vs, hath not nowe wherewith to hold vs.*

k *For this husband is in them vs.*

l *Sat nis an vnruly pollicie: for he brought vs in bondage of sinne & himselfe deceitfully: and yet notwithstanding so long as we are sinners we sinne willingly.*

m *As becometh them, which after the death of their old husband are ioyned to the Spirit: as whom the Spirit of God hath made new men.*

n *By the letter he meaneth the Law, in respect of that old condition: for before that our will be framed by the holy Ghost, the Law speaketh but to deafe men, & therfore it is dombe & dead to vs, as touching the fulfilling of it.* 4 An obiection: What then? are the lawe & sinne al one, and do they agree together? nay saith he: Sinne is reproued, & condēned by the Law. But because sinne can not abide to be reproued, & was not in a maner felt vntill it was prouoked & stirred vp by the Law, it taketh occasion thereby to be more outragious, & yet by no fault of the Lawe.

o *By the word, Lust, in this place he meaneth not euil lustes themselues, but the fountaine from whence they spring: for the verie heathen philosophers themselues condemned wicked lustes, though somewhat darkely, but as for this fountaine of them, they could not so much as suspect it, and yet it is the very seate of that naturall & vncleane spot & filth.* ✣ Exod. 20. 17. Deut. 5. 21.

p *Though sinne be in vs, yet it is not knowne for sinne, neither doth it so rage, as it rageth after that the Law is knowne* 5 He setteth himselfe before vs for an example, in whome all men may behold, first what they are of nature before they earnestly thinke vpō the Law of God: to wit, blockish & heady to sinne & wickednes, without all true sense & feeling of sinne: then, what maner of persons they become, when their cōscience is reproued by y testimonie of y Law, to wit, stubberne & more enflamed with the desire of sinne, the euer they were before.

q *When I knew not the Law, then me thought I liued in deede: for my conscience neuer troubled me, because it knewe not my disease.*

r *When I began to vnderstand the commandement.*

s *In sinne, or by sinne.* 6 The conclusion: That the Law of it selfe is holy, but all the fault is in vs which abuse the Law.

✣ 1. Tim. 1. 8. t *Touching not coueting.*

13 7 VVas that the which is good, u made death vnto me? God forbid: but ſinne, that it might x appeare ſinne, wrought death in me by that which is good, that ſinne might be y out of meaſure ſinfull by the commandement.

14 8 For we knowe that the Law is ſpiritual, but I am carnall, ſould vnder ſinne.

15 9 For I 10 alow not that which I do: for what I 11 would, that do I not: but what I hate, that do I.

16 If I doe then that which I would not, I conſent to the Lawe, that *it is* good.

17 Now then, it is no more I that do it, but ſinne that dwelleth in me.

18 12 For I know, that in me, that is, in my fleſh, dwelleth no good thinge: for to will is preſent with

y The propoſition: that the Law is not the cauſe of death, but our corrupt nature, being therewith not only diſcouered, but alſo ſtirred vp: & tooke occaſiō thereby to rebel, as which the more that things are forbidden it, the more it deſireth them, and from hence cōmeth

guiltines, & occaſion of death. u *Beareth it the blame of my death?* x *That ſome might ſhewe it ſelfe to be ſinne, and bewray it ſelfe to be that which it is in deede.* y *As euil as it could, ſhewing all the venym it could.* 8 The cauſe of this matter, is this: Becauſe that the Law requireth a heauenly purenes, but men, ſuch as they be borne, are bondſlaues of corruption, which they willingly ſerue. 9 He ſetteth himſelfe, being regenerate, before vs, for an exāple, in whom may eaſely appeare the ſtrife of the Spirit & the fleſh, & therefore of the Law of God, & our wickednes. For ſince ỹ the Law in a man not regenerate bringeth forth death only, therefore in him, it may eaſly be accuſed: but ſeeing ỹ in a man which is regenerate, it bringeth forth good fruit, it doth better appeare that euill actions proceede not frō the law, but from ſinne, ỹ is, from our corrupt nature: And therfore the Apoſtle teacheth alſo, what the true vſe of the Law is, in reprouing ſinne in ỹ regenerate, vnto the end of the chapter: as a litle before (to wit, from the ſeuenth verſe vnto this fiftenth) he declared the vſe of it in the which are not regenerate. 10 The deedes of my life, ſaith he, anſwere not, nay they are contrarie to my wil: Therefore by the cōſent of my will with the Law, and repugnancie with the deedes of my life, it appeareth euidently, that the Law & a right ruled wil do perſuade one thing, but corruption which hath her ſeat alſo in the regenerate, an other thing. 11 It is to be noted, that one ſelfe ſame man is ſaid to will & not to will, in diuers reſpects, to wit, he is ſaid to wil, in that, that he is regenerate by grace: & not to wil, in that, ỹ he is not regenerate, or in that, ỹ he is ſuch a one as he was borne. But becauſe the parte which is regenerate, at length becommeth cōquetour, therefore Paul ſuſteyning the parte of the regenerate, ſpeaketh in ſuch ſort as if the corruptiō which ſinneth willingly, were ſomthing without a man, although afterwarde he graunteth that this euil is in his fleſh, or in his members. z *That naturall corruption, which cleaueth faſt euen to them that are regenerate, and not cleane conquered.* 12 This vice or ſinne, or lawe of ſinne, doeth wholy poſſeſſe thoſe men which are not regenerate, and hindreth them or holdeth them backe that are regenerate.

me: but I find a no meanes to performe that which is good.

19 For I do not the good thing, which I would, but the euill, which I would not, that do I.

20 Now if I do that I would not, it is no more I that do it, but the ſinne that dwelleth in me.

21 13 I finde then that when I would do good, I am thus yoked, that euill is preſent with me.

22 For I delite in the Lawe of God, concerning the *b* inner man:

23 But *I* ſee another Lawe in my members, rebelling againſt the Lawe of my *c* minde, and leading me captiue vnto the lawe of ſinne, which is in my members.

24 14 O *d* wretched man that *I* am, who ſhal deliuer me from the body of this death!

25 I *e* thanke God through Ieſus Chriſt our Lord. Then I *f* my ſelfe in my mind ſerue the Law of God, but in my fleſh the lawe of ſinne.

a *This doeth in deede agree to that man, whome the grace of God hath made a new man: for where the Spirit is not, howe can there be any ſtrife there?*

13 The concluſion: As the Lawe of God exhorteth to goodnes ſo doth the Law of ſinne (that is, the corruption wherein we are borne) force vs to wickednes: but the Spirite, that is, our mind in that that it is regenerate, conſenteth with the Law of God: but the fleſh, that is, the whole natural man, is bondſlaue to the Law of ſinne. Therfore to be ſhort, wickednes & death are not of the Law but of ſinne, which reigneth in them that are not regenerate: for they neither will, nor do good, but will, and do euill: but in them that are regenerate, it ſtriueth againſt the ſpirit or law of the minde, ſo that they can not either liue ſo well as they ſhould, or be ſo voyde of ſinne as they would.

b *The inner man, and the new man are all one, and are anſwerable & ſet as contrary to the old man: neither doth this word, Inner man, ſignifie mans mind and reaſon, and the old man, the powers that are vnder them, as the Philoſophers imagine, but by the outward man is meant whatſoeuer is either without or within a man, from top to toe, ſo long as that man is not borne anew by the grace of God.* c *The Law of the minde in this place, is not to be vnderſtood of the minde as it is naturally, and as our mind is from our birth, but of the mind which is renewed by the Spirit of God.* 14 It is a miſerable thing to be yet in part ſubiect to ſinne, which of it owne nature maketh vs giltie of death: but we muſt cry to the Lord, who will by death it ſelf at length make vs conquerers, as we are already conquerers in Chriſt.

d *We aried with miſerable and continuall conflicts.* e *He recouereth him ſelfe, & ſheweth vs that he reſteth only in Chriſt.* f *This is the true perfection of them that are borne anew, to confeſs that they are imperfite.*

CHAP. VIII.

1 He concludeth that there is no condēnation to them, who are grafted in Chriſt throgh his Spirit, 3 howſoeuer they be as yet burdened with ſinnes: 9 for they liue through that Spirit, 14 whoſe teſtimony 15 driueth away all feare, 28 and relieueth our preſent miſeries.

1 A conclusion of al the former disputation, from vers. 16. of cha. 1 euen to this place: Seeing ỳ we, being iustified by faith in christ, do obtein remissiō of sins & imputation of righteousnes, & are also sanctified, it foloweth hereof, that they ỳ are graffed into Christ by faith, are out of al feare of condēnation. 2 The fruits of the Spirit, or effects of sanctificatiō which is begun in vs, do not ingraffe vs into Christ, but do declare that we are graffed into him. a *Follow not the flesh for their guide: for he is not said to liue after the flesh, that hath the holy Ghost for his guide, though sometimes he step awry.* 3 A preuenting of an obiection: Seeing that the vertue of the spirit which is in vs, is so weak, how may we gather therby, ỳ there is no condēnation to them that haue that vertue? Because, saith he, that vertue of ỳ quickning spirit which is so weak in vs, is most perfect & most mightie in Christ, & being imputed vnto vs which beleue, causeth vs to be so accoūted of, as though ther were no reliques of corruptiō & death in vs. Therfore hitherto, Paul disputed of remision of sinnes, & imputation of fulfilling the law, & also of sanctificatiō which is begun in vs: but now he speaketh of the perfit imputation of Christs manhode, which part was necessarily required to ỳ ful appeasing of our consciences: For our sins are defaced by ỳ blood of Christ, & the giltines of our corruption is couered with the imputatiō of Christs obedience: & the corruption it self (which the Apostle calleth sinful sinne) is healed in vs by litle & litle, by ỳ gift of sanctificatiō: but yet lacketh besides that, another remedy, to wit, the perfect sanctification of Christs own flesh, which also is to vs imputed. b *The power & authoritie of the Spirit, against which is set the tyrannie of sinne.* c *Which mortifieth the old man, & quickeneth the new man.* d *To wit, absolutely & perfitly.* e *For Christs sanctification being imputed to vs, perfiteth our sanctification which is begun in vs.*

1 Owe 1 then there *is* no condemnation to them that are in Christ Iesus, which a walke not after the a flesh, but after the Spirit.

2 3 For the b Law of the Spirit of life, *which is* in c Christ Iesus, hath d freed me from the lawe of sinne and of death.

3 4 For (that that was f impossible to ỳ Law, in as much as it was weake, because of the g flesh) God sending his own Sonne, in the similitude of b sinful flesh, & for sinne, k condemned sinne in the flesh,

4 He vseth no argument here, but expoundeth the mysterie of sanctification, which is imputed vnto vs: for because, saith he, that the vertue of the Law was not such (and that by reason of the corruption of our nature, that it could make ma pure & perfit, & for that it rather kindled the disease of sinne, then did put it out & extinguish it, therfore God clothed his Sonne with flesh like vnto our sinfull flesh, wherin he vtterly abolished our corruption, that beeing accompted throughly pure and without fault in him apprehended and laide holde on by faith, we might be found to haue fully that singular perfection which the Lawe requireth, and therefore that there might be no condemnation in vs.

f *Which is not proper to the Lawe, but commeth by our fault.* g *In man, not borne anewe, whose disease the Lawe could poynt out, but it could not heale it.* h *Of mans nature which was corrupt through sinne vntil he sanctified it.* i *To abolish sinne in our flesh.* k *Shewed that sinne hath no right in vs.*

4 That [that] l righteouſneſſe of the Lawe might be fulfilled 5 in vs, which walk not after the fleſh, but after the Spirit.

5 6 For they that are after the m fleſh, [ſapiunt] ſauour the things of the fleſh: but they that are after the ſpirit, the things of the Spirit.

6 7 For the wiſdome of the fleſh is death: but the wiſdome of the ſpirit is life and peace.

7 8 Becauſe the wiſdome of the fleſh n enimity againſt God: 9 for it is not ſubiect to the Lawe of God, neither in deede can be.

8 10 So then they that are in the fleſh, can not pleaſe God.

9 11 Now ye are not in the fleſh, but in the ſpirit, becauſe ỹ ſpirite of God dwelleth in you: but if any mā hath not ỹ ſpirit of Chriſt, the ſame is not his.

10 12 And if Chriſt be in you, the o body is dead becauſe of ſinne: but the ſpirit is life for righteouſ-

l *The very ſubſtāce of the law of God might be fulfilled, or that ſame which the law requireth, that we maybe found iuſt before God. for if with our iuſtificatiō, there be ioyned that ſanctification which is imputed to vs, we are iuſt, according to the perfit forme which the Lord requireth.*

5 *He returneth to that which he ſaid, that the ſanctificatiō which is begun in vs, is a ſure teſtimony of our ingraffing*

into Chriſt: which is a moſt plentiful fruit of a godly and honeſt life. 6 A reaſon, why to walk after the fleſh, agreeth not to them which are grafted in Chriſt, but to walke after the ſpirit, agreeth and is meet for the. Becauſe ſaith he, that they which are after the fleſh, ſauour the things of the fleſh, but they that are after the Spirit, the things of the ſpirit. m *They that liue as the fleſh leadeth them.* 7 He proueth the conſequēt, becauſe that whatſoeuer the fleſh ſauoureth, that tendeth to iov and life euerlaſting. 8 A reaſon and proofe, why the wiſedome of the fleſh is death, becauſe ſaith hee, it is the enemie of God. 9 A reaſon why the wiſedome of the fleſhe is enemie to God, becauſe it neither will, neither can be ſubiect to him. And by fleſh he meaneth a man not regenerate. 10 The concluſion: Therefore they that walke after the fleſh, cannot pleaſe God: whereby it followeth, that they are not grafted into Chriſt. 11 He commeth to the others, to wit, to them which walke after the Spirite, of whome we haue to vnderſtande contrary things to the former: and firſt of all, he defineth what it is to be in the Spirite, or to be ſanctified: to wit, to haue the Spirit of God dwelling in vs: Then he declareth, that ſanctification is ſo ioyned and knit to our graffing in Chriſt, that it can by no meanes be ſeparated. 12 He confirmeth the faithful againſt the reliques of fleſh and ſinne, graunting that they are yet (as it appeareth by the corruptiō which is in them) touching one of their partes (which hee calleth the bodie, that is to ſay, a lumpe) which is not yet purged from this earthly filthineſſe, in death: but therewithal willing them to doubt nothing of the happie ſucceſſe of this combate, becauſe that euen this litle ſparke of the Spirite, (that is, of the grace of regeneration) which appeareth to be in them by the fruites of righteouſnes, is the ſeede of life. n *The flesh, or all that, which is not ſticketh faſt in the deſires of ſinne, and death.*

13 A confirmation of the former sentence: You haue the self same Spirit, which Christ hath: Therefore at length it shall doe the same in you, that it did in Christ, to wit, when al infirmitie being vtterly laide aside, and death ouercome it shall clothe you with heauenly glory.

o *By the vertue and power of it, which shewed the same might first in our head, and dayly worketh in his members.*

nes sake.

11 13 But if the spirit of him that raised vp Iesus from the dead, dwel in you, he that raised vp Christ from the dead, shall also quicken your mortall bodies, by his Spirit that o dwelleth in you.

12 14 Therefore brethren, we are detters not to the flesh, to liue after the flesh:

13 15 For if ye liue after the flesh, ye shall dye: but if ye mortifie the deedes of the body by the Spirit, ye shall liue. Esa. 55. 13.

14 16 For as many as are ledde by the Spirit of God, they are the sonnes of God.

15 17 For ye haue not receiued the p Spirite of bondage to q feare againe: but ye haue receiued the Spirit of r adoption, whereby we cry Abba, Father.

16 The same Spirite beareth witnesse with our spirit, that we are the children of God. Gal. 4. 6

17 18 If *we be* children, *we are* also *s*heires, euen the heires of God and heires annexed with Christ:

19 if so be that we suffer with him, that we may also be glorified with him.

14 An exhortation to oppresse the flesh daily more & more by the vertue of the Spirit of regeneration, because (saith he) you are detters vnto God, for somuch as you haue receiued so many benefites of him. 15 An other reason of the profit that ensueth: for such as striue and fight valiantly, shall haue euerlasting life. 16 A confirmation of this reason: for they be the children of God, which are gouerned by his spirit, therefore shall they haue life euerlasting. 17 He declareth & expoundeth by the way, in these two verses, by what right this name, to be called the children of God, is giuen to the beleeuers: because, saith he, they haue receiued the grace of the Gospel, wherin God sheweth himselfe, not (as before in publishing of the Lawe) terrible and fearefull, but a most benigne and louing Father in Christ, so that with great boldnes we cal him father, & holy Ghost sealing this adoption in our hearts by faith. p *By the Spirite, is meant the holy Ghost, whom we are said to receiue, when he worketh in our minds.* q *Which feare is stirred vp in our minds, by the preaching of the Law.* r *Which sealeth our adoption in our minds, and therefore openeth our mouthes.* 18 A proofe of the consequent of the confirmation: Because that he which is the sonne of God, doth enioy God with Christ. s *Partakers of our fathers goods, and that freely, because we are children by adoption.* 19 Now Paul teacheth by what way the sonnes of God do come to that felicitie, to wit, by the crosse, as Christ him selfe did: and therewithal openeth vnto them fountaines of comfort: as first, that we haue Christ a companion and fellow of our affliction: secondly, that we shalbe also his fellowes in that euerlasting glory.

18 20 For I *r* count that the afflictions of this present time *are* not worthie of the glory, which shalbe shewed vnto vs.

19 21 For the feruent desire of the *u* creature waiteth when the sonnes of God shalbe reueiled,

20 Because the creature is subiect to *x* vanitie not of it *y* owne will, but by reasone *z* of him, which hath subdued it in hope, *to this present*

21 Because the creature also shalbe delyuered from the *b* bondage of corruption into the glorious libertie of the sonnes of God.

22 For we knowe that euery creature groneth with vs also, and *c* trauaileth in paine together vnto this present. *the whole worlde*

23 22 And not onely *the creature*, but we also which haue the first fruites of the Spirit, euen we do sigh in our *d* selues, waiting for the adoption, *euen* the, ✠ *e* redemption of our bodie.

24 23 For we are saued by hope: but *f* hope that is seene, is not hope: for how can a man hope for that which he seeth?

25 But if we hope for that we see not, we doe with patience abide for it. *expect*

20 Thirdly, that this glory which we looke for, doth a thousand partsfurmount ỹ miserie of our afflictions.

r *Albeing we cõsidered*, I *gather*.

21 Fourthly, he plainly teacheth vs ỹ we shal certainly be renewed from that cõfusiõ & horrible deformation of ỹ whole worlde, which can not be continuall, as it was not at the beginning: But as it had a beginning by the sin of man, for whom it was made, by the ordinance of God, so shall it at length be restored with the elect.

u *All this worlde.* *x* *Is subiect to a vanishing and flitting state.* *y* *Not by theire naturall inclination.* *z* *That they should obey the Creators commandement, whom it pleased to shewe by theire fickle state, how greatly he was displeased with man.* *a* *God wouldе not make the worlde subiect to euerlasting curse, for the sinne of man, but gaue it hope that it should be restored.* *b* *From the corruption which they are now subiecte to, they shalbe delyuered and chaunged into that blessed state of incorruption, which shalbe reuealed when the Sonnes of God shall be aduanced to glorie.* *c* *By this word is meant, not onely exceeding sorow, but also the fruit that foloweth of it.* 22 Fiftly, if the rest of the worlde looke for a restoring, groning as it were for it, & that not in vaine, let it not grieue vs also to sigh, yea, let vs be more certainly persuaded of our redemption to come, for as much as we haue the first fruites of the Spirit. *d* *Euen from the bottome of our hearres.* ✠ *Luke.* 21.28. *e* *That last restoring, which shalbe the accomplishment of our adoption.* 23 Sixtly, hope is necessarily ioyned with faith: seeing then that we beleue those things, which we are not yet in possession of, and hope respecteth not the thing that is present, we must therefore hope and patiently waite for that which we beleeue shall come to passe. *f* *This is spoken by the figure Metonymie; Hope, for that which is hoped for.*

26 24 Like-

24 Seuenthly, Ther is no cause why we shoulde faint vnder the burde of afflictions, seeing that prayers minister vnto vs a most sure help: which can not be frustrate, seing they proceed fro the spirit of God which dwelleth in vs.

26 24 Likewise the Spirit also *g* helpeth our infirmities: for we know not what to pray as wee ought: but the Spirit it selfe maketh *b* request for vs with sighs, which can not be expressed.

27 But he ỹ searcheth ỹ heartes, knoweth what is the *i* meaning of the Spirit: for he maketh request for the Saints, *k* according to *the will of* God.

28 25 Also we knowe that *l* all things worke together for the best vnto them that loue God, euen to them that are called of *his m* purpose.

29 For those which he knewe before, he also predestinate to be made like to ỹ imag of his Son, ỹ he might be the first borne amõg many brethre.

30 Moreouer whom he *n* predestinate, them also he called, & whom he called, thẽ also he iustified, and whom he iustified, them he also glorified.

31 26 What shall we then say to these things? If God be on our side, who *can be* against vs?

32 Who spared not his owne Sonne, but gaue him for vs all *to death*, how shall he not with him *o* geue vs all things also?

33 27 Who shall lay any thing to the charge of

g *Beareth our burden, as it were, that we faint not vnder it*

h *Prouoketh vs to prayers, & telleth vs as it were within, what we shall say, and how we shall grone.*

i *What sobs and sighs proceede from the instinct of his Spirit.*

k *Because he teacheth the godly to pray according to Gods will.* 25 Eightly, we are not afflicted, eyther by chance or to our harme, but by Gods prouidẽce for our great profit: who as he chose vs from the beginning, so hath he predestinate vs to be made like to the image of his Sonne: and therefore will bring vs in his time, being called & iustified, to glory, by the crosse.

l *Not only afflictions, but whatsoeuer els.*

m *He calleth that, Purpose, which God hath from euerlasting appointed with himselfe according to his good will & pleasure.*

n *He vseth the time past, for the time present, as the Hebrewes vse, who sometime set downe the thing that is to come, by the time that is past, to signifie the certaintie of it: & he hath also a regard to Gods continual working.* 26 Ninthly, we haue no cause to feare that the Lord will not geue vs whatsoeuer is profitable for vs, seeing that he hath not spared his owne Sonne to saue vs.

o *Geue vs freely.* 27 A most glorious & comfortable conclusion of ỹ whole second part of this Epistle, that is, of the treatise of iustification. There are no accusers that we haue neede to be affraide of before God, seeing that God himselfe absoluth vs as iust: and therefore much lesse need we to feare damnation, seeing that we resty vpon the death & resurrection, the almightie power & defence of Iesus Christ. Therefore what can there be so waightie in this life, or of so great force & power, ỹ might feare vs, as though we might fal fró ỹ loue of God, where he loueth vs in Christ? Surely nothing, seing ỹ it is in it self most cõstãt & sure, & alsó in vs being confirmed by stedfast faith.

Gods

Gods chosen? *it is* p God that iustifieth,

34 Who shal cõdemne? *it is* Christ which is dead, yea or rather, which is risen againe, who is also at the right hãd of God, & maketh request also for vs.

35 Who shal separate vs from ỹ loue of q Christ? shall tribulation, or anguish, or persecution, or famine, or nakednes, or perill, or sworde?

36 As it is writtẽ, ✝ For thy sake are we killed al day long: we are counted as sheepe for ỹ slaughter.

37 r Neuertheles, in al these things we are more then conquerours through him that loued vs.

38 For I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature shalbe able to separate vs from the loue of God, which is in Christ Iesus our Lord.

p *Who pronounceth vs, not onely guiltlesse, but also perfitely iust in his Sonne.* // Rom. 7. 25. 1. Ioh. 2. 1.

q *Wherewith Christ loueth vs.*

✝ Psal. 44. 22.

r *We are not only not ouercome with so great and mighty miseries and calamities, but also more then conquerours in all of them.*

CHAP. IX.

1 Hee answereth an obiection, that might be brought on the Iewes behalfe, 7 and telleth of two sorts of Abrahams childrẽ, 15 and that God worketh all things in this matter according to his wil, 20 euẽ as the potter doth. 24. 30 He proueth aswel the calling of the Gentiles, 31 as also the reiecting of the Iewes, 25. 27 by the testimonies of the Prophets.

1 I Say the trueth in Christ, I lye not, my conscience beanng me witnes in the holy Ghost,

2 That I haue great heauinesse, and continuall sorowe in mine heart.

3 For I woulde wishe my selfe to be a separate from Christ, for my brethren that are my kinsmen according to the b flesh, Exo. 32. 32.

4 Which are the Israelites, to whome *pertaineth* the adoption, and the c glorie, and the ✝ d Co-

1 The third part of this Epistle, euen to the twelfth Chapter, wherein Paul ascendeth to the higher causes of faith, and first of all, because he purposed to speake much of the casting off of the Iewes, he vseth an insinuation, declaring by a double or triple othe, and by witnessing of his great desire towards their saluation, his singular loue towards them, and therewithall graunting vnto them al their prerogatiues. a *The Apostle loued his brethren so entirely, that if it had bene possible, he would haue bene ready to haue redeemed the casting away of the Israelites, with the losse of his owne soule for euer: for this worde, Separate, betokeneth as much in this place.* b *Being brethren by flesh, as of one nation and countrey.* c *The arke of the couenant, which was a token of Gods presence* ✝ *Chap. 2. 17. Ephe. 2. 12.* d *The tables of the couenant, & this is spoken by the figure Metonymie.*

uenants,

e *Of the iudiciall Lawe.*
f *The ceremoniall Lawe.*
g *Which were made to Abraham and to his posteritie.*
2 A most manifest testimonie of the Godhead and diuinitie of Christ.
✣ *Chap.2.28.*
3 He entreth into the handling of predestinatiō, by a kind of preuēting an obiection: How may it be that Israel is cast off, but that therewithall we must also make the couenant which God made with Abraham and his seede, frustrate and voyde? He answereth therefore, that Gods worde is true, although that Israel be cast off: for the election of the people of Israel is so generall & common, that notwithstanding the same, God chuseth by his secret counsell, such as it pleaseth him. So then, this is the proposition and state of this treatise: The grace of saluation is offered generally in such sort that notwithstanding it, the efficacie thereof perteineth onely to the elect. h *Israel in the first place, is taken for the Israelites: and in the second, for Iacob.* ✣ *Ge.21.12. Hebrewes.11.18.* 4 The first proofe is take from the example of Abrahās own house, wherin Isaac only was accompted the sonne, & that by Gods ordinance: although ỹ Ismael also was born of Abrahā, & circumcised before Isaac. i *Isaac shalbe thy true, & natural sonne and therefore heire of thy blessing.* 5 A generall applicatiō of the former proofe or example. k *Which are borne of Abraham by the course of nature.* ✣ *Gal.4.28.* l *Which are borne by vertue of the promise.* 6 A reason of that application: Because that Isaac was borne by vertue of the promise, and therefore he was not chosen, nay he was not at all, but by the freewill of God: whereby it followeth that the promise is the fountaine of predestination, and not the fleſh, from which promise the particular election proceedeth: that is, that the elect be borne elect, & not that they be first born, & then after elected, in respect of God who doeth predestinate. ✣ *Gen.18.10.* 7 Another forcible proofe, take from the example of Esau & Iacob, which were both born of the same Isaac which was the sonne of the promes, of one mother, & at one birth, & not at diuers as Ismael & Isaac were: & yet notwithstanding, Esau being cast off, only Iacob was chosen, & that before their birth, ỹ neither any goodnes of Iacobs, might be thought to be the cause of his election, neither any wickednes of Esaus, of his casting away. ✣ *Gen.25.21.*

ca when

uenants, and the giuing of the e Law, and the f seruice of God, and the g promises.

5 Of whom *are* the fathers, and of whom concerning the flesh, Christ *came*, who is 2 God ouer all, blessed for euer, Amen.

6 ✣ 3 Notwithstanding it can not be that the worde of God should take none effect: for all they are not h Israel, which are of Israel:

7 Neither *are they* all children, because they are the seede of Abraham: ✣ 4 but, In i Isaac shall thy seede be called:

8 ✣ 5 That is, they which are the children of the k flesh, are not the children of God: but the l children of the *l* promes, are counted for ỹ seede.

9 6 For this is a word of promes, *In this same time will I come, and Sara shall haue a sonne.*

10 7 Neither *be* onely *so in this*, but also ✣ Rebec-

a when she had conceiued by one, *euen* by our father Isaac.

11 For yet *the children* were borne, and when they had neither done good, nor euill (that the *m* purpose of God might ß remaine according to election, not by works, but by him that calleth)

12 9 It was said vnto her, ✣ The elder shal serue the yonger.

13 As it is written, ✣ I haue loued Iacob, & haue hated Esau.

14 10 What shall wee say then? Is there *n* vnrighteousnes with God? God forbid.

15 11 For he saith to Moses, ✣ I wil haue o mercy on him, to whome I will shew mercy: & will haue p compassion on him, on whome I will haue compassion.

m *Gods decree, which proceedeth of his meere good will, wherby it pleaseth him to chuse one, and refuse the other.*

ß Paul saith not, *might be made*, but, *being made might remaine.* Therfore they are deceiued, which make foreseene faith,

the cause of election, and foreknowen infidelitie, the cause of reprobatiō. 9 He proueth the casting away of Esau by that, that he was made seruant to his brother: & proueth the chusing of Iacob, by that, that he was made Lord of his brother, although his brother was the first begotten. And lest that any man might take this saying of God, & refer it to external things, the Apostle sheweth out of Malachi, who is a good interpreter of Moses, that the seruitude of Esau was ioyned with the hatred of God, and ý lordship of Iacob with the loue of God. ✣ *Gen.* 25.23. *Malach.* 1.2. 10 The first obiection: If God doth loue or hate vpon no consideration of worthines or vnworthines, then is he vniust, because he may loue them which are vnworthie, and hate them that are worthie. The Apostle detesteth this blasphemie, and afterward answereth it seuerally, point by point. n *Man wil knoweth no other causes of loue or hatred, but those that are in the persons, & there vpon this obiection riseth.* 11 He answereth first touching thē which are chosen to saluation: in chusing of whom, he denyeth that God may seeme vniust, although he chuse and predestinate to saluation, them that are not yet borne, without any respecte of worthinesse: because hee bringeth not the chosen to the appointed end, but by the meanes of his mercie, which is a cause next vnder predestination. Now mercy presupposeth miserie, and against miserie presupposeth sinne, or voluntary corruption of mankind, & corruption presupposeth a pure and perfect creation. Moreouer mercy is shewed by her degrees: to wit, by calling, by faith, by iustification and sanctification, so that at length we come to glorification, as the Apostle will shew afterward. Now all these things orderly following the purpose of God, doe clearely proue, that he can by no meanes seeme vniust in louing and sauing his. ✣ *Exodus* 33.19. o I *will be mercifull and fauourable to whome I list be fauourable.* p I *will haue compassion on whome soeuer I list to haue compassion.*

16 1250 then it is not in him that q willeth, not of in him that runneth, but in God ſ ſheweth mercie.
17 13 For the ſcripture ſaith vnto Pharao, * For this ſame purpoſe haue I ſtirred thee vp, that I might 14 be declared throughout all the earth. * Exod. 9. 16.
18 15 Therefore he hath mercy on whome he will, and whom he will he hardeneth. Iohn. 1. 18
19 16 Thou wilt ſay then vnto me, Why doeth

q By will, he meaneth the thought, and indeuour of heart, and by running, good works, to neither of which he giueth the praiſe, but onely to the mercie of God. 13 Now he answereth the reprobate, or them whom God hateth being not yet born, & hath appointed to deſtruction, without any reſpect of vnworthines. And firſt of all he prooueth this to be true, by alleaging the teſtimonie of God himſelfe touching Pharao, whom he ſtirred vp to this purpoſe, that he might be glorified in his hardning and puniſhing. r *God ſo ſpeaketh vnto Pharao in the Scripture, or the Scripture bringeth in God, ſo ſpeaking to Pharao.* Exod. 9. 16. ſ *Brought thee into this world.* 14 Secondly, hee bringeth the end of Gods counſell, to ſhew that there is no vnrighteouſnes in him. Now this chiefeſt end is not properly and ſimply the deſtruction of the wicked, but Gods glory which appeareth in their rightful puniſhment. 15 A concluſion of the ful answere to the firſt obiection: Therfore ſeeing God doth not ſaue them whom he freely choſe according to his good wil & pleaſure, but by iuſtifying & ſanctifying them by his grace, his counſel in ſaving them cannot ſeeme vniuſt And again, there is no vniuſtice in the euerlaſting counſel of God, touching the deſtruction of the whõ he liſteth to deſtroy, for that he hardneth before he deſtroyeth: Therfore the third anſwere for the maintenãce of gods iuſtice in ſ euerlaſting counſel of reprobation, cõſiſteth in this word, Hardning: which notwithſtanding he concealed in the former verſe, becauſe the hiſtorie of Pharao was well knowen. But the force of the word is great, for Hardning, which is ſet againſt, Mercy, preſuppoſeth the ſame things that mercy did, to wit, a voluntary corruption, wherin the reprobate are hardned: and again, corruption preſuppoſeth a perfect ſtate of creatiõ. Moreouer, this Hardning alſo is voluntary, for God ſo hardneth being offended with corruptiõ, that he vſeth their own will whõ he hardneth, to the executing of that iudgement. Then ſolow the fruits of Hardning, to wit, vnbeliefe and ſin, which are the true and proper cauſes of the condẽnation of the reprobate. Why doth he then appoint to deſtruction? becauſe he wil: why doth he harden? becauſe he doth corrupt: why doth he condẽne? becauſe they are ſinners. Where is then vnrighteouſnes? Nay if he ſhould deſtroy al after this ſame ſort, to whom ſhould he doe iniurie? t *Whom it pleaſed him to appoint, to ſhew his fauour vpon.* 16 Another obiection, but only for the reprobate, ryſing vpon the former anſwere. If God do appoint to euerlaſtinge deſtruction, ſuch as he liſteth, and if that cannot be hindered nor withſtanded, that he hath once decreed, how doeth he iuſtly condemne them, which periſh by his will?

be yet offended complaine? for who hath reſiſted his wil?

20 17 But, O man, who art thou which pleadeſt againſt God? 18 ſhall the *thinge *u* formed ſay to him that formed it, Why haſt thou made me thus?

21 † 19 Hath not the potter power of the clay to make of the ſame lumpe one 20 veſſel to *x* honour, and another vnto 21 diſhonour?

22 22 *What* & if God would, to ſhew his wrath, & to make his power knowen, ſuffer with long patiẽce, they veſſels of wrath, prepared to 23 deſtructiõ

23 And that hee might declare the *x* riches of

17 The Apoſtl doeth not anſwere that it is not gods wil, or that God doth not either reiect or elect according to his pleaſure, which thing the wicked call blaſphemie, but he rather graunteth his aduerſarie both the

Prou. 16. 4

antecedents, to wit, that it is Gods will, and that it muſt of neceſsitie ſo fall out, yet he denyeth that God is therefore to be thought an vniuſt reuẽger of the wicked: for ſeeing it appeareth by manifeſt proofe that this is the will of God, and his doing, what impudence is it for man, which is but duſt & aſhes, to diſpute with God, & as it were to call him into iudgement? Now if any man ſay that the doubt is not ſo diſſolued & anſwered, I anſwere that there is no ſurer demonſtration in any matter, becauſe it is grounded vpon this principle, That the will of God is the rule of righteouſnes. 18 An amplification of the former anſwere, takẽ from a compariſon, whereby alſo it appeareth that Gods determinate counſell is ſet of Paul the higheſt of all cauſes: ſo that it dependeth not vpon any reſpect of ſecond cauſes, but doth rather frame and direct them. † *Eſai.* 45. 9. u *This ſimilitude agreeth very fitly to the firſt creation of mankind.* † Ierem. 18. 6. 19. Alluding to the creatiõ of Adam, he compareth mankind not yet made (but in the Creators minde) to a lumpe of clay: wherof afterward God made & doth dayly make, according as he purpoſed from euerlaſting; both ſuch as ſhould be elect, & ſuch as ſhould be reprobate, as alſo this word, Making, declareth. 20 Wheras in the obiection propounded, mention was onelye made of veſſels to diſhonour, yet he ſpeaketh of the other alſo in this anſwere, for that he prooueth the Creator to be iuſt in either of them, as the rule of contraries doth require. x *To honeſt vſes.* 21 Seeing then that in the name of diſhonour, the ignominie of euerlaſting death is ſignified, they ſpeake with Paul, which ſay, that ſome are made of God to moſt iuſt deſtructiõ and they that are offended with this kind of ſpeach, bewray their owne follie. 22 The ſecond anſwere is this, that God, moreouer & beſides that he doth iuſtly decree whatſoeuer hee doth decree, vſeth that moderation in executing of his decrees, as declareth his ſingular lenitie euen in the reprobate, in that, that he ſuffreth them a long time, and permitteth them to enioy many and ſingular benefites, vntill at length he iuſtly condemne thẽ: and ỹ to good end and purpoſe, to wit, to ſhew himſelfe to bee an enemie and reuenger of wickednes, that it may appeare what power he is of by theſe ſeuere iudgements, and finally by compariſon of contraries to ſet foorth in deede, how great his mercy is toward the elect. y *By veſſels, the Hebrewes vnderſtand all kindes of inſtruments.* 23 Therfore againe, we may ſay with Paul that ſome men are made of God the Creator to deſtruction. z *The vnmeaſurable and maruelous greatnes.*

his glory vpon the veſſels of mercy, which he hath prepared vnto glorie?

24 Euen vs whom he hath called, not of the *a* Iewes only, but alſo of the Gentiles,

25 As he ſaith alſo in Oſee, ✣ I wil call them, My people, which were not my people: and her, Beloued which was not beloued.

26 And it ſhalbe in the place where it was ſaide vnto them, ✣ Ye are not my people, that there they ſhalbe called, The children of the liuing God.

27 Alſo Eſaias cryeth concerninge Iſrael, ✣ Though the nomber of the children of Iſrael were as the ſand of the ſea, *yet* ſhall *but* a remnante be ſaued.

28 For he will make his account, and gather it into a *b* ſhorte ſumme with righteouſnes: for the Lord will make a ſhort count in the earth.

29 *Saſaith* ✣ And as Eſaias ſaid before, Except the Lord of *c* hoſtes had left vs a *d* ſeede, wee had bene made as Sodom and had bene like to Gomorrha.

30 What ſhal wee ſay then? That the Gentiles which followed *e* not righteouſnes: haue attained vnto righteouſnes, euen the righteouſneſſe which is of faith.

24 Hauing eſtabliſhed the doctrine of ỹ eternall predeſtination of God on both partes, that is, as wel of the reprobate, as of the elect, he commeth now to ſhew the vſe of it, teaching vs that we ought not to ſeeke the teſtimonie of it in the ſecret coũſel of God, but by the vocation which is made manifeſt and ſet foorth in the Church, propounding vnto vs the example of the Iewes and Gentiles, that the doctrine may be better perceiued. a He *ſaith not, that all and euery one of the Iewes are called, but ſome of the Iewes, and ſome of the Gentiles.* 25 Our vocation or calling, is free, & of grace, euen as our predeſtination is: and therefore there is no cauſe why either our own vnworthineſſe, or the vnworthines of our anceſters ſhould cauſe vs to thinke that we are not the elect and choſen of God, if we be called of him, and ſo embrace through faith the ſaluatiõ that is offred vs. ✣ Hoſ. 2.23. 1 P. 2.10. ✣ Hoſe. 1.10. 26 Contrariwiſe, Neither any outward general calling, neither any worthines of our auncetters, is a ſuffycient witnes of election, vnleſſe by faith and beliefe wee anſwere Gods calling: which thing came to paſſe in the Iewes, as the Lorde had foretolde. ✣ Eſai. 10. 22. b *God purpoſeth to bring the vnkind & vnthankeful people to an extreme fewnes.* ✣ Eſai. 1 9. c *Armies, by which worle the chiefeſt power that is, is giuen to God.* d *Euen a very few.* 27 The declaration & manifeſtation of our election, is our calling apprehended by faith, as it came to paſſe in the Gentiles. e *So then the Gentiles had no works to prepare & procure Gods mercy before hande, and as for that, that the Gentiles attained to that which they ſought not for, the mercie of God is to bee thanked for it: and in that the Iewes attained not to that which they ſought after, they can thanke none for it but themſelues, becauſe they ſought it not aright.*

31 28 But

31 28 But Israel which followed the Law of righteousnes, could not attaine vnto the Law of righteousnes.

32 Wherefore? Because *they sought it* not by faith, but as *it were* by the f workes of the Law: for they haue stumbled at the stumbling stone,

33 As it is written, ✣ Beholde, I laye in Sion a stumbling stone, and a rocke to make men fall: and euery one that beleeueth in him, shall not be ashamed.

28 The pride of men is the cause that they contemne vocatiō, so that the cause of their damnation neede not to be sought for any otherwhere but in themselues.

f Seeking to come by righteousnes.

The destynie of the Iewes, who seking to haue righteousnes by Christ whom their fathers had refused, they themselues refusing Christ being come, seke to establish righteousnes by the lawe.

they followed the Law of righteousnes. ✣ *Ps.*118.22. *Esai.*8.14. & 28.16. 1.Pe.2.8

CHAP. X.

1 He handleth the effects of election, 3 that some refuse, and some embrace 4 Christ, who is the ende of the Law. 15 He sheweth that Moses foretold the calling of the Gentiles, 20 and Esaias the hardening of the Iewes.

1 Purposing to set forth in the Iewes an example of marueilous obstinacie, he vseth an insinuation.

1 BRethren, 1 mine hearts desire and prayer to God for Israel is, that they might be saued.

2 For I beare them record, that they haue the zeale of God, but not according to knowledge.

2 The first entrance into the vocation vnto saluation, is to renounce our own righteousnes: the next is

3 2 For they, being ignorant of the righteousnes of God, & going about to a stablish their own righteousnes, haue not submitted themselues to the righteousnes of God.

ignorance. 2 Prick.

4 ✣ 3 For Christ *is* the b end of the Law for righteousnes vnto c euery one that beleeueth.

5 4 For Moses *thus* describeth the righteousnes

to embrace that righteousnes by faith, which God freely offreth vs in the Gospel. a *The ignorance of the Law which we ought to know, excuseth none before God, especially it excuseth not them that are of his housholde.* b *Ignorance hath alwayes pride ioyned with it.* ✣ *Gal.*3.24. 3 The proofe: The Law it selfe hath respect vnto Christ, ỹ such as beleeue in him should be saued. Therefore the calling to saluation by the workes of the Law, is vaine and fooliſh, but Christ is offered for saluation to euery beleeuer. c *The ende of the Law is to iustifie them that keepe the Law: but seeing we do not obserue the Law through the fault of our flesh, we attaine not vnto this ende: but Christ fulfilleth this defect for vs by fulfilled the Law for vs.* d *Not only to the Iewes, but also to the Gentiles.* 4 That the Law regardeth & tendeth to Christ, this is a manifest proofe, for that it propoundeth such a condition, as can be and is fulfilled of none but of Christ only: which being imputed vnto vs by faith, our conscience is quieted, so that nowe no man can aske, Who can ascend vp into heauen, or bring vs frō hel, seing ỹ Gospel teacheth ỹ both of these is done by Christ and ỹ for their sakes, which ẅ true faith embrace him which calleth them

which is of the Lawe, ✣ That the man which doth
✣ Leuit 18.5. Ezech.20.11. Galat.3.12.
these things, shall liue thereby.

6 But the righteousnes which is of faith, speaketh on this wise, ✣ e Say not in thine heart, Who
✣ Deut.30.12.
shall ascende into heauen? (that is to bring Christ from aboue)

7 Or, Who shal descend into the deepe? (that is to bring Christ againe from the dead)

8 5 But what saith it? ✣ The f word is nere thee, euen in thy mouth, and in thine heart. This is the worde of faith which we preach.
✣ Deut.30.14.

9 6 For if thou shalt g confesse with thy mouth the Lorde Iesus, and shalt beleeue in thine heart, that h God raised him vp from the dead, thou shalt be saued:

10 For with the heart man i beleeueth vnto righteousnes, and with the mouth man confesseth to saluation.

11 7 For the Scripture saith, ✣ Whosoeuer k beleeueth in him, shal not be ashamed.

12 For there is no differēce betweene the Iewe and the Grecian: for hee that is Lorde ouer all, is riche vnto all, that call on him.

13 ✣ 8 For whosoeuer shal call vpon the Name of the Lord, shalbe saued.

14 But howe shall they call on him, in whome

e Thinke not with thy selfe, as men that are staggering vse to doe.

5 Vocatiō commeth by the word preached.

f By the Worde, Moses vnderstoode the Lawe, which the Lord published with his owne voyce: and Paul applieth it to the preaching of the Gospel which was the perfection of the Lawe.

6 That is in deede true faith which is setled not onely in the head, but also in the heart of man, whereof also wee giue testimonie, by our outwarde life, & which tendeth to Christ as our alone and onely Sauiour, euen as he letteth forth himselfe in his word.

g If thou professe plainly, sincerely, and openly, that thou takest Iesus onely to be thy Lord and Sauiour.

h The Father, who is said to haue raised the Sonne from the dead: and this is not spoken to shut out the diuinitie of the Sonne, but to set forth the Fathers counsel touching our redemption in the resurrection of the Sonne.

i Faith is said to iustifie, and furthermore seeing the confession of the mouth is an effect of faith, & confession is the way to come to saluation, it followeth that faith is also said to saue.

7 Now he proueth the other part which he propounded afore in the fourth verse, to wit, that Christ calleth whomsoeuer he listeth without any difference, and this he confirmeth by a double testimonie.

✣ Esai.28.16.

k To beleeue in God, is to yeeld and consent to God his promise of our saluation by Christ, and that not onely in generall, but when we knowe that the promises perteine to vs, whereupon riseth a sure trust.

✣ Ioel.1.38.

8 True calling vpō the Name of God is the testimonie of true faith, and true faith, of true vocation or calling, and true calling of true election.

they

they haue not beleeued? 9 and how ſhall they beleeue in him, of whom they haue not heard? and how ſhall they heare without a preacher?

15 And howe ſhall they preach, except they be ſent? as it is written, ✣ How beautiful are the feete of them which bringe glad tidings of peace, and bringe glad tidings of good things!

16 10 But they haue not *al* obeyed the Goſpel: for Eſaias ſaith, ✝ Lord, who hath beleeued our report?

17 11 Then faith *is* by hearing, and hearing by the *m* word of God.

18 12 But I demaund, Haue they not heard? ✣ No doubt their ſound went out through all the earth, and theire wordes into the endes of the world.

19 13 But I demaund, Did not Iſrael know *God*? Firſt Moſes ſaith, ✣ I will prouooke you to enuie by a *n* nation that is not *my* nation, and by a fooliſh *nation* I will anger you.

20 ✣ And Eſaias is *o* bold, and ſaith, I was found of them that ſought me not, and haue bene made manifeſt to them that asked not after me.

21 And vnto Iſrael he ſaith, * All the day long haue I ſtretched forth mine hand vnto a diſobedient, and gainſaying people. *Mat. 23. 37.*

9 That is true faith, which reeketh God in his worde, and that preached: according as God hath appointed in the Church. *Iho. 15. 16.*

✣ *Eſai. 52. 7. Nahum. 1. 15.*

10 Wherſoeuer faith is, there is alſo the word, but not contrariwiſe, whereſoeuer the word is, there is faith alſo: for many refuſe & reiect the word.

l *He ſpeaketh this because of the Iewes.*

✝ *Iſai. 53. 1. Iohn. 12. 38.*

11 A concluſiō of the former gradation: we muſt aſcende

from faith, to our vocation, as by our vocation we came to the teſtimonie of our election. m *By Gods commaundement.* 12 An obiection: If calling be a teſtimonie of our election, were not the Iewes called? why ſhould I not graunt that, ſaith the Apoſtle, ſeeing that there is no natiō which hath not bene called? much leſſe can I ſay, that the Iewes were not called. ✣ *Pſal. 19. 3.* 13 The defendour and mainteiner of the Iewes cauſe, goeth on ſtill to aske, whether the Iewes alſo knewe not God which called them. Eſai (ſaith the Apoſtle) denieth it, and witneſſeth that the Goſpel was translated from them to the Gentiles, becauſe the Iewes neglected it. And therwithall the Apoſtle teacheth, that that outwarde and vniuerſall calling, which is ſet forth by the creation of the world, ſufficeth not to the knowledge of God: yea, & that the particular alſo which is by the word of God, is of it ſelfe of ſmal or no efficacie, vnleſſe it be apprehended or laide hold on by faith, by the gift of God: otherwiſe by an vnbeliefe it is made vnprofitable, and that by the only fault of man, who can pretend no ignoignorance. * *Deut. 32. 21.* n *He calleth all prophane people, a nation that is no nation, as they are not ſaid to liue but to die, which are appointed to euerlaſting condemnation.* ✣ *Eſai. 65. 1.* o *Speaketh without feare.* * *Eſai. 65. 2.*

CHAP. XI.

1 Lest the casting off of the Iewes should be limited according to the outward apperance, 4 he sheweth that Elias was in times past deceyued: 16 and that, seing they haue an holy roote, 23 many of thé likewise shalbe holy 18.24 He exhorteth ỹ Gētiles to be hũble 33 & crieth out, ỹ Gods iudgemēts are vnsearchable.

1 Now the Apostle sheweth how this doctrine is to be applyed to others, abiding still in his propounded cause. Therefore he teacheth vs that all the Iewes in particular, are not cast away, & therefore we ought not to pronounce rashly of priuate persons, whether they be of the nomber of the elect or not.

1 I Demaund then, 1 Hath God cast away his people? God forbid: for 2 I also am an Israelite, of the seede of Abrahã, of the tribe of Beniamin.

2 3 God hath not cast away his people which he [a] knew before. 4 Know ye not what the Scripture saith of Elias, how he communeth with God against Israel saying,

3 ✣ Lord they haue killed the Prophetes, and digged downe thine altars: and I am left alone, and they seeke my life?

4 But what saith the answere of God to him? ✣ I haue [b] reserued vnto my selfe seuen thousand men, which haue not bowed the knee to [c] Baal.

5 Euen so then at this present time is there a remnant according to the [d] election of grace.

2 The first proofe: I am a Iewe, and yet elected. therefore we may and ought fully resolue vpon our election, as hath bene before said: but of an other mans we can not be so certainly resolued, & yet ours may cause vs to hope wel of others. 3 The second proofe: Because that God is faithfull in his league or couenant, although men be vnfaithfull: So then seeing that God hath said, that he will be the God of his vnto a thousand generations, we must take heede, that we thinke not that the whole race & offspring is cast off, by reason of the vnbeliefe of a few, but rather that we hope wel of euery member of ỹ Church, because of Gods league and couenant. a *Which he loued and chose from euerlasting.* 4 The third proofe, taken from the answere that was made to Elias, euen then also, when there appeared openly to the face of the world no elect, yet God knewe his elect and chosen, and of them also good store & nomber. Whereupon this also is concluded, that we ought not rashly to pronounce of any man as of a reprobate, seeing ỹ the Church is oftentimes brought to that state, that euen the most watchfull and sharpe sighted pastours thinke it to be cleane extinct and put out. ✣ 1. *King.* 19 10. ✣ 1. *King.* 19. 18.

b *He speaketh of remnants and of rues people, which were chosen from euerlasting, but not of remnants that should be chosen afterwarde: for they are not chosen, because they were not idolaters, but therefore they were not idolaters, because they were chosen and elect.* c *Baal signifieth as much as Master or patrone, or one in whose power & nomber is, which name the idolaters at this day geue their idols, naming them patrones and patronesses or Ladies.* d *The election of grace is, not whereby we chose grace, but whereby God chose vs of his grace and goodnes.*

Romanists Patrone in Baal

6 5 And

6 5 And if *it be* of grace, it is *e* no more of works: or els were grace no more grace: but if it be of workes, it is no more grace: or els were worke no more worke.

7 What then? Israel hath not obteined that he sought: but the election hath obteined it, and the rest haue bene *f* hardened,

8 6 According as it is written, ✣God hath giuen them the spirit of *g* slumber: eies that they *h* should not see, and eares that they should not heare vnto this day.

9 And Dauid saith, ✣ *i* Let their table be made a snare, and a net, and a stumbling blocke, euen for a recompence vnto them.

10 Let their eies be darkened that they see not, and bow downe their backe alwayes.

11 7 I demaund then, Haue they stumbled, that they should fal? God forbid: but through their fal, saluation *commeth* vnto the Gentiles, to prouoke them to followe them. *Esa. 49. 20. Mat. 1. 11. Deu. 9. 5. 6.*

12 Wherefore if the fal of them *be* the *k* riches of the worlde, and the diminishing of them the riches of the Gentiles, howe much more shall their

5 Although that all be not elect and chosen, yet let them that are elected remember that they are freely chosen: and let them that stubburnly refuse the grace and free mercie of God, impute it vnto themselues.

e This saying beateth downe flat to the grounds all the doctrine of al kinds & maner of works wherby our iustifiers of themselues do teach, that works are either wholy or partly the cause of our iustification.

f Locke Mar. 3. 5.

6 And yet this hardnes of heart commeth not but by Gods iust decree and iudgement, and yet without fault, when as he so punisheth the vnthankful by taking frō them al sense and perceuerance, and by doubling their darknes, that the benefites of God which are offered vnto them, do redound to their iust destruction.

✣*Esa. 6. 9. & 29. 10. Mat. 13. 14. Ioh. 12. 40. Act. 28. 26.* g *A very deat sleepe which taketh away al sense.* h *That is, eyes vnfit to see.* ✣ *Psal. 69. 23.* i *As vnhappie bards are inured to death by that which is their sustenance, so did that only thing turne to the Iewes destruction, out of which they sought life, to wit, the Law of God, for their peruerse zeale wherof they refused the Gospel.* 7 God appointed this casting off of the Iewes, that it might be an occasion to call the Gentiles: and againe might turne this calling of the Gentiles, to be an occasion to restore the Iewes, to wit, that they being inflamed & prouoked by emulation of the Gentiles, might themselues at length embrace the Gospel. And hereby we may learne, that the seueritie of God serueth as wel to the setting forth of his glory, as his mercy doeth, and also that God prepareth him elfe a way to mercy by his seueritie: so that we ought not rashly to despaire of any man, nor proudly triumph ouer other men, but rather prouoke them to an holy emulation, that God may be glorified in them also.

k *By riches, he meaneth the knowledge of the Gospel to euerlasting life: and by the world, all nations dispersed throughout the whole world.*

l Of the Iewes, when the whole nation without exception shall come to Christ.
8 He witnesseth by his owne example that he goeth before al other in this behalfe.
m I make noble and famous.
n It shall come to passe that when the Iewes come to the Gospell, the world shall as it were quicken againe, and rise vp from death to life.
9 The nation of the Iewes being considered in their stocke & roote, that is, in Abraham, is holy, although that many of the branches be cut off. Therfore in iudging of our brethren, we must not sticke in their vnworthines, to thinke that they are at once al cast off, but we ought to consider the roote of the couenant, and rather go back to their Auncesters which were faithful, that we may know that the blessing of the couenant resteth in some of their posteritie, as we also find proofe hereof in our selues.
o He alludeth to the first fruites of those Iewes, by the offring whereof all the whole crop of corne was sanctified, and they might vse the rest of the yere following with good conscience.
p Abraham.
q In place of those boughes which were broken off.
r It is against the common course of husbandrie, that the barren tree of the vnpeers changed with the iuice of the good tree.
s We may reioyce in the Lord, but so that we despise not the Iewes, whom we ought rather to prouoke to that good striuing with vs.

Iudicij plenitudo.

l abundance *be*?

13 8 For *in that* I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I *m* magnifie mine office,

14 To *trie* if by any meanes I might prouoke them of my flesh to followe them, and might saue some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shal* the receiuing *be*, *n* but life from the dead?

16 9 For if the *o* first fruites *be* holy, so *is* the whole lumpe: and if the roote *p* be holy, so *are* the branches. *Exo. 19. 5. 6. Ier. 2. 3.*

17 ✣ 10 And though some of the branches be broken off, and thou being a wilde Oliue tree, wast graft in *q* for them, and made *r* partaker of ỹ roote, and fatnes of the Oliue tree: *Ier. 2. 21. Ier. 11. 16.*

18 *s* Boast not thy selfe against the branches: and if thou boast thy selfe, thou beareſt not the roote, but the roote thee. *Deu. 9. 4. &c.*

19 Thou wilt say then, The branches are broken off, that I might be graft in.

20 Well: through vnbeliefe they are broken off,

and

and thou ſtandeſt by faith: be not hie minded, but r feare.

21 For if God ſpared not the u naturall branches, *take heede*, leaſt he alſo ſpare not thee.

22 11 Behold therefore the x bountifulnes, and ſeueritie of God: towarde them which haue fallen, ſeueritie: but toward thee, bountifulnes, if thou continue in *his* y bountifulnes: or els thou ſhalt alſo be cut off. *Against Popish ſucceſſion.*

23 12 And they alſo, if they abide not ſtil in vnbeliefe, ſhalbe graffed in: for God is able to graffe them in againe. 2. Cor. 3. 16.

24 For if thou waſt cut out of the Oliue tree, which was wilde by z nature, and waſt graffed contrary to nature in a a right Oliue tree, howe much more ſhall they that are by nature, be graffed in their owne Oliue tree?

25 13 For I would not, brethrē, that ye ſhould be ignorant of this ſecret (leſt ye ſhould be arrogāt in your b ſelues) that partly obſtinacie is come to Iſrael, vntill the fulnes of the Gentiles be c come in.

26 And ſo al Iſrael ſhal be ſaued, as it is written,

r *See that thou ſtande in awe of God modeſtly and carefully.*

u *He calleth them naturall, not becauſe they had any holines of nature, but becauſe they were borne of them whom the Lord ſet apart for himſelfe, from other nations, by his league and couenant which he freely made with them.*

11 Seeing the matter it ſelfe declareth that election commeth not by inheritance (although the fault be in men, and not in God, why the bleſsing of Eſa. 45. 25.

God is not perpetual) we muſt take good heede that that be not found in our ſelues, which we thinke blame worthie in others, for the election is ſure, but they that are truly elect & ingraffed, are not proude in themſelues, with contempt of other, but with due reuerence to God and loue towards their neighbour, runne to the marke which is ſet before them. x *The tender and louing heart.* y *In that ſtate which God his bountifulnes hath aduaunced thee vnto: and we muſt marke here, that he ſpeaketh not of the election of euery priuate man which remaineth ſtedfaſt for euer, but of the election of the whole nation.*

12 Many are now for a ſeaſon cut off, that is, are without the roote, which in their time ſhal be graffed in: and againe there are a great ſort which after a ſort, & touching the outward ſhew ſeeme to be ingraffed, which notwithſtanding through their owne fault afterward are cut off, & cleane caſt away: Which thing is eſpecially to be conſidered in nations and peoples, as in the Gentiles and Iewes. z *Vnderſtand nature, not as it was firſt made, but as it was corrupted in Adam, and ſo deriued from him to his poſteritie.* a *Into the people of the Iewes, which God had ſanctified of his meere grace: and he ſpeaketh of the whole nation, not of euery one apart.* 13 The blindnes of the Iewes is neither ſo vniuerſal that the Lord hath no elect in that nation, neither ſhal it be continual: for there ſhal be a time wherein they alſo (as the Prophets haue forewarned) ſhall effectually embrace that, which they do nowe ſo ſtubburnly for the moſt part reiect and refuſe. b *That you be not proude within your ſelues.* c *Into the Church.*

†Esai.59.20.
‡Esai.27.9.

†The deliuerer shal come out of Sion, & shal turne away the vngodlines from Iacob.

27 And this is my couenant to them, ‡When I shall take away their sinnes.

14 Againe, that he may ioyne the Iewes and Gentiles together as it were in one body, & especially haue teach what duty the Gētiles owe to the Iewes, he beateth this into their heades, that the nation of the Iewes is not vtterly cast off without hope of recouerie.

28 14 As concerning the d Gospel, *they are* enemies for your sakes: but as touching the e election, they are beloued for the fathers sakes.

29 15 For the gistes and calling of God are without repentance.

30 16 For euē as ye in time past haue not beleeued God, yet haue nowe obteined mercy through their vnbeliefe:

31 Euen so nowe haue they not beleeued, *obeyed, that* by the mercie *shewed* vnto you, that they also may obteine mercie.

32 For God hath shut vp f all in *contumacia* vnbeliefe, that he might haue mercie on all.

33 17 O the deepenes of the riches, both of the wisdom, & knowledge of God! how vnsearcheable are his g iudgements, & his h waies past finding out!

34 18 For who hath knowen the mind of the Lord? or who was his counsellour?

d *Forasmuch as they receiue it not.*
e *In that, that God respecteth not what they deserue, but what he promised to Abraham.*

15 The reason or proofe: Because the couenant made with that nation of life euerlasting, can not be frustrate and vaine. 16 An other reason: Because that although that they which are hardened, are worthily punished, yet hath not this stubburnes of the Iewes so come to passe properly for an hatred to that nation, but that an entry might as it were be opened to bring in the Gentiles, & afterward the Iewes beeing inflamed with emulation of that mercy which is shewed to the Gentiles, might them selues also be partakers of the same benefit, & so it might appeare that both Iewes and Gentiles are saued only by the free mercie & grace of God, which could not haue bene so manifest, if at the beginning God had brought al together into the Church, or if he had saued the nation of the Iewes without this interruption. f *Both Iewes and Gentiles.* 17 The Apostle crieth out as astonished with this wōderful wisdome of god, which he teacheth vs ought to be religiously reuerēced, & not curiously & prophanely to be searched beyond the cōpasse of that that God hath reueiled vnto vs. g *The course that he holdeth in gouerning all things both generally & particularly.* h *The order of his counsels & doings.* ‡Esa.40.13.1.Cor.2.16. 18 He bridleth three maner of waies, the wicked boldnes of man: First because that God is aboue al, most wise, & therfore it is very absurd, & plainly godles to mesure him by our folly. Moreouer, because he is detter to no man, & therfore no man can cōplaine of iniury done vnto him Thirdly, because al things are made for his glory, & therfore we must refer all things to his glory, much lesse may we contend & debate the matter with him.

35 Or

35 Or who hath geuen vnto him *i* firſt, and he ſhalbe recompenſed?

36 For of him, and through him, & for *k* him are all things: to him *be* glorie for euer. Amen.

i This ſaying ouerthroweth the doctrine of foreſeene workes & merites.

k To wit, for God, to whoſe glorie all things are referred, not only things that were made, but eſpecially his newe workes which he worketh in his elect.

CHAP. XII.

1 He exhorteth 2 to ỹ worſhip which is acceptable to God: 9 to loue vnfained, 14. 20 euen towardes our enemies.

1 I Beſeeche 1 you therefore brethren, *a* by the mercies of God, that ye *b* geue vp your *c* bodies a *d* liuing ſacrifice, holy, acceptable vnto God, *vvhich is* your *e* reaſonable ſeruing of God. Mark. 9. 49. Eſa. 58. 7.

1 The fourth part of this Epiſtle which after the finiſhing of the chief points of Chriſtian doctrine, cõſiſteth in declaring of preceptes of Chriſtian life. And firſt of al he geueth generall preceptes and groundes: ỹ chiefeſt whreof is this, that euery man cõſecrat himſelfe wholy to the ſpiritual ſeruice of God, & doe as it were ſacrifice himſelfe, truſting to the grace of God. a *By this preface he ſhoweth that Gods glorie is the vtmoſt end of all our doings.* b *In times paſt the ſacrifices were preſented before the alter, but now the alter is euery where.* c *Your ſelues: in times paſt, other bodies then our owne, now our owne muſt be offered.* d *In time paſt, dead ſacrifices were offered, but now we muſt offer ſuch as haue the ſpirit of life in them.* e *Spirituall.*

2 2 And faſhion not your ſelues like vnto this world, but be ye changed by the renewing of your *f* minde, that ye may + prooue what that good, & acceptable and perfect will of God is.

2 The ſecond precept is this, That we take not other mens opinions or maners for a rule of life, but that we wholy renouncing this world, ſet before vs, as our mark, the will of God, as it is manifeſted & opened vnto vs in his word. f *Why then ther is no place left for reaſon, which the heathen Philoſophers place as a Queene in a caſtle, nor for mans free will, which the Popiſh ſchoolemen dreame on, if the minde muſt be renewed: Looke Epheſ. 1. 18. & 2. 3. & 4. 17. & Coloſſ. 1. 21. + Epheſ. 5. 17. 1. Theſſ. 4. 3.*

3 3 For I *g* ſay through the grace that is geuen vnto me, to euery one that is among you, that no man *h* preſume to vnderſtand, aboue that which is meete to vnderſtand, but that he vnderſtand according to *i* ſobrietie, as God hath dealt to euery man the + meaſure of *k* faith.

3 Thirdly, he admoniſheth vs very earneſtly, that euery man keepe himſelfe within the boũdes of his vocation, and that euery man be wiſe according to the meaſure of grace that God hath geuen him. g *I charge.* h *That he pleaſe not himſelfe too much as they doe, which perſuade themſelues they know more then in deede they doe.* i *We ſhalbe ſober, if we take not + that vpon vs, which we haue not, and if we bragge not of that we haue.* + 1. Cor. 12. 11. Epheſ. 4. 7. k *By faith he meaneth the knowledge of God in Chriſt, & the gifts which the holy Ghoſt powreth vpon the faithfull.*

4 4 For as we haue many members in one bodie: and all members haue not one office,

5 So we being many are one bodie in Christ, & euery one, one anothers members.

6 ✣ 5 Seeing then that we haue giftes that are diuers according to the grace that is geuen vnto vs, whether *we haue* prophecie, *let vs prophecie* according to the *l* proportion of faith:

7 Or an office, *let vs waite* on the office: or hee that *m* teacheth, on teaching:

8 Or he that *n* exhorteth, on exhortation: hee that *o* distributeth, *let him do it* ✣ with simplicitie: he that *p* ruleth, with diligence: he that *q* sheweth mercy, with cherefulnes.

9 6 *Let* loue *be* without dissimulation. ✣ Abhor that which is euil, and cleaue vnto that which is good,

10 * Be affectioned to loue one another with brotherly loue. In geuing honour, goe one before another,

11 Not slothfull to do seruice: feruent in spirit:

1 There is a double reason of the precept going afore: the one is, because God hath not committed euery thing to be done of euery man and therefore he doeth backewardly, & not only vnprofitably, but also to the great disprofit of others, wearieth himselfe & others, which passeth the boundes of his vocatiō: the 2 other is, for that this diuersitie & inequalitie of vocations and giftes, redoundeth to our commoditie: seeing that the same is therefore instituted & appointed, that we should be bound one to another. Whereupon it foloweth, that no man ought to be greeued thereat, seeing that the vse of euery priuate gifte is common. ✣ 1. *Pet.* 4. 10. 5 That which he spake before in general, he applieth particularly to the holy functions, wherein men offend with greater danger. And he deuideth them into two sortes, to wit, into Prophetes, and Deacons: and againe he deuideth the Prophets into doctours, & Pastours. And of Deacons he maketh three sortes: to wit, the one to be such as are (as it were) treasures of the Church Cofers, whom he calleth properly Deacons: the other to be the gouernours of discipline, who are called Seniours or Elders: the third, to be such as properly serued in the helpe of the poore, of which sorte the company of widowes were. l *That euery man obserue the measure of that which is reuealed vnto him.* m *Whose office is onely to expound the Scriptures.* n *Who in other places is called the Pastour.* o *To wit, the almes, that he distribute them faithfully, and without respect of person.* ✣ *Mat.* 6. 2. 2. *Cor.* 9. 7. p *The Elder of the Church.* q *They that are busied about tending on the poore, must do it with cherefulnes, lest they adde sorowe to sorowe.* 6 Now he commeth to the dueties of the second table, which he deriueth from charitie, which is as it were the fountaine of them all. And he defineth Christian charitie by synceritie, hatred of euill, earnest studie of good things, good affection to helpe our neighbour, and whose finall end is the glorie of God. ✣ *Amos* 5. 15. * *Ephes.* 4. 2. 1. *Pet.* 2. 17.

seruing

r seruing the Lord,

12 Reioycing in hope, patient in tribulation, ✣ continuing in prayer,

13 ✣ ſ Diſtributing vnto the t neceſsities of the Saintes: ∵ giuing your ſelues to hoſpitalitie.

14 ✻ Bleſſe them which perſecute you: bleſſe, I ſay, and curſe not.

15 Reioyce with them that reioyce, and weepe with them that weepe.

16 Be of like affection one towardes another: ✻ be not hie minded: but make your ſelues equall to them of the u lower ſort: be not x wiſe in your ſelues,

17 ✻ Recompenſe to no man euil for euil: procure things honeſt in the ſight of all men.

18 ✣ If it be ſ poſsible, as much as in you is, haue peace with all men.

19 Deerely beloued, ✣ auenge not your ſelues, but giue place vnto wrath: for it is written ∵ Vengeance is mine: I will repay, ſaith the Lorde.

20 ✻ Therefore, if thine enemie hunger, feede him: if he thirſt, giue him drinke: for in ſo doing, thou ſhalt heape y coales of fire on his head.

21 Be not ouercome of euil, but ouercome euil with goodnes.

r *This piece is well put in. for it maketh difference betweene Chriſtian duelies, and Philoſophicall duelie.*

7 He rekoneth vp diuers other vertues together with their effects, to wit, hope, patience in tribulation, equanimitie, cõtinuance in praier, liberalitie towardes the ſaintes, hoſpitalitie, moderatiõ of minde, euen in helping our enemies, a ſelfe ſame feeling with others as well in aduerſitie as proſperitie, modeſtie, endeuour to mainteine honeſt cõcorde ſo nigh as we may with all men, which can not be extinguiſhed by any mans iniuries. ✣ 1. *Peter.* 5 8. ✣ *Luke.* 18.1. 1 *Cor.* 16.1. ſ *A true rule of charitie, when we are no leſſe touched with other mens wantes, then with our owne, and hauing that feeling, helpe them as much as we can.* t *Not vpon pleaſures and needleſſe duelies, but vpon neceſſarie vſes* ∵ *Hebr.* 13.2. 1 *Pet.* 4.13. ✣ *mat.* 5.44. ✻ *Pro.* 3.7. *Iſai.* 5.11. u *There is nothing that doth ſo much breake concorde, as ambition, when as euerie man loatheth a abaſe eſtate, and ſeeketh ambitiouſlie to be a loft.* x *Be not puffed vp with opinion of your owne wiſedome.* ✣ *Pro.* 20 22. *Matth.* 5.39. 2 *Cor.* 1.11. 1 *Pet.* 3.9. ✻ *Hebr.* 12.14. ✣ *Eccleſi.* 2.18. *Matth* 5.39. ∵ *Deut.* 32.35. *Hebr.* 10.30. ✻ *Pro.* 25.22. y *After thus ſort doth Salomon poynt out the wrath of God that hangeth ouer a man.*

CHAP. XIII.

1 He vvilleth that vve ſubmit our ſelues to Magiſtrates: 8 To loue our neyghbours: 12 To liue vprightly, 14 and to put on Chriſt.

1 Let

1 LEt † 1 euery a ſoule bee ſubiect vnto the higher 2 powers: 3 for there is no power but of God: and the powers that be, are b ordeined of God. *Eccle. 8. 2. 2 Pet. 2. 15. Dan. 2. 21.*

2 Whoſoeuer therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhal receiue to themſelues condemnation.

3 4 For Magiſtrates are not to be feared for good workes, but for euill. 5 Wilt thou then be without feare of the power? doe well: ſo ſhalt thou haue praiſe of the ſame.

4 For he is the miniſter of God for thy wealth, 6 but if thou doe euil, feare: for he beareth not the ſword for nought: for he is the miniſter of God to c take vengeance on him that doeth euill. *Gr. Paine.*

5 7 Wherefore ye muſt be ſubiect, not becauſe of wrath onely, but d alſo for conſcience ſake.

6 8 For, for this cauſe ye paye alſo tribute: for they are Gods miniſters, applying themſelues for the ſame thing. *In hoc ipſum perdimbentes.*

7 †Giue to all men therefore their duetie: tribute, to whome ye owe tribute cuſtome, to whom

† *Tit. 3. 1. 1. Pet. 2. 13.*

1 Now he ſheweth ſeuerally, what ſubiectes owe to their magiſtrates, to wit, obedience: From which, he ſheweth that no man is free: & in ſuch ſort, † it is not onely due to the higheſt Magiſtrate himſelfe, but alſo euen to the baſeſt, which hath any office vnder him.

2 *Yea, though an Apoſtle, though an Euangeliſt, though a Prophet: Chryſoſtome. Therefore the tyrannie of the Pope ouer al kingdomes muſt downe to the ground.* 2 A reaſon taken of the nature of the thing it ſelfe: For to what purpoſe are they placed in higher degree, but that the inferiours ſhould be ſubiect vnto them? 3 Another argument of great force: Becauſe God is authour of this order: ſo that ſuch as are rebelles, ought to know, that they make warre with God himſelfe: wherfore they can not but purchaſe to themſelues great miſerie and calamitie. b *Be diſtributed, for ſome are greater, ſome ſmaller.*

4 The thirde argument taken from the ende wherefore they were made, which is moſt profitable: for that God by this meanes, preſerueth † good, and bridleth the wicked: by which wordes, the Magiſtrates themſelues, are put in minde of that duetie which they owe to their ſubiectes. 5 An excellent way to beare this yoke, not onely without griefe, but alſo with great profite. 6 God hath armed the Magiſtrate euen with a reuenging ſworde. c *By whom God reuengeth the wicked.*

7 The concluſion: Wee muſt obey the Magiſtrate, not onely for feare of puniſhment, but much more becauſe (that although the Magiſtrate hath no power ouer the conſcience of man, yet ſeeing he is Gods Miniſter) he can not be reſiſted by any good conſcience. d *So farre as lawfully we may: for if vnlawfull things be commanded vs, wee muſt anſwere as Peter teacheth vs, It is better to obey God, then men.* 8 He reckoneth vp the chiefeſt things wherein conſiſteth the obedience of ſubiects. † *Mat. 22. 11.*

Vr. 5. The law of god cõmaundeth obedience &c. bindeth ỹ conſcience cuſtome: *but not ỹ law of man. Calvin.*

cuſtome: feare, to whom e feare: honour, to whom ye owe f honour.

8 9 Owe nothinge to any man, but to loue one another: 10 for he that loueth another, hath fulfilled the g Law. Iam. 3. 27.

9 For this, ✣ Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not beare falſe witnes, Thou ſhalt not couet: and if there be any other commandement, it is briefly comprehended in this ſaying, *euen* in this, ✣ Thou ſhalt loue thy neighbour as thy ſelfe.

10 Loue doeth not euil to his neighbour: therfore is loue the ✣ fulfilling of the Law.

11 11 And that, conſidering the ſeaſon, that *it is* now time that we ſhould ariſe from ſleep: for now is our ſaluation neerer, then when we beleeued it.

12 The night is paſt, and the day is at hand, let vs therfore caſt away the workes h of darkenes, and let vs put on the armour of light, *the armour which is light.*

13 So that we walke honeſtly, as in the day, not in * gluttony and drunkennes, neither in chambering and wantonnes, nor in ſtrife and enuying.

14 * But i put yee on the Lorde IESVS CHRIST, and take no thought for the fleſhe, to *fulfill* the luſtes of it.

e *Obeience, and* f *from the heart.* f *Reuerence, which (as reaſon is) we muſt giue to the Magiſtrate.* 9 He ſheweth how very few iudgementes need to be executed, to wit, if we ſo order our life, as no man may iuſtly require any thing of vs, beſides ỹ only, that we owe one to another, by the perpetuall law of charitie. 10 He commendeth Charity, as an abridgement of ỹ whole law. g *Hath not only done one comandement, but performed generally that which the Law commandeth.*

✣ *Exod.* 20. 14. *Deut.* 5. 18. h *For the whole Law commandeth nothing els, but that we loue God and our neighbour But ſeeing Paul ſpeaketh here of the duetues we owe one to another, we muſt reſtraine this word, Law, to the ſecond Table.* ✣ *Leuit.* 19. 8. *Mat.* 22. 39. *Mar.* 12. 31. *Gal.* 5. 14. *Jam.* 2. 8. ✣ 1. *Tim.* 1. 11 An amplificatiõ taken of the circumſtance of the time: which alſo it ſelfe putteth vs in minde of our duetie, ſeeing that this remayneth, after that ỹ darkenes of ignorance and wicked affections by the knowledge of Gods trueth bee driuen out of vs, that we order our life accordinge to that certaine and ſure rule of all righteouſnes and honeſtie, being fully grounded vpon the vertue of the ſpirite of Chriſt. i *In other places we are ſaide to be in ỹ light, but yet ſo, that it appeareth not as yet what we are, for as yet we ſee but as it were in the twylight.* k *That kinde of life, which they leade, that flee the light.* * *Luke* 21. 34. * *Gal.* 5. 16. 1. *Pet.* 2. 11. l *To put on Chriſt, is to poſſeſſe Chriſt, to haue him in vs, and vs in him.*

CHAP. XIIII.

1 He willeth that we ſo deale with ỹ weak in faith, 15 ỹ through our fault they be not offended. 19 And on ỹ other

other ſide he cõmandeth them not raſhly to iudge of the ſtronger. 19 That within the bounds of edificatiõ 20 and charitie, 22 Chriſtian libertie may conſiſt.

1 Now he ſheweth howe wee ought to behaue our ſelues toward our brethren in matters and things indifferent, offending in the vſe of them, not of malice, or damnable ſuperſtition, but for lack of knowledge of the beneſit of Chriſt. And thus he teacheth that they are to be inſtructed gently and patiently, and ſo that wee applye our ſelues to their ignorance in ſuch matters, according to the rule of charity.

1 HIm *a* that is weake in the faith, receiue vnto you, *but* not for *b* controuerſies of diſputations.

2 2 One *c* beleueth that he may eat of al things and another, which is weake, eateth herbes.

3 3 Let not him that eateth, deſpiſe him that eateth not: & let not him which eateth not, condẽne him that eateth: for 4 God hath receiued him.

4 ✣ 5 Who art thou that condemneſt another mans ſeruant? hee ſtandeth or falleth to his owne maſter: yea, he ſhalbe eſtabliſhed: for God is able to make him ſtande. *Rom. 3. 15.*

5 6 This man eſteemeth one day aboue another day, & another man counteth euery day alike: 7 let

a *Doe not for a matter or thing that is indifferent, & ſuch as you may doe or not doe, ſhunne his company, but take him to you.* b *To make him by your doubtfull & vncertaine diſputations go away more in doubt then he came, or ſtart back with a troubled conſcience.* 2 Hee propoundeth for an example, the difference of meates, which ſome thought was neceſſarily to be obſerued as a thing preſcribed by the Law (not knowing that it was taken away) wheras on the contrary ſide ſuch as had profited in the knowledge of the Goſpel, knew well that this ſcholemaſterſhip of the Law was aboliſhed. c *Knoweth by faith.* 3 In ſuch a matter, ſaith the Apoſtle, let neither them which know their libertie, proudly deſpiſe their weake brother, neither let the vnlearned crabbedly or frowardly condemne that, that they vnderſtand not. 4 The firſt reaſon: Becauſe that ſeeing both he that eateth, and he that eateth not, is notwithſtanding the member of Chriſt, neither he which eateth not, can iuſtly be contemned, neither he which eateth be iuſtly condemned: Now the firſt propoſition is declared in the ſixth verſe following. ✣ *Iam. 4. 12.* 5 Another reaſon which hangeth vpon the former: why the ruder and more vnlearned ought not to be condemned of the more skilfull, as men without hope of ſaluation: Becauſe ſaith the Apoſtle, he that is ignorant to day, may be indued to morow, with further knowledge. ſo that he alſo may ſtande ſure: Therfore it belongeth to God, and not vnto man, to pronounce that ſentence of condemnation. 6 Another example of the difference of dayes according to the Lavv. 7 He ſetteth againſt this cõtempt, and haſty or raſh iudgements, a continuall deſire to profite, ſ the ſtronge may be certainly perſvvaded of their libertie, of vvhat maner and ſorte it is, and hovv they ought to vſe it: and againe the vveake may dayly profit, leaſt either they abuſe the giſte of God, or theſe pleaſe themſelues in their infirmitie.

euery

d euery man be fully perſwaded in his minde. (assured) Gal. 6. 4.

6 8 He that e obſerueth the day, obſerueth it to the Lord: and he that obſerueth not the day, obſerueth it not to the f Lord. He that g eateth, eateth to the Lord: 9 for he giueth God thankes: & he that eateth h not, eateth not to the Lord: & giueth God thankes. Ioel. 2. 28. 1 Tim. 4. 3.

7 10 For none of vs liueth to i himſelfe, neither doeth any die to himſelfe.

8 For whether wee liue, we liue vnto the Lorde: or whether we die, we die vnto the Lorde: whether we liue therfore, or die, we are the Lords.

9 For Chriſt therefore dyed and roſe againe, & reuiued, that hee might be Lorde both of the dead and the quick.

d *That he may ſtay in his conſcience, that he knoweth & is perſwaded by Ieſus Chriſt, that nothing is vncleane of it ſelfe, & this perſwaſion muſt be grounded vpon the word of God.*

e A reaſon take from the nature of indifferent things, which a man may with good conſcience doe, & omit: for ſeeing that the difference of dayes & meates was appointed by God, how could they which as yet vnderſtoode not the abrogating of the Law, & yet otherwiſe acknowledged Chriſt as their Sauiour, with good conſcience neglect that which they knew was commanded of God? And on the cõtrary ſide, they that knew the benefit of Chriſt in this behalfe, did w good conſcience neither obſerue dayes nor meates. Therfore ſaith the Apoſtle verſe 10. Let not the ſtrong condemne y weak for theſe things, ſeeing that the weak brethren are brethren notwithſtanding. Now if any man would draw this doctrine to theſe our times & ages, let him know that the Apoſtle ſpeaketh of ſuch things indifferent, as they which thought them not to be indifferent, had a ground in the Lawe, and were deceiued by ſimple ignorance, and not of malice, (for to ſuch v Apoſtle yelded not, no not for a momēt) nor ſuperſtition, but of a religious feare of God. e *Obſerueth preciſely.* f *God ſhall iudge whether he doe well or no. And therfore you ſhould rather ſtriue about this, how euery one of you may be allowed of God, then to thinke vpon other mens doings.* g *Hee that maketh no difference of meates.* 9 So the Apoſtle ſheweth that hee ſpeaketh of the faithfull, both ſtrong and weake: But what if we haue to doe with infidels? Then muſt we here take heede of two things, as alſo is declared in the epiſtle to the Corinthians. The one is, that we count not their ſuperſtition amongſt things indifferent, as they did which ſate downe to meat in Idols temples: the other is, that then alſo whē the matter is indifferent (as to bye a thing offred to Idols, in the butchers ſhambles, & to eat it at home or in a priuat banquet) we vvound not the conſcience of our weak brother. h *Hee that toucheth not meates which he taketh to be vncleane by the Law.* 10 Wee muſt not ſticke, ſaith he, in the meat it ſelfe, but in the vſe of the meat. ſo that hee is iuſtly to be reprehended that liueth ſo, that hee caſteth not his eyes vpon God. For both our life and our death is dedicated to him, & for this cauſe Chriſt hath properly dyed, and not ſimply that we might eate this meat or that. i *Hath reſpect to himſelfe only, which the Hebrewes vtter after this ſorte, Doeth well to his own ſoule.*

10 11 But why doest thou condemne thy brother? or why doest thou despise thy brother? † for we shall all appeare before the iudgement seate of Christ.

11 For it is written, † I liue, saith the Lord, and euery knee shall bowe to me, and all tongues shall *l* confesse vnto God.

12 So then euery one of vs shall giue accoumpts of himselfe vnto God.

13 12 Let vs not therefore iudge one another any more: but vse *your* iudgement rather in *m* this, that no man put an occasion to fall, or a stumbling block before *his* brother.

14 13 I knowe, and am perswaded through the *n* Lorde Iesus, that there is nothing vncleane of it *o* selfe: but vnto him that iudgeth any thing to be vncleane, to him *it is* vncleane.

15 But if thy brother be grieued for the meate, now walkest thou not charitably: † 14 destroy not him with thy meate, for whom 15 Christ dyed.

11 The conclusion: wee must leaue to God his right, & therfore in matters, which according as the conscience is affected, are either good or euil, the strong must not despise their weak brethren, much les condemne them. But this consequent cannot be take of equal force in the contrary, to wit, that the weak should not iudge the strong, because the weak doe not know, that

Esai. 1. 15.

they which doe not obserue a day, and eat, obserue it not, to the Lord, and eate to the Lord, as the strong men know that the weake which obserue a day and eat not, obserue a day to the Lord, and eate not to the Lord. † 2. *Cor. 1. 10.* † *Esai. 45. 23. Philip. 2. 10.* k *This is a forme of an othe, proper to God only, for he and none but he liueth, & hath his being of himselfe. I shall acknowledge me for God.* 12 After that he hath cōcluded what is not to be done, he sheweth what is to be done: to wit, we must take heede that we doe not vtterly cast downe with abusing our libertie, our brother which is not yet strong. m *He rebuketh by y way, these malicious iudgers of others, which occupy their heads about nothing, but to finde faults with their brethrens life, whereas they should rather bestow their wits vpon this, that they do not with their disdainfulnes either cast their brethren cleane downe, or giue them some offence.* 13 The preuenting of an obiection: It is true that the scholemaistership of the Lawe is taken away by the benefit of Christ, to such as know it, but yet notwithstanding we haue to consider in the vse of this libertie, what is expedient, that we may haue regarde of our weak brother, seeing that our libertie is not lost thereby. n *By the Spirit of the Lord Iesus, or by the Lord Iesus, who, I am sure, brake downe the wall at his comming.* o *By nature.* † 1. *Cor. 8, 11.* 14 It is the part of a cruel minde to make more accoūt of meate, thē of our brothers saluatiō. Which thing they doe, that presume to eat with the offence of any brother, and so giue him occasion to goe back from the Gospel. 15 Another argument: We must follow Christes example: who was so farre from destroying the weak with meat, that he gaue his life for them.

16 16 Cause

16 16 Cauſe not your commoditie to be euill ſpoken of.

17 17 For the kingdome of God is not meate nor drinke, but righteouſnes, and peace, and ioy in the holy Ghoſt. See. Iſa. 32. 16. 17.

18 For whoſoeuer in p theſe thinges ſerueth † Chriſt, is acceptable vnto God, and is approued of men.

19 18 Let vs then followe thoſe thinges which * concerne peace, and wherewith one may edifie another.

20 Deſtroy not the worke of God for meates ſake: † all things in deede are pure: but it is euill for the man which eateth with offence.

21 † It is good neither to eat fleſh, nor to drink * wine, nor any thing whereby thy brother ſtumbleth, or is offended, or made weake.

22 19 Haſt thou q faith? haue it with thy ſelfe before God: bleſſed is he that condemneth not him ſelfe in that thing which he r alloweth.

23 For he that ſ doubteth, is condemned if hee eate, becauſe he eateth not of faith: and whatſoeuer is not of fayth, is ſinne.

16 An other argument: for that by this meanes the libertie of the Goſpel is euil ſpoken of, as though it openeth the way to attempt any thing whatſoeuer, and boldeneth vs to all things.

17 A generall reaſon, and the ground of all the other arguments: The kingdome of heauen conſiſteth not in theſe outwarde things, but in † ſtudie of righteouſnes & peace, and comfort of the holie Ghoſt.

p *He that liueth peaceablie, and clotheth righteouſly through the holy Ghoſt.* 18 A generall concluſion: The vſe of this libertie, yea and our whole life, ought to be referred to the edifying of one an other, in ſo much that we eſteeme that thing vnlawfull by reaſon of the offence of our brother, which is of it ſelfe pure and lawfull. † *Titus.* 1. 15. † 2. *Corinth.* 8. 13. 19 He giueth a double warning in theſe matters, one, which perteyneth to the ſtrong, that hee whiche hath obteyned a ſure knowledge of this libertie, keepe that treaſure to the ende hee may vſe it wiſely and profitablie, as hath beene ſayde: the other which reſpecteth the weake, that they doe nothing raſhly by other mens example with a wauering conſcience, for that can not be done without ſinne, wherof we are not perſuaded by the word of God, that hee liketh and approoueth it.

q *He ſhewed before, verſe 14. what he meaneth by faith, to wit, for a man to be certaine and out of doubt in matters and things indifferent.* r *Embraceth.* ſ *Reaſoneth with him ſelfe.*

CHAP. XV.

1 The ſtronger muſt imploye their ſtrength to ſtrengthen the weake, 3 by Chriſtes example, 7 Who receiued 8 not only the Iewes, 10 but alſo the Gentiles. 15 The cauſe why he wrote this epiſtle.

1 Nowe the Apostle reasoneth generally of tolerating or bearing with the weake by all meanes, so farre forth as may be for their profit.
a *And despise others.*
b *For his profite and edification.*
2 A confirmation taken of ỹ example of Christ, who suffred all things, to bring not onely the weake, but also his most cruel enemies, ouercomming them with patience, to his Father.
✣ *Psalm.* 69. 10.
3 The preuenting of an obiectiō: Such things as are cited out of the examples of the auncients, are propounded vnto vs to this end and purpose, that according to the example of our Father, we should in patience and hope beare one with another. c *By Moses & the Prophets.* d *The Scriptures are made to teach and comfort, because God vseth them to teach and comfort his people withall.* 4 Wee must take an example of patience, of God: that both the weake and the strong seruing God with a mutuall consent, may bring one another to God, as Christ also receiued vs vnto him selfe, although we were neuer so vnworthie. ✣ 1. *Cor.* 1. 10. e *He did not disdaine vs, but receiued vs of his owne accord, to make vs partakers of Gods glorie.* 5 An applying of the example of Christ to the Iewes, whome hee vouchsaued this honour for the promises which hee made vnto their fathers, although they were neuer so vnworthie, that hee executed the office of a Minister amongst them with marueilous patience: Therefore much lesse ought the Gentiles despite them for certaine faultes, whom the Sonne of God so much esteemed. f *Of the circumcised Iewes, for as long as hee liued, hee neuer went out of their quarters.* g *That God might be seene to bee true.* 6 An applying of the same to the Gentiles, whome also the Lorde of his incomprehensible goodnesse had regarde of, so that they are not to bee contemned of the Iewes, as strangers.

1 WE which are strong, ought to beare the infirmities of the weak, & not to a please our selues. *Gal.* 6. 2.

2 *herefore* let euery man please his neighbour in that that is b good, to edification.

3 2 For Christ also woulde not please himselfe, but as it is written, ✣ The rebukes of them which rebuke thee, fell on me.

4 3 For whatsoeuer thinges are written c aforetime, are written for our learning, that we through patience, and comfort of the d Scriptures might haue hope.

5 4 Nowe the God of patience and consolation giue you that yee be ✣ like minded one towardes another, according to Christ Iesus,

6 That ye with one minde *and* with one mouth may prayse God, euen the Father of our Lord Iesus Christ.

7 Wherefore receiue ye one another, as Christ also e receiued vs to the glorie of God.

8 5 Now I say, that Iesus Christ was a minister of the f circumcision, for the g trueth of God, to confirme the promises *made* vnto the fathers.

9 6 And let the Gentiles prayse God, for *his* mercie,

mercie, as it is written, ✣ For this cause I wil *b* confesse thee among the Gentiles, and sing vnto thy Name.

✣ *Psalm.* 18.50.
h *I will openly professe, and set forth thy Name.*

10 And againe he saith, ✝ Reioyce, ye Gentiles, with his people,

✝ *Deut.* 32.43.

11 And againe, ⁘ Praise the Lord, al ye Gentiles, and laude ye him, all people together.

⁘ *Psalm.* 117.1.

12 And againe Esaias saith, * There shalbe a roote of Iesse, and he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust.

* *Esai.* 11.10.

13 7 Now the God of *i* hope fill you with *k* all ioy, and peace in beleeuing, that ye may abound in hope, through the power of the holy Ghost.

7 He sealeth vp as it were all the former treatise with prayers, wishing all that to be geuen the of the Lord, that he had cõmanded them.

i *In whome we hope.*

14 8 And I my selfe also am perswaded of you, my brethren, that *l* ye also are full of goodnes, and filled with all knowledge: and are able to admonishe one another.

k *Abundantly and plentifully.*

8 The conclusion of the Epistle, wherein he first excuseth him selfe, that he hath written somewhat at large vnto them rather to warne them, then to teach them, and that of necessitie, by reason of his vocation, which bindeth him peculiarly to the Gentiles.

15 Neuertheless brethren, I haue somewhat boldely after a sort written vnto you, as one that putteth you in remembrance, through the grace that is geuen me of God,

16 That I should be the minister of Iesus Christ toward the Gentiles, ministring the Gospel of God, that the *m* offring vp of the Gentiles might be acceptable: being sanctified by the holy Ghost.

17 9 I haue therefore whereof I may reioyce in Christ Iesus in those things which *pertaine* to God.

18 For I dare not speake of any thing, which *n* Christ hath not wrought by me, *to make* the Gentiles obedient in word and deede,

l *Of your owne accorde, and of youre selues.*

m *By the offring vp of the Gentiles, he meaneth the Gentiles themselues, whom he offered to God as a sacrifice.* 9 He commendeth his Apostleship highly, by the effectes, but yet so, that moreouer and besides that he speaketh all things truely, he geueth all the glorie to God as the onely author: doeth not properly respect himselfe, but this rather, that men might take doubt of the trueth of the doctrine which he propounded vnto them.

n *Christ was so with me in all things, & by al meanes, that if I would neuer so faine, yet I can not say, what he hath done by me to bring the Gentiles to obey the Gospel.*

19 With the o power of signes and wonders, by the power of the Spirit of God: so that from Hierusalem, and rounde about vnto Illyricum, I haue caused to abound the Gospell of Christ.

20 Yea, I so enforced my selfe to preach the Gospel, not where Christ was named, lest I should haue built on another mans foundation.

21 But as it is written, † To whom he was not spoken of, they shall see *him*, and they that heard not, shall vnderstand *him*.

22 ‡ 10 Therefore also I haue bene oft let to come vnto you;

23 But nowe seeing I haue no more place in these quarters, and also haue ᵛ bene desirous many yeeres agone to come vnto you,

24 When I shall take my iourney into Spaine, I wil come to you: for I trust to see you in my iourney, and to be brought on my way thitherward by you, after that I haue bene somewhat filled with your *company*.

25 But now go I to Hierusalem, to ᵖ minister vnto the Saintes.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saintes which are at Hierusalem.

27 11 For it hath pleased them, and their detters are they; ˣ for if the Gentiles be made partakers of their spirituall things, their duetie is also to ᵠ minister vnto them in carnall things.

28 VVhen I haue therefore performed this, and haue ʳ sealed them this ˢ fruite, I wil passe by you into Spaine.

29 12 And I knowe when I come, that I shall

o In the first place this word, power, signifieth the force & working of the wonders in pearcing mens mindes: and in the latter, it signifieth Gods mightie power which was the worker of those wonders.

† Esai. 52. 15.

‡ Chap. 1. 11.

10 He writeth at large to the Romanes, & familiarly, his singular good will towardes them, & the state of his affaires, but so, that he swarueth not a iote frō the end of Apostolical doctrine: for he declareth nothing but that which appertaineth to his office & is godly: and commending by a litle digression as it were, the liberallity of the Churches of Macedonie, he prouoketh thē modestly to folow their godly deede.

ᵛ 1. *Thes.* 1. 17.

p *Doing this duetie for the Saints, to carry them that money which was gathered for their vses.* 11. Almes are voluntarie, but yet such as we owe by the Law of charitie.

ˣ 1. *Cor.* 6. 11.

q *To serue their turnes.*

r *Performed it faithfully, and sealed it as it were with my ring.*

s *This money, which was gathered for the vse of the poore: which al nes is very fitly called fruite.* 12 He promiseth them through the blessing of God, not to come emptie to them: and requiring of them the duetie of prayers, he sheweth what thing we ought chiefly to rest vpon in all difficulties & aduersities.

come to you with abundance of the blessing of the Gospel of Christ.

30 Also brethren, I beseech you for our Lord Iesus Christes sake, and for the t loue of the spirit, that ye would striue with me by prayers to God for me, *Coll. 4. 3 Eph. 6. 19. 1. Cor. 12. 25.*

t *For that mutuall coniunction wherewith the holy Ghost hath tyed your hearts and mouds together.*

31 That I may be deliuered from them which are disobedient in Iudea, and that my seruice which I haue to do at Hierusalem, may be accepted of the Saints, *2 Thes. 3. 2*

32 That I may come vnto you with ioye by the will of God, and may with you be refreshed.

33 Thus the God of peace *be* with you all. Amen.

CHAP. XVI.

1 He commendeth Phebe. 3 He sendeth greeting to many, 17 and warneth to beware of them which are the causes of diuision.

1 I Commende vnto you Phebe our sister, which is a seruant of the Church of Cenchrea:

1 Hauing made an ende of the whole disputation, he commeth now to familiar commendations and saluations, & that to good consideration and purpose, to wit, that the Romanes might knowe, who are most to be honoured & made account of amongest them: and also whom they ought to set before them to follow: and therefore he attributeth vnto euery of them peculiar and singular testimonies.

2 That ye receiue her in the a Lord, as it becometh Saintes, and that ye assist her in whatsoeuer businesse she needeth of your ayde: for she hath giuen hospitalitie vnto many, and to me also.

3 Greete ✣ Priscilla, and Aquila my fellow helpers in Christ Iesus,

4 (Which haue for my sake layde downe their owne necke. Vnto whom not I onely giue thanks, but also all the Churches of the Gentiles.)

5 Likewise greete the b Church that is in their house. Salute my beloued Epenetus, which is the c first fruites of Achaia in Christ.

6 Greete Marie which bestowed much labour on vs.

7 Salute Andronicus and Iunia my cousins and

a *For Christes sake, which is proper to the Christians, for the heathen Philosophers haue resemblances of the same vertues.* ✣ *Act. 18. 3.* b *The companie of the faithfull, for in so great a citie as that was, there were diuers companies.* c *For he was the first of Achaia that beleeued in Christ: and this hath reference to the ceremonies of the Law.*

He maketh not of the degree of Apostles: but of the manie. Calleth.

fellow prisoners, which are notable among the Apostles, and were in *d* Christ before me.

d Ingraffed by faith.

8 Greete Amplias my beloued in the Lord.

9 Salute Vrbanus our fellowe helper in Christ, and Stachys my beloued.

10 Salute Apelles approued in Christ. Salute them which are of Aristobulus *friendes*.

11 Salute Herodion my kinsman. Greete them which are of the *friendes* of Narcissus which are in the Lord.

12 Salute Triphena and Triphosa, which *women* labour in the Lord. Salute the beloued Persis, which *woman* hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, & his mother and mine.

14 Greete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, and his sister, and Olympas, & all the Saints which are with them.

16 Salute one another with an † holy *e* kisse. The Churches of Christ salute you.

†1.Cor.16.20. 2.Cor.13.12. 1.Pet.5.14.

e He calleth that an holy kisse, which proceedeth from an heart that is full of that holy loue: now this is to be referred to the manner used in those dayes,

17 ¶ 2 Nowe I beseeche you brethren, *f* marke them diligently which cause diuision and offences, cõtrary to the doctrine which ye haue learned, and † auoyde them.

Pro.19.27.

18 For they that are such, serue not the Lorde Iesus Christ, but their owne bellies, and with *g* faire speache and flattering deceiue the heartes of the simple.

19 3 For your obedience is come abroade among all: I am glad therefore of you: but yet I

2 As by namely describing them which were worthie of cõmendation, he sufficiently declared whom they ought to heare and follow, so doth he now paint out vnto them whom they ought to take heede of, yet he nameth them not, for that it was not needefull.

f Warily and diligently, as though you should scoute out for your enemies in a watche tower. † 2.Iohn.10.

g The word which he vseth, signifieth a promising which performeth nothing, and if thou hearest any such, thou mayest assure thy selfe that he that promiseth thee, is more carefull of thy matters, then of his owne.

3 Simplicitie must be ioyned with wisdome.

would

would haue you *h* wise, vnto that which is good, and *i* simple concerning euill.

20 4 The God of peace shal treade Satan vnder your feete shortly. The grace of our Lorde Iesus Christ *be* with you.

21 ✝ 5 Timotheus my helper, and Lucius, and Iason, and Sosipater my kinsmen, salute you.

22 I Tertius, which *k* wrote out this Epistle, salute you in the Lord.

23 Gaius mine hoste, and of the whole Church saluteth you. Erastus the steward of the citie saluteth you, and Quartus a brother.

24 6 The grace of our Lord Iesus Christ *be* with you all. Amen.

25 ✝ 7 To him now that is of power to establish you according to my Gospel, and preaching of Iesus Christ, ∵ by the reuelation of the *l* mystery, which was kept secret since the world began: ∵ Col. 2. 7

26 (But now is opened, and *m* published among all nations by the Scriptures of the Prophets, at the commandement of the euerlasting God for the obedience of faith)

27 To God, *I say*, onely wise, be prayse through Iesus Christ for euer. Amen.

h *Furnished with the knowledge of the truth and wisdome, that you may embrace good things, and eschew euill, beware of the deceites and snares of false prophetes, and resist them openly: & this place doth plainly destroy the Papistes fayth of credite, wher as they maintein it to be sufficient for one man to beleeue as another man beleueth, without further knowledge or examination what the matter is, or what ground it hath: vsing these dayly speaches, We beleeue as our fathers beleeued, & we beleeue as the Church beleueth,*

i *As men that know no way to deceiue, much lesse to deceiue in deede.*

4 We must fight, with a certaine hope of victorie. ✝ *Act.* 19. 1. *Phil.* 2. 19.

5 He annexeth salutation, partly to retaine mutual friendship, and partly to the end that this Epistle might be of some waight with the Romanes, hauing the confirmation of so many that subscribed vnto it.

k *Wrote it as Paule vttered it.*

6 Now taking his leaue of them this third time, he wisheth that vnto them, wherupon dependeth al the force of the former doctrine. ✝ *Ephe.* 3. 20.

7 He setteth forth the power and wisdome of God with great thankesgiuing, which especially appeare in the Gospel, & maketh mention also of the calling of the Gentiles, to cõfirme the Romanes in the hope of this saluation. ∵ *Ephe.* 3. 9. *Colos.* 1. 26. 2. *Tim.* 1. 10. *Tit.* 1. 2.

l *That secret and hidden thing, that is to say, the calling of the Gentiles.*

m *Offred and exhibited to all nations to be knowen.*

Written to the Romanes from Corinthus, *and sent* by Phebe, seruant of the Church, which is at Cenchrea.

THE

THE FIRST EPISTLE OF PAVL TO THE CORINTHIANS

CHAP. 1.

1 After the salutation, 10 which in effect is an exhortation, 12 he reprehendeth the Corinthians sectes and diuisions, 17 and calleth thē from pride to humilitie: 20 For ouerthrowing al worldly wisdome, 23. 25 he aduaunceth onely the preaching of the crosse.

1 The inscription of the Epistle, wherin he chiefly goeth about to procure the good will of the Corinthians towardes him, yet notwithstading so, that alwayes he letteth thē to wit, that he is ‡ seruant of God, and not of men. 2 If he be an Apostle then he must be heard, although he sometimes reprehend them sharply, seeing he hath not his own cause in hand, but is a messenger that bringeth the commandements of Christ. 3 He ioyneth Sosthenes with himselfe, that this doctrine might be confirmed by two witnesses. 4 It is a church of God, although it hath great faults in it, so that it obey them which admonish it. ‡ *Act.* 15. 9. 1. *Thes.* 4. 7. 5 A true definition of the Catholike Church, which is one. a *The Father sanctifieth vs, that is to say, separateth vs fro the wicked, in giuing vs to his Sonne, that he may be in vs, and we in him.* ‡ *Rom.* 1. 7. *Ephes.* 1. 1. *Colos.* 1. 22. 1. *Tim.* 1. 9. *Tit.* 2. 3 b *Whom God of his gratious goodnesse and meere loue hath separated for himselfe: or whom God hath called to holinesse: the first of these two expositions, sheweth from whence our sanctification commeth, & the second, sheweth the ende whereunto it tendeth.* ‡ 2. *Tim.* 1. 22. c *He is said properly to cal on God, who crieth vnto the Lord when he is in danger, and craueth help at his handes: and by the figure Synecdoche is is taken for all the seruice of God: and therefore to call vpon Christes name, is to acknowledge and take him for very God.* 6 The foundation & the life of the Church, is Christ Iesus giue of the Father. 7 Going about to condemne many vices, he beginneth with a true commendation of their vertues, lest he might seeme after, to descend to chiding, being moued with malice or enuie: yet so, that he referreth alto God as the author of them, & that in Christ, that the Corinthians might be more ashamed to prophane and abuse the holy giftes of God. 8 He toucheth that by name which they most abused.

1 PAul ‡ called *to be* an ‡ Apostle of Iesus Christ, through the will of God, and *our* brother Sosthenes,

2 4 Vnto the Church of God which is at Corinthus, to them that are ✠ 5 sanctified in a Christ Iesus, & Saints by b calling, with al that c call on the Name of our Lord Iesus Christ in euery place, both their *Lord*, and ours:

3 6 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ. Hag. 2. 10

4 7 I thanke my God alway on your behalf for the grace of God which is giuē you in Iesus Christ,

5 That in al things ye are made rich in him, & in

all kinde of speach, and in all knowledge:
6 9 As the testimonie of Iesus Christ hath bene
e confirmed in you: *The Gospel. ch. 2. 1.*
7 So ỹ ye are not destitute of any gift: ✣ 10 wayting for the appearing of our Lord Iesus Christ.
8 ✣ 11 Who shall also confirme you vnto the end, that ye may be g blameless in the day of the Lord Iesus Christ. *Phil. 1. 6.*
9 ✝ God is *h* faithfull, by whom ye are called vnto ỹ felowship of his Sonne Iesus Christ our Lord.
10 12 Now I beseech you, brethren, by the Name of our Lord Iesus Christ, that 13 ye all speake one thinge, & that there be no dissensions among you, but be ye *i* knit together in one minde, and in one iudgement.
11 14 For it hath bene declared vnto mee, my brethren, of you by them that are of the house of Cloe, that there are contentions amonge you.

d *Seeing that whiles we liue here we know but in part, & prophecie in part, this worde (All) muste be restrained to the present state of the faithfull: but by Speach, he meaneth not a vaine kinde of babling, but the gift of holy eloquence, which the Corinthians abused.*
9 He sheweth ỹ the true vse of these giftes consisteth herein: ỹ the mightie power of Christ

might thereby be set forth in thẽ, that hereafter it might euidẽtly appeare how wickedly they abused thẽ to glory & ambition. e *By those excellent giftes of the holy Ghost.* ✣ *1. 2. 11 Phil. 3. 20.* 10 He saith by the way, that ther is no cause why ther should please thẽselues so much in those gifts which they had receyued, seeing that those were nothing in comparison of them which are to be looked for. f *He speaketh of the last comming of Christ.* ✣ *1. Thes. 3. 13. & 5. 23.* 11 He testifieth that he hopeth wel of them hereafter, ỹ they may more patiently abide in reprehension afterward. And yet together therwithal sheweth, ỹ aswel the beginning as ỹ accõplishing of our saluation, is onely the worke of God. g *He calleth them blameless, not whom men neuer found fault with, but with whom no man can iustly find fault, that is to say, thẽ which are in Christ Iesus, in whom there is no condemnation. See Luk. 1. 6.* ✣ *1. Thes. 5. 24.* h *True & constant who doth not only call vs, but geueth vs the gift of perseuerance also.* 12 Hauing made an end of the preface, he commeth to the matter it selfe, beginning with a most graue obtestatiõ, as though they should heare Christ himselfe speaking & not Paul. 13 The first part of this Epistle, wherein his purpose is, to cal backe the Corinthians to brotherly cõcord, & to take away al occasion of discord. So thẽ this first part concerneth the taking away of schismes. Now a schisme is when men which otherwise agree & consent together in doctrine, do yet separate thẽselues one frõ another. i *Knit together, as a body that consisteth of all his parts fitly knit together.* 14 He beginneth his reprehension & chiding, by taking away of an obiection: for that he vnderstood by good witnesses, ỹ there were many factions among them. And therewithall he openeth the cause of dissensions, because that some did hang on one doctour, some on another, & some were so addicted to thẽselues, that they neglected al doctours & teachers, calling themselues the disciples of Christ only: shutting forth their teachers.

12 Nowe

k *The matter I would say to you in this.*
✣ *Act.* 18.24.

12 Now k this I say, that euery one of you sayth, I am Pauls, and I am ✣ Apollos, and I am Cephas, and I am Christs.

13 15 Is Christ deuided? was 16 Paul crucified for you? eyther were ye 17 baptized into the name of Paul?

14 18 I thanke God that I baptized none of you, but ✣ Crispus, and Gaius,

15 Lest any should say, that I had baptized into mine owne name.

16 I baptized also ✣ houshold of Stephanas: furthermore know I not, whether I baptized any other

17 19 For CHRISTE sent mee not to baptize, but to preach: the Gospell, 20 not with

Ergo the Romish church is not the true church which doth otherwise.

Schismatickes

wisdom of wordes, lest the crosse of Christ should be made of none effect. 18 For the preaching of the crosse is to them that perish foolishnesse, but vnto vs which are saued, it is the power of God. 19 For it is written, I will destroy the wisdom of the wise, and will cast away the vnderstanding of the prudent. 20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? 21 For seeing that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishnesse of preaching to saue them that beleeue. 22 For the Iewes require a signe, and the Grecians seeke after wisdom: 23 but we preach Christ crucified, vnto the Iewes a stumbling block, and vnto the Gentiles foolishnesse: 24 but vnto them which are called, both Iewes and Grecians, Christ the power of God, and the wisdom of God. 25 Because the foolishnesse of God is wiser than men, and the weakenesse of God is stronger than men. 26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: 27 but God hath chosen the foolish things of the world, to confound the wise: and God hath chosen the weake things of the world, to confound the things which are mighty: 28 and base things of the world, and things which are despised hath God chosen, yea, and things that are not, to bring to nought things that are: 29 that no flesh should glorie in his sight. 30 But of him are ye in Christ Iesus, who of God is made vnto vs wisdom, and righteousnesse, and sanctification, and redemption: 31 that according as it is written, He that glorieth, let him glorie in the Lord.

2 And I brethren when I came to you, came not with excellencie of speech or of wisdom, declaring vnto you the testimonie of God. 2 For I iudged not my selfe to know any thing among you, saue Iesus Christ, and him crucified. 3 And I was with you in weakenesse, and in feare, and in much trembling. 4 And my speech and my preaching was not with inticing words of mans wisdom, but in shewing of the spirit and of power: 5 that your faith should not stand in the wisdom of men, but in the power of God. 6 Howbeit we speake wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: 7 but we speake the wisdom of God in a mystery, euen the hidden wisdom, which God ordained before the world vnto our glorie: 8 which none of the princes of this world knew: for had they known it, they would not haue crucified the Lord of glorie. 9 But as it is written, Eye hath not seene, nor eare heard, neither haue entred into the heart of man, the things which God hath prepared for them that loue him. 10 But God hath reuealed them vnto vs by his spirit: for the spirit searcheth all things, yea, the deepe things of God. 11 For what man knoweth the things of a man, saue the spirit of man which is in him? euen so the things of God knoweth no man, but the spirit of God. 12 Now we haue not receiued the spirit of the world, but the spirit which is of God, that we might know the things that are freely giuen vnto vs of God. 13 Which things also we speake, not in the words which mans wisdom teacheth, but which the holy Ghost teacheth, comparing spirituall things with spirituall. 14 But the naturall man perceiueth not the things of the spirit of God: for they are foolishnesse vnto him, neither can he know them, because they are spiritually discerned. 15 But he that is spirituall, iudgeth all things, yet he himselfe is iudged of no man. 16 For who hath known the mind of the Lord, that he may instruct him? but we haue the mind of Christ.

3 And I brethren could not speake vnto you as vnto spirituall, but as vnto carnall, euen as vnto babes in Christ. 2 I haue fed you with milke, and not with meate: for hitherto ye were not able to beare it, neither yet now are ye able. 3 For ye are yet carnall: for whereas there is among you enuying, and strife, and diuisions, are ye not carnall, and walke as men? 4 For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnall? 5 Who then is Paul, and who is Apollos, but ministers by whom ye beleeued, euen as the Lord gaue to euery man? 6 I haue planted, Apollos watered, but God gaue the increase. 7 So then neither is he that planteth any thing, neither he that watereth, but God that giueth the increase. 8 Now he that planteth and he that watereth are one: and euery man shall receiue his owne reward according to his owne labour. 9 For we are labourers together with God: ye are Gods husbandrie, ye are Gods building. 10 According to the grace of God which is giuen vnto me, as a wise master builder I haue laid the foundation, and another buildeth thereon. But let euery man take heede how he buildeth thereupon. 11 For other foundation can no man lay, than that is laid, which is Iesus Christ. 12 Now if any man build vpon this foundation gold, siluer, precious stones, wood, hay, stubble, 13 euery mans worke shall be made manifest: for the day shall declare it, because it shall be reuealed by fire, and the fire shall trie euery mans worke of what sort it is. 14 If any mans worke abide which he hath built thereupon, he shall receiue a reward. 15 If any mans worke burne, he shall suffer losse: but he himselfe shall be saued, yet so as by fire. 16 Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? 17 If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are. 18 Let no man deceiue himselfe: if any man among you seeme wise in this world, let him become a foole, that he may be wise. 19 For the wisdom of this world is foolishnesse with God: for it is written, He taketh the wise in their owne craftinesse. 20 And again, The Lord knoweth the thoughts of the wise, that they are vaine. 21 Therefore let no man reioyce in men: for all things are yours, 22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, 23 and ye are Christs, and Christ is Gods.

4 Let a man so iudge of vs, as of the ministers of Christ, and dispensers of the secrets of God. 2 Moreouer it is required in dispensers, that a man be found faithfull. 3 But with me it is a very small thing that I should be iudged of you, or of mans iudgement: yea, I iudge not mine owne selfe. 4 For I know nothing by my selfe, yet am I not hereby iustified: but he that iudgeth me is the Lord. 5 Therefore iudge nothing before the time, vntil the Lord come, who both will bring to light the hidden things of darkenesse, and will make manifest the counsels of the hearts: and then shall euery man haue praise of God. 6 And these things brethren I haue in a figure transferred to my selfe and to Apollos for your sakes, that ye might learne in vs not to iudge aboue that which is written, that no one of you be puffed vp for one against another. 7 For who maketh thee to differ? and what hast thou that thou hast not receiued? now if thou didst receiue it, why doest thou glorie, as if thou hadst not receiued it? 8 Now ye are full, now ye are rich, ye haue reigned as kings without vs: and I would to God ye did reigne, that we also might reigne with you. 9 For I thinke that God hath set forth vs the Apostles last, as men appointed to death: for we are made a spectacle vnto the world, and to Angels, and to men. 10 We are fooles for Christs sake, but ye are wise in Christ: we are weake, but ye are strong: ye are honourable, but we are despised. 11 Euen vnto this houre we both hunger, and thirst, and are naked, and are buffeted, and haue no certaine dwelling place, 12 and labour, working with our owne hands: being reuiled, we blesse: being persecuted, we suffer it: 13 being euill spoken of, we entreate: we are made as the filthinesse of the world, and are the offscouring of all things vnto this day. 14 I write not these things to shame you, but as my beloued sonnes I warne you. 15 For though ye haue ten thousand instructers in Christ, yet haue ye not many fathers: for in Christ Iesus I haue begotten you through the Gospell. 16 Wherefore I beseech you be ye followers of me. 17 For this cause haue I sent vnto you Timotheus, who is my beloued sonne, and faithfull in the Lord, who shall bring you into remembrance of my wayes which be in Christ, as I teach euery where in euery Church. 18 Now some are puffed vp, as though I would not come to you. 19 But I will come to you shortly, if the Lord will, and will know not the speech of them which are puffed vp, but the power. 20 For the kingdome of God is not in speech, but in power. 21 What will ye? shall I come vnto you with a rod, or in loue, and in the spirit of meekenesse?

5 It is reported commonly that there is fornication among you, and such fornication as is not among the Gentiles, that one should haue his father wife. 2 And ye are puffed vp, and haue not rather mourned, that he that hath done this deede might be taken away from among you. 3 For I verily as absent in body, but present in spirit, haue iudged already, as though I were present, concerning him that hath done this deede, 4 in the name of our Lord Iesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Iesus Christ, 5 to deliuer such a one vnto Satan for the destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus. 6 Your reioycing is not good. Know ye not that a little leauen leauenneth the whole lumpe? 7 Purge out therefore the old leauen, that ye may be a new lumpe, as ye are vnleauened. For euen Christ our passeouer is sacrificed for vs. 8 Therefore let vs keepe the feast, not with old leauen, neither with the leauen of malice and wickednesse, but with the vnleauened bread of sincerity and truth. 9 I wrote vnto you in an epistle, that ye should not company with fornicators: 10 yet not altogether with the fornicators of this world, or with the couetous, or extortioners, or with idolaters, for then must ye needes go out of the world. 11 But now I haue written vnto you, that ye should not company with any man that is called a brother, if he be a fornicator, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one no not to eate. 12 For what haue I to doe to iudge them also that are without? doe not ye iudge them that are within? 13 But them that are without God iudgeth. Therefore put away from among your selues that wicked person.

6 Dare any of you, hauing a matter against another, go to law before the vniust, and not before the Saints? 2 Doe ye not know that the Saints shall iudge the world? and if the world shall be iudged by you, are ye vnworthy to iudge the smallest matters? 3 Know ye not that we shall iudge Angels? how much more things that pertaine to this life? 4 If then ye haue iudgements of things pertaining to this life, set them to iudge which are the least esteemed in the Church. 5 I speake to your shame. Is it so that there is not a wise man among you? no not one that shall be able to iudge betweene his brethren? 6 But brother goeth to law with brother, and that before infidels. 7 Now therefore there is vtterly a fault among you, because ye goe to law one with another. Why doe ye not rather take wrong? why doe ye not rather suffer iniurie? 8 Nay ye doe wrong, and defraud, and that your brethren. 9 Know ye not that the vnrighteous shall not inherit the kingdome of God? Be not deceiued: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselues with mankind, 10 nor theeues, nor couetous, nor drunkards, nor railers, nor extortioners, shall inherit the kingdome of God. 11 And such were some of you: but ye are washed, but ye are sanctified, but ye are iustified in the name of the Lord Iesus, and by the spirit of our God. 12 All things are lawfull vnto me, but all things are not expedient: all things are lawfull for me, but I will not be brought vnder the power of any. 13 Meates are for the belly, and the belly for meates: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord, and the Lord for the body. 14 And God hath both raised vp the Lord, and will also raise vp vs by his power. 15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. 16 What? know ye not that he which is ioyned vnto an harlot is one body? for two, saith he, shall be one flesh. 17 But he that is ioyned vnto the Lord is one spirit. 18 Flee fornication. Euery sinne that a man doeth is without the body: but he that committeth fornication sinneth against his owne body. 19 What? know ye not that your bodies are the temple of the holy Ghost which is in you, which ye haue of God, and ye are not your owne? 20 For ye are bought with a price: therefore glorifie God in your bodies, and in your spirits, which are Gods.

7 Now as touching the things whereof ye wrote vnto me: It is good for a man not to touch a woman. 2 Nevertheless, to auoide fornication, let euery man haue his owne wife, and let euery woman haue her owne husband. 3 Let the husband render vnto the wife due benevolence: and likewise also the wife vnto the husband. 4 The wife hath not power of her owne body, but the husband: and likewise also the husband hath not power of his owne body, but the wife. 5 Defraud ye not one the other, except it be with consent for a time, that ye may giue your selues to fasting and prayer, and come together againe, that Satan tempt you not for your incontinencie. 6 But I speake this by permission, and not of commandement. 7 For I would that all men were euen as I my selfe: but euery man hath his proper gift of God, one after this manner, and another after that. 8 I say therefore to the vnmarried and widowes, It is good for them if they abide euen as I. 9 But if they cannot containe, let them marie: for it is better to marie than to burne. 10 And vnto the married I command, yea not I, but the Lord, Let not the wife depart from her husband: 11 but and if she depart, let her remaine vnmarried, or be reconciled to her husband: and let not the husband put away his wife. 12 But to the rest speake I, not the Lord: If any brother hath a wife that beleeueth not, and she consent to dwell with him, let him not put her away. 13 And the woman which hath an husband that beleeueth not, and if he consent to dwell with her, let her not leaue him. 14 For the vnbeleeuing husband is sanctified by the wife, and the vnbeleeuing wife is sanctified by the husband: else were your children vncleane, but now are they holy. 15 But if the vnbeleeuing depart, let him depart: a brother or a sister is not in bondage in such cases: but God hath called vs to peace. 16 For what knowest thou, O wife, whether thou shalt saue thy husband? or how knowest thou, O man, whether thou shalt saue thy wife? 17 But as God hath distributed to euery man, as the Lord hath called euery one, so let him walke: and so ordaine I in all Churches. 18 Was any man called being circumcised? let him not become vncircumcised. Is any called in vncircumcision? let him not be circumcised. 19 Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandements of God. 20 Let euery man abide in the same calling wherein he was called. 21 Art thou called being a seruant? care not for it: but if thou mayest be made free, vse it rather. 22 For he that is called in the Lord being a seruant, is the Lords freeman: likewise also he that is called being free, is Christs seruant. 23 Ye are bought with a price, be not ye the seruants of men. 24 Brethren, let euery man wherein he is called, therein abide with God. 25 Now concerning virgins I haue no commandement of the Lord: yet I giue my iudgement, as one that hath obtained mercie of the Lord to be faithfull. 26 I suppose therefore that this is good for the present trouble, I say that it is good for a man so to be. 27 Art thou bound vnto a wife? seeke not to be loosed. Art thou loosed from a wife? seeke not a wife. 28 But and if thou marie, thou hast not sinned: and if a virgin marie, she hath not sinned: neuertheless such shall haue trouble in the flesh: but I spare you. 29 But this I say, brethren, the time is short: it remaineth that both they that haue wiues be as though they had none, 30 and they that weepe as though they wept not, and they that reioyce as though they reioyced not, and they that buy as though they possessed not, 31 and they that vse this world as not abusing it: for the fashion of this world passeth away. 32 But I would haue you without carefulnesse. He that is vnmarried careth for the things that belong to the Lord, how he may please the Lord. 33 But he that is married careth for the things that are of the world, how he may please his wife. 34 There is difference also between a wife and a virgin. The vnmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband. 35 And this I speake for your profit, not that I may cast a snare vpon you, but for that which is comely, and that ye may attend vpon the Lord without distraction. 36 But if any man thinke that he behaueth himselfe vncomely toward his virgin, if she passe the flower of her age, and need so require, let him doe what he will, he sinneth not: let them marie. 37 Nevertheless he that standeth stedfast in his heart, hauing no necessitie, but hath power ouer his owne will, and hath decreed in his heart that he will keepe his virgin, doeth well. 38 So then he that giueth her in marriage doeth well: but he that giueth her not in marriage doeth better. 39 The wife is bound by the law as long as her husband liueth: but if her husband be dead, she is at libertie to be married to whom she will, only in the Lord. 40 But she is more happie if she so abide, after my iudgement: and I thinke that I also haue the spirit of God.

8 Now as touching things offered vnto idols: we know that we all haue knowledge. Knowledge puffeth vp, but charitie edifieth. 2 And if any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to know. 3 But if any man loue God, the same is known of him. 4 As concerning therefore the eating of those things that are offered vnto idols, we know that an idol is nothing in the world, and that there is none other God but one. 5 For though there be that are called gods, whether in heauen or in earth, (as there be gods many, and lords many) 6 but to vs there is but one God, the Father, of whom are all things, and we in him: and one Lord Iesus Christ, by whom are all things, and we by him. 7 Howbeit there is not in euery man that knowledge: for some with conscience of the idol vnto this houre eate it as a thing offered vnto an idol, and their conscience being weake is defiled. 8 But meate commendeth vs not vnto God: for neither if we eate are we the better, neither if we eate not are we the worse. 9 But take heede lest by any meanes this your liberty become a stumbling block to them that are weake. 10 For if any man see thee which hast knowledge sit at meate in the idols temple, shall not the conscience of him which is weake be boldned to eate those things which are offered vnto idols? 11 And through thy knowledge shall the weake brother perish, for whom Christ died? 12 But when ye sinne so against the brethren, and wound their weake conscience, ye sinne against Christ. 13 Wherefore if meate offend my brother, I will eate no flesh while the world standeth, lest I make my brother to offend.

9 Am I not free? am I not an Apostle? haue I not seene Iesus Christ our Lord? are not ye my worke in the Lord? 2 If I be not an Apostle vnto others, yet doubtlesse I am vnto you: for the seale of mine Apostleship are ye in the Lord. 3 Mine answere to them that doe examine me is this: 4 Haue we not power to eate and to drinke? 5 Haue we not power to lead about a sister a wife, as well as other Apostles, and as the brethren of the Lord, and Cephas? 6 Or I only and Barnabas, haue not we power to forbeare working? 7 Who goeth a warfare any time at his owne charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke? 8 Say I these things as a man? or saith not the Law the same also? 9 For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the oxe that treadeth out the corne. Doth God take care for oxen? 10 Or saith he it altogether for our sakes? For our sakes no doubt this is written: that he that ploweth should plow in hope, and that he that thresheth in hope should be partaker of his hope. 11 If we haue sowen vnto you spirituall things, is it a great matter if we reape your carnall things? 12 If others be partakers of this power ouer you, are not we rather? Nevertheless we haue not vsed this power, but suffer all things, lest we should hinder the Gospell of Christ. 13 Know ye not that they which minister about holy things, liue of the things of the Temple? and they which waite at the altar, are partakers with the altar? 14 Euen so hath the Lord ordained, that they which preach the Gospell, should liue of the Gospell. 15 But I haue vsed none of these things: neither haue I written these things that it should be so done vnto me: for it were better for me to die, than that any man should make my reioycing void. 16 For though I preach the Gospell, I haue nothing to reioyce of: for necessitie is laid vpon me: yea, woe is vnto me if I preach not the Gospell. 17 For if I doe this thing willingly, I haue a reward: but if against my will, a dispensation of the Gospell is committed vnto me. 18 What is my reward then? Verily that when I preach the Gospell, I may make the Gospell of Christ without charges, that I abuse not my power in the Gospell. 19 For though I be free from all men, yet haue I made my selfe seruant vnto all, that I might winne the more. 20 And vnto the Iewes I became as a Iewe, that I might winne the Iewes: to them that are vnder the Law, as vnder the Law, that I might winne them that are vnder the Law: 21 to them that are without Law, as without Law, (being not without Law to God, but vnder the Law to Christ) that I might winne them that are without Law. 22 To the weake became I as weake, that I might winne the weake: I am made all things vnto all men, that I might by all meanes saue some. 23 And this I doe for the Gospells sake, that I might be partaker thereof with you. 24 Know ye not that they which runne in a race, runne all indeede, but one receiueth the price? So runne that ye may obtaine. 25 And euery man that striueth for the maistrie, is temperate in all things: now they doe it to obtaine a corruptible crowne, but we an incorruptible. 26 I therefore so runne, not as at an vncertaine thing: so fight I, not as one that beateth the aire: 27 but I keepe vnder my body, and bring it into subiection, lest that by any meanes when I haue preached to others, I my selfe should be a reprobate.

10 Moreouer brethren, I would not that ye should be ignorant how that all our fathers were vnder the cloude, and all passed through the sea, 2 and were all baptized vnto Moses in the cloude and in the sea, 3 and did all eate the same spirituall meate, 4 and did all drinke the same spirituall drinke: for they dranke of that spirituall Rocke that followed them, and that Rocke was Christ. 5 But with many of them God was not well pleased: for they were ouerthrowne in the wildernesse. 6 Now these things were our examples, to the intent we should not lust after euill things, as they also lusted. 7 Neither be ye idolaters, as were some of them: as it is written, The people sate downe to eate and drinke, and rose vp to play. 8 Neither let vs commit fornication, as some of them committed, and fell in one day three and twentie thousand. 9 Neither let vs tempt Christ, as some of them also tempted, and were destroyed of serpents. 10 Neither murmure ye, as some of them murmured, and were destroyed of the destroyer. 11 Now all these things happened vnto them for ensamples: and they are written for our admonition, vpon whom the ends of the world are come. 12 Wherefore let him that thinketh he standeth, take heede lest he fall. 13 There hath no temptation taken you but such as pertaineth to man: but God is faithfull, who will not suffer you to be tempted aboue that ye are able, but will euen giue the issue with the temptation, that ye may be able to beare it. 14 Wherefore my deare beloued, flee from idolatrie. 15 I speake as to wise men: iudge ye what I say. 16 The cup of blessing which we blesse, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? 17 For we being many are one bread, and one body: for we are all partakers of that one bread. 18 Behold Israel after the flesh: are not they which eate of the sacrifices, partakers of the altar? 19 What say I then? that the idol is any thing, or that which is offered to idols is any thing? 20 But I say, that the things which the Gentiles sacrifice, they sacrifice to deuils, and not to God: and I would not that ye should haue fellowship with deuils. 21 Ye cannot drinke of the cup of the Lord, and of the cup of deuils: ye cannot be partakers of the Lords table, and of the table of deuils. 22 Doe we prouoke the Lord to anger? are we stronger than he? 23 All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not. 24 Let no man seeke his owne, but euery man another mans wealth. 25 Whatsoeuer is solde in the shambles, that eate, asking no question for conscience sake: 26 for the earth is the Lords, and the fulnesse thereof. 27 If any of them that beleeue not bid you to a feast, and ye be disposed to goe, whatsoeuer is set before you, eate, asking no question for conscience sake. 28 But if any man say vnto you, This is offered vnto idols, eate not for his sake that shewed it, and for conscience sake: for the earth is the Lords, and the fulnesse thereof. 29 Conscience, I say, not thine owne, but the other mans: for why is my liberty iudged of another mans conscience? 30 For if I by grace be a partaker, why am I euill spoken of for that for which I giue thanks? 31 Whether therefore ye eate, or drinke, or whatsoeuer ye doe, doe all to the glorie of God. 32 Giue none offence, neither to the Iewes, nor to the Gentiles, nor to the Church of God: 33 euen as I please all men in all things, not seeking mine owne profit, but the profit of many, that they may be saued.

11 Be ye followers of me, euen as I also am of Christ. 2 Now I praise you brethren, that ye remember me in all things, and keepe the ordinances, as I deliuered them to you. 3 But I would haue you know, that the head of euery man is Christ, and the head of the woman is the man, and the head of Christ is God. 4 Euery man praying or prophesying, hauing his head couered, dishonoureth his head. 5 But euery woman that prayeth or prophesieth with her head vncouered, dishonoureth her head: for that is euen all one as if she were shauen. 6 For if the woman be not couered, let her also be shorne: but if it be a shame for a woman to be shorne or shauen, let her be couered. 7 For a man indeede ought not to couer his head, forasmuch as he is the image and glorie of God: but the woman is the glorie of the man. 8 For the man is not of the woman, but the woman of the man. 9 Neither was the man created for the woman, but the woman for the man. 10 For this cause ought the woman to haue power on her head, because of the Angels. 11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. 12 For as the woman is of the man, euen so is the man also by the woman: but all things of God. 13 Iudge in your selues: is it comely that a woman pray vnto God vncouered? 14 Doth not euen nature it selfe teach you, that if a man haue long haire, it is a shame vnto him? 15 But if a woman haue long haire, it is a glorie to her: for her haire is giuen her for a couering. 16 But if any man seeme to be contentious, we haue no such custome, neither the Churches of God. 17 Now in this that I declare vnto you, I praise you not, that ye come together not for the better, but for the worse. 18 For first of all when ye come together in the Church, I heare that there be diuisions among you, and I partly beleeue it. 19 For there must be also heresies among you, that they which are approued may be made manifest among you. 20 When ye come together therefore into one place, this is not to eate the Lords supper. 21 For in eating euery one taketh before his supper his owne supper: and one is hungrie, and another is drunken. 22 What? haue ye not houses to eate and to drinke in? or despise ye the Church of God, and shame them that haue not? what shall I say to you? shall I praise you? in this I praise you not. 23 For I haue receiued of the Lord that which also I deliuered vnto you, that the Lord Iesus the same night in which he was betrayed, tooke bread, 24 and when he had giuen thanks, he brake it, and said, Take, eate, this is my body which is broken for you: this doe in remembrance of me. 25 After the same manner also he tooke the cup, when he had supped, saying, This cup is the new Testament in my blood: this doe ye as often as ye drinke it, in remembrance of me. 26 For as often as ye eate this bread, and drinke this cup, ye shall shew the Lords death till he come. 27 Wherefore whosoeuer shall eate this bread, and drinke the cup of the Lord vnworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himselfe, and so let him eate of that bread, and drinke of that cup. 29 For he that eateth and drinketh vnworthily, eateth and drinketh damnation to himselfe, because he discerneth not the Lords body. 30 For this cause many are weake and sicke among you, and many sleepe. 31 For if we would iudge our selues, we should not be iudged. 32 But when we are iudged, we are chastened of the Lord, that we should not be condemned with the world. 33 Wherefore my brethren when ye come together to eate, tarie one for another. 34 And if any man hunger, let him eate at home, that your comming together be not vnto condemnation. And the rest will I set in order when I come.

12 Now concerning spirituall things brethren, I would not haue you ignorant. 2 Ye know that ye were Gentiles, and were led vnto these dumme idols, euen as ye were led. 3 Wherefore I giue you to vnderstand, that no man speaking by the spirit of God, calleth Iesus accursed: and that no man can say that Iesus is the Lord, but by the holy Ghost. 4 There are diuersities of gifts, but the same spirit. 5 And there are diuersities of administrations, but the same Lord. 6 And there are diuersities of operations, but it is the same God which worketh all in all. 7 But the manifestation of the spirit is giuen to euery man to profit withall. 8 For to one is giuen by the spirit the word of wisdom, to another the word of knowledge by the same spirit, 9 to another faith by the same spirit, to another the gifts of healing by the same spirit, 10 to another the working of miracles, to another prophesie, to another discerning of spirits, to another diuersities of tongues, to another the interpretation of tongues. 11 But all these worketh that one and the selfe same spirit, diuiding to euery man his seuerall gifts as he will. 12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 13 For by one spirit are we all baptized into one body, whether we be Iewes or Gentiles, whether we be bond or free, and haue all been made to drinke into one spirit. 14 For the body is not one member, but many. 15 If the foote shall say, Because I am not the hand, I am not of the body: is it therefore not of the body? 16 And if the eare shall say, Because I am not the eye, I am not of the body: is it therefore not of the body? 17 If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling? 18 But now hath God set the members euery one of them in the body, as it pleased him. 19 And if they were all one member, where were the body? 20 But now are they many members, yet but one body. 21 And the eye cannot say vnto the hand, I haue no need of thee: nor againe the head to the feete, I haue no need of you. 22 Nay much more those members of the body which seeme to be more feeble, are necessarie: 23 and those members of the body, which we thinke to be lesse honourable, vpon these we bestow more honour: and our vncomely parts haue more comelinesse. 24 For our comely parts haue no need: but God hath tempered the body together, hauing giuen more abundant honour to that part which lacked: 25 that there should be no diuision in the body, but that the members should haue the same care one for another. 26 And whether one member suffer, all the members suffer with it: or one member be honoured, all the members reioyce with it. 27 Now ye are the body of Christ, and members in particular. 28 And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly teachers, after that miracles, then the gifts of healings, helpes, gouernments, diuersities of tongues. 29 Are all Apostles? are all Prophets? are all teachers? are all workers of miracles? 30 Haue all the gifts of healing? do all speake with tongues? do all interpret? 31 But couet earnestly the best gifts: and yet shew I vnto you a more excellent way.

13 Though I speake with the tongues of men and of Angels, and haue not charitie, I am become as sounding brasse, or a tinkling cymbal. 2 And though I haue the gift of prophesie, and vnderstand all secrets, and all knowledge, and though I haue all faith, so that I could remoue mountaines, and haue not charitie, I am nothing. 3 And though I bestow all my goods to feede the poore, and though I giue my body to be burned, and haue not charitie, it profiteth me nothing. 4 Charitie suffereth long, and is gentle: charitie enuieth not: charitie doeth not boast it selfe, is not puffed vp, 5 doeth not behaue it selfe vnseemly, seeketh not her owne, is not prouoked to anger, thinketh not euill, 6 reioyceth not in iniquitie, but reioyceth in the truth, 7 suffereth all things, beleeueth all things, hopeth all things, endureth all things. 8 Charitie neuer faileth: but whether there be prophesies, they shall faile: whether there be tongues, they shall cease: whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesie in part. 10 But when that which is perfect is come, then that which is in part shall be done away. 11 When I was a child, I spake as a child, I vnderstood as a child, I thought as a child: but when I became a man, I put away childish things. 12 For now we see through a glasse darkely: but then face to face. Now I know in part: but then shall I know euen as also I am known. 13 And now abideth faith, hope, charitie, these three: but the greatest of these is charitie.

14 Follow after charitie, and couet spirituall gifts, but rather that ye may prophesie. 2 For he that speaketh in an vnknowen tongue, speaketh not vnto men, but vnto God: for no man heareth him, howbeit in the spirit he speaketh secrets. 3 But he that prophesieth, speaketh vnto men to edification, and exhortation, and comfort. 4 He that speaketh in an vnknowen tongue, edifieth himselfe: but he that prophesieth, edifieth the Church. 5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the Church may receiue edifying. 6 Now brethren, if I come vnto you speaking with tongues, what shall I profit you, except I speake to you either by reuelation, or by knowledge, or by prophesie, or by doctrine? 7 Euen things without life giuing sound, whether pipe or harpe, except they giue a distinction in the sounds, how shall it be knowen what is piped or harped? 8 For if the trumpet giue an vncertaine sound, who shall prepare himselfe to the battell? 9 So likewise you, except ye vtter by the tongue words easie to be vnderstood, how shall it be knowen what is spoken? for ye shall speake into the aire. 10 There are (it may be) so many kindes of voices in the world, and none of them is without signification. 11 Therefore if I know not the power of the voice, I shall be vnto him that speaketh a barbarian, and he that speaketh shall be a barbarian vnto me. 12 Euen so you, forasmuch as ye are zealous of spirituall gifts, seeke that ye may excell to the edifying of the Church. 13 Wherefore let him that speaketh in an vnknowen tongue, pray that he may interpret. 14 For if I pray in an vnknowen tongue, my spirit prayeth, but my vnderstanding is vnfruitfull. 15 What is it then? I will pray with the spirit, and I will pray with the vnderstanding also: I will sing with the spirit, and I will sing with the vnderstanding also. 16 Else when thou shalt blesse with the spirit, how shall he that occupieth the place of the vnlearned, say Amen at thy giuing of thanks, seeing he vnderstandeth not what thou sayest? 17 For thou verily giuest thanks well, but the other is not edified. 18 I thanke my God I speake with tongues more than you all: 19 yet in the Church I had rather speake fiue words with my vnderstanding, that by my voice I might teach others also, than ten thousand words in an vnknowen tongue. 20 Brethren, be not children in vnderstanding: howbeit in malice be children, but in vnderstanding be men. 21 In the Law it is written, With men of other tongues and other lips will I speake vnto this people, and yet for all that will they not heare me, saith the Lord. 22 Wherefore tongues are for a signe, not to them that beleeue, but to the vnbeleeuers: but prophesie serueth not for vnbeleeuers, but for them which beleeue. 23 If therefore the whole Church be come together into one place, and all speake with tongues, and there come in those that are vnlearned, or vnbeleeuers, will they not say that ye are mad? 24 But if all prophesie, and there come in one that beleeueth not, or one vnlearned, he is conuinced of all, he is iudged of all: 25 and thus are the secrets of his heart made manifest, and so falling downe on his face he will worship God, and report that God is in you of a truth. 26 How is it then brethren? when ye come together, euery one of you hath a psalme, hath a doctrine, hath a tongue, hath a reuelation, hath an interpretation: let all things be done vnto edifying. 27 If any man speake in an vnknowen tongue, let it be by two, or at the most by three, and that by course, and let one interpret. 28 But if there be no interpreter, let him keepe silence in the Church, and let him speake to himselfe, and to God. 29 Let the Prophets speake two or three, and let the other iudge. 30 If any thing be reuealed to another that sitteth by, let the first hold his peace. 31 For ye may all prophesie one by one, that all may learne, and all may be comforted. 32 And the spirits of the Prophets are subiect to the Prophets. 33 For God is not the author of confusion, but of peace, as in all Churches of the Saints. 34 Let your women keepe silence in the Churches: for it is not permitted vnto them to speake, but they are commanded to be vnder obedience, as also saith the Law. 35 And if they will learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church. 36 What? came the word of God out from you? or came it vnto you only? 37 If any man thinke himselfe a Prophet, or spirituall, let him acknowledge that the things that I write vnto you are the commandements of the Lord. 38 But if any man be ignorant, let him be ignorant. 39 Wherefore brethren, couet to prophesie, and forbid not to speake with tongues. 40 Let all things be done decently and in order.

15 Moreouer brethren, I declare vnto you the Gospell which I preached vnto you, which also ye haue receiued, and wherein ye stand, 2 by which also ye are saued, if ye keepe in memorie what I preached vnto you, except ye haue beleeued in vaine. 3 For I deliuered vnto you first of all that which I also receiued, how that Christ died for our sinnes according to the Scriptures, 4 and that he was buried, and that he rose againe the third day according to the Scriptures, 5 and that he was seene of Cephas, then of the twelue. 6 After that he was seene of more than fiue hundred brethren at once, of whom the greater part remaine vnto this present, but some are fallen asleepe. 7 After that he was seene of Iames, then of all the Apostles. 8 And last of all he was seene of me also, as of one borne out of due time. 9 For I am the least of the Apostles, that am not worthy to be called an Apostle, because I persecuted the Church of God. 10 But by the grace of God I am that I am: and his grace which was bestowed vpon me, was not in vaine, but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. 11 Therefore whether it were I or they, so we preach, and so ye beleeued. 12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 13 But if there be no resurrection of the dead, then is not Christ risen. 14 And if Christ be not risen, then is our preaching vaine, and your faith is also vaine. 15 Yea, and we are found false witnesses of God, because we haue testified of God that he raised vp Christ, whom he raised not vp, if so be that the dead rise not. 16 For if the dead rise not, then is not Christ risen. 17 And if Christ be not risen, your faith is vaine, ye are yet in your sinnes. 18 Then they also which are fallen asleepe in Christ, are perished. 19 If in this life only we haue hope in Christ, we are of all men most miserable. 20 But now is Christ risen from the dead, and become the first fruits of them that slept. 21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, euen so in Christ shall all be made alliue. 23 But euery man in his order: Christ the first fruits, afterward they that are Christs at his comming. 24 Then commeth the end, when he shall haue deliuered vp the kingdome to God euen the Father, when he shall haue put downe all rule, and all authoritie and power. 25 For he must reigne, till he haue put all enemies vnder his feete. 26 The last enemie that shall be destroyed, is death. 27 For he hath put all things vnder his feete. But when he saith all things are put vnder him, it is manifest that he is excepted which did put all things vnder him. 28 And when all things shall be subdued vnto him, then shall the Sonne also himselfe be subiect vnto him that put all things vnder him, that God may be all in all. 29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? 30 And why stand we in jeopardie euery houre? 31 I protest by your reioycing which I haue in Christ Iesus our Lord, I die daily. 32 If after the manner of men I haue fought with beasts at Ephesus, what aduantageth it me, if the dead rise not? let vs eate and drinke, for to morrow we die. 33 Be not deceiued: euill communications corrupt good manners. 34 Awake to righteousnesse, and sinne not: for some haue not the knowledge of God: I speake this to your shame. 35 But some man will say, How are the dead raised vp? and with what bodie doe they come? 36 Thou foole, that which thou sowest is not quickened except it die. 37 And that which thou sowest, thou sowest not that bodie that shall be, but bare grain, it may chance of wheate, or of some other graine. 38 But God giueth it a bodie as it hath pleased him, and to euery seede his owne bodie. 39 All fl

✤ *l* wisdome of words, lest the 21 crosse of Christ
† should be made of none effect.

18 For that *m* preaching of the crosse is to the
that perish, foolishnes: but vnto vs, which are sa-
ued, it is the ✤ *n* power of God.

19 22 For it is written, ᵛ I wil destroy the wise-
dome of the wise, and wil cast away the vnderstan-
ding of the prudent.

20 Where is the wise? where is the *o* Scribe?
where is the *p* disputer of this world? hath not God
made the wisdome of this world foolishnes?

21 23 For seeing the *q* worlde by wisedome
knewe not GOD in the *r* wisedome of GOD,
the pompe of wordes, and painted speache? because it was Gods will to
bring the worlde to his obedience by that way, whereby the most idiots a-
mongst men might vnderstand, that this worke was done of God himselfe
without the arte of man. Therefore as saluation is set forth vnto vs in the
Gospel, by the crosse of Christ, then which nothing is more contemptible,
and more farre from life, so God would haue the maner of the preaching
of the crosse, most different from those meanes, with which men doe vse
to drawe and intise other, either to heare or beleeue: therefore it pleased
him by a certaine kinde of most wise follie, to triumph ouer the most foo-
lish wisedome of the world, as he had sayd before by Esay, that he woulde.
And hereby wee may gather, that both those doctours which were puffed
vp with ambitious eloquence, and also their hearers, strayed farre away
from the end and marke of their vocation. m *The preaching of Christ crucified, or the kinde of speach which we vse.* ✤ *Rom.1.16.* n *It is that wherein hee declareth his marueilous power in saiuing his elect, which would not so euidently appear, if it hanged vpon any helpe of man, for so, man might attribute that to himselfe, which is proper only to the crosse of Christ.* 22 The Apostle prooueth, that this ought not only not to seeme strange, seeing that it was foretold so long before, but declareth further, that God is wont to punish the pride of the worlde in such sorte, which so pleaseth it selfe in it owne wisdome: and therefore that that is vaine, yea a thing of nothing, and such as God reiecteth as vn-
profitable, which they so carefully laboured for, and made so great ac-
compt of: ᵛ *Esay.29.14.* o *Where art thou, O thou learned fellowe, and thou that stendest thy dayes in turning thy bookes?* p *Thou that spendest all thy time in seeking out the secret things of this world, and in expounding all hard questions: and thus triumpheth he against all the men of this worlde: for there was not one of them that couldo so much as dreame vpon this secret and hidden misterie.* 23 He sheweth that the pride of men was worthily punished of God, because they woulde not behold God, as meete was they shoulde, in the moste cleare glasse of the wildom of the world, which is the workmanship of the world. q *By the worlde he meaneth all men which are not borne anewe, but remain as they were, when they were first borne.* r *In the workmanship of this world, which hath the marueilous wisedome of God ingrauen in it, so that euery man may behold it.*

✤ *Chap.2.13.*
2 Pet.1.16.
1 *With eloquence which Paul casteth off from him not onely as not necessarie, but also as flat contrary to the office of his Apostleship: & yet had Paul his kinde of eloquence, but it was heauenly, not of man, and voide of painted wordes.*
21 The reason why he vsed not

24 The goodnes of God is wonderfull, for while he goeth about to punish the pride of the world, he is very prouident and careful for the saluation of it, and teacheth men to become fooles, that they may be wise to God.

24 it pleased God by the *s* fooliſhnes of preaching to saue them that beleeue:

22 ✣ 25 Seeing also that the Iewes require a signe, and the Grecians seeke after wisedome.

23 But wee preach Christ crucified: vnto the Iewes, euen a stumbling (an offence) block, and vnto the Grecians, fooliſhnes:

24 But vnto them which are called, both of the Iewes and Grecians, *vve preach* Christ, the power of God, and the wisdome of God.

25 For the fooliſhnes of God is wiser thē men, and the weakenesse of God is stronger then men.

26 26 For brethren, you see your *t* calling, how that not many wise men *u* after the flesh, not many mightie, not many noble *are called.* Luk. 10. 21.

27 But God hath chosen the fooliſh thinges of the world to confound the wise. & God hath chosen the weake thinges of the worlde, to confound the mightie things.

s So he calleth the preaching of the Gospel as the enemies supposed it: but in the meane season he taunteth them very sharply, who had rather charge God with folke, then acknowledge their owne, & craue pardon for it. ✣ Mat. 12. 38. 25 A declaration of that which he sayd: that the preaching of the Gospel, is fooliſh. It is fooliſh saith hee, to them whome God hath not indued with newe light, that is to say, to all men, being considered in themselues: for the Iewes require miracles, and the Grecians argumēts, which they may comprehende by their witte and wisedome: and therefore they doe not onely not beleeue the Gospel, but also they mock at it. Notwithstanding in this fooliſhe preaching, there is the great vertue and wisedome of God, but such as those onely which are called doe perceiue: God shewing most plainely, that euen then when mad men thinke him most fooliſh, he is farre wiser then they are: and that hee surmounteth all their might and power, when he vseth most vile & abiect things, as it hath appeared in the fruit of the preaching of the Gospel. 26 A confirmation take of those things which came to passe at Corinth, where the Church especially consisted of the baseſt & common people. in so much that the philosophers of Greece were driuen to shame, when they saw they could doe nothing with their wisedome and eloquence, in compariſon of the Apoſtles, whome notwithstanding they called Idiots and vnlearned. And herewithall doeth he beate downe their pride: for God did not preferre them before those noble and wise men because they should bee proude, but that they might be constrained euen whether they willed or not, to reioyce in the Lorde, by whose mercie, although they were ỹ moſt abiects of all, they had obteined in Christ, both this wisedome, and all things necessarie to saluation. *t What way the Lord hath taken in calling you.* *u After that kinde of wisedome which men make accompt of, as though there were none els: who because they are carnall, know not spirituall wisedome.* 28 And

God in chuſing one & refuſing an other hath not reſpect of perſons: but vſeth the liberty of his mercy at ſeemeth good to him. Auguſt. ad Simp. lib. 1. ca. 7.

28 And vile things of the world, & things which are despised, hath God chosen, and thinges which *x* are not to bring to *y* nought things that are,

29 That no *z* flesh shoulde reioyce in his presence.

30 But ye are *a* of him in Christ Iesus, 27 who of God is made vnto vs wisedome, and righteousnes, and sanctification, and redemption, Ier. 33. 16. Pro. 8. 14

31 That, according as it is written, ✣ *b* Hee that reioyceth, let him reioyce in the Lord.

x Which in mans iudgement are almost nothing.
y To shew that they are vaine and vnprofitable, and nothing worth. See Rom. 3. 31.
z Flesh, is often as we see, taken for the whole man: and he vseth this word Flesh, very fitly, to set the weak and miserable condition of man, and the maiestie of God, one against the other. 2 *Whom he cast downe before, now he lifteth vp, yea higher then all men: yet so, that he sheweth them that all their worthinesse is without themselues, that is, standeth in Christ, and that of God.* 27 He teacheth that especially and aboue all things, the Gospel ought not to be contemned, seeing it cõteyneth the chiefest things that are to be desired, to wit, true wisdome, the true way to obtaine righteousnes, the true way to liue honestly and godly, the true deliuerance from all miseries and calamities. ✣ *Iere. 9. 24. 2. Cor. 10. 17. b Let him yeald all to God and giue him thanks, and so by this place is mans free will beaten downe, which the Papistes so dreamed of.*

CHAP. II.

1 He setteth downe a platforme of his preaching, 4 which was base in respect of mans wisdome, 7 13 but noble in respect of the spirituall power and efficacie 14 and so concludeth that flesh and blood can not rightly iudge thereof.

1 AND I, brethren, when I came to you, came not with ✣ excellencie of wordes, or of wisdome, shewing vnto you the *a* testimony of God.

eloquence

1 He returneth to the 17. verse of the former chap. that is to say, to his owne example: confessing that he vsed not amõgst thẽ either excellency of words, or enticing

2 For I *b* esteemed not to know anye thing among you, saue Iesus Christ, and him crucifyed.

3 ✣ And I was among you in *c* weakenesse, and in feare, and in much trembling.

infirmitie, feare.

4 Neither *stoode* my woorde, and my preaching

speach of mens wisedome, but with great simplicitie of speach both knew and preached Iesus Christ crucified, humble and abiect, as touching the flesh. ✣ *Chap. 1. 17. a The Gospell. b I purposed not to profes any other knowledge but the knowledge of Christ and him crucified.* ✣ *Act. 18. 1. c He setteth weakenes, against excellencie of wordes, and therfore ioyneth with it feare and trembling which are the companions of true modestie, not such feare and trembling as terrifie the consciences, but such as are contrary to vanitie and pride.*

in

in the †entising speach of mans wisedome, but in plaine[d] euidence of the spirite and of power,

† 5 3 That your faith should not be in the wisedome of men, but in the power of God.

6 4 And we speake wisedome among them that are [e] perfecte: not the wisedome of this worlde: neyther of the [f] princes of this world, which come to nought.

7 5 But we speak the wisdome of God, in a [g] mysterie, euen the hid wisedome, 6 which God had determined before the world, vnto our glory. 2 Tim. 1. 6. 25

8 7 Which none of the princes of this worlde hath knowen: for had they knowen it, they would not haue crucifyed the [h] Lord of glory.

9 8 But as it is written, The things which eye hath not seene, neither eare hath heard, neither came into mans heart, are, which God hath prepared for them that loue him.

† Chap. 1. 17. 2. Pet. 1. 16.

2 He turneth that now to the cõmendation of his ministerie, which he had granted to his aduersaries: for his vertue and power, which they knew well enough, was so much the more excellẽt because it had no worldly helpe ioyned with it.

d *By plaine euidence he meaneth such a proofe as is made by certain & necessary reasons.* 3 And he telleth the Corinthians, that he did it for their great profit, because they might therby know manifestly, that the Gospel was from heauen. Therfore he priuily rebuketh them, because that in seeking vaine ostentation, they willingly depriued themselues of the greatest helpe of their faith. 4 Another argument taken of the nature of the thing, that is, of the Gospell, which is true wisdome, but knowen to them only which are desirous of perfectiõ: & is vnsauery to them which otherwise excell in the world, but yet vainly and frailly. e *Those are called perfect here, not which had gotten perfection already, but such as tende to it, as Phil. 3. 15. so that perfect, is set against weake.* f *They that are wise, riche, & mightie, thẽ other men are.* 5 He sheweth the cause why this wisedome cannot be perceyued of those excellent worldly wits: to wit, because in deede it is so deep, that they cannot attaine vnto it. g *Which men could not so much as dreame of.* 6 He taketh away an obiection: If it be so hard, when & how is it knowen? God saith he, determined with himselfe from the beginning, that which his purpose was to bring forth at this time out of his secretes, for the saluatiõ of men. 7 He taketh away another obiectiõ: why then how cõmeth it to pas, ỹ this wisdome was so reiected of men of highest authoritie, that they crucified Christ himselfe? Paul answereth: Because they knew not Christ such as he was. h *That mightie God, ful of true maiestie & glory: Now this place hath in it a most euident proofe of the Diuinitie of Christ, & of his ioyning of the two natures in one, which hath this in it, that that which is proper to the manhode alone, is vouched of the Godhead ioyned with the manhode: which kinde of speech is called of the old fathers, a making common of things belonging to some one, with other to whom they doe not belong.* 8 Another obiectiõ: but how could it be ỹ those wittie mẽ could not perceiue this wisedome? Paul answereth: because wee preache those things which pas al mans vnderstanding. † *Esa. 64. 4.* i *Man cannot so much as thinke of them, much lesse conceiue them with his sinnes.*

10 9 But

10 9 But God hath reuealed *them* vnto vs by his
Spirite: for the Spirit *k* searcheth all thinges, yea, the
deepe thinges of God.

11 10 For what man knoweth ϛ things of a man,
saue the *l* spirit of a man, which is in him, euē so the
things of god knoweth no mā but ϛ spirit of god.

12 Now we haue receiued not the *m* spirite of the
world, but the Spirit, which is of God, that wee
might *n* know the things that are giuē to vs of god

13 12 Which thinges also wee speake, not in the
ϛ wordes which mans wisedome teacheth, but
4. which the holy Ghost teacheth, *o* comparing spiri-
tuall thinges with spirituall thinges.

14 13 But the P naturall man perceiueth not the

9 A question: If it surmount the capacity of mē, howe can it bee vnderstoode of any mā, or how can you declare and preach it: By a peculiar lightning by Gods Spirite, wherewith who soeuer is inspired, he can enter euen to the very secretes of God. *k* *There is nothing so secrete and hidden in God, but the Spirite of God pearceth into it.* 10 Hee setteth that foorth by a similitude, which he spake of the inspiration of the spirit, as the force of mans wit searcheth out things perteining to man, so doth our mind by that power of the holy Ghost, vnderstand heauenly things. *l* *The mind of man which is indued with the ableness to vnderstand and iudge.* *m* *The Spirit which we haue receiued, doth not teach vs things of this world, but lifteth vs vp to God: and this place teacheth vs against the Papistes, what faith is, from whence it commeth, & what force it is of.* 11 That which he spake generally, he restraineth now to those things which God hath opened vnto vs of our saluatiō in Christ: least that any man should seperate the spirit from the preaching of the word and Christ: or should think that those fantastical mē are gouerned by the spirit of God, which wandring besides the word, thrust vpon vs their vaine imaginations for the secrets of God. *n* *This word (know) is taken here in his proper sense, for true knowledge which the spirite of God worketh in vs.* 12 Now he returneth to his purpose, & concludeth the argumente which he begun verse 6. and it is thus the wordes must be applyed to the matter, & the matter must be set forth with words which are meet & conuenient for it: now this wisdome is spirituall & not of man, & therfore it must be deliuered by a spiritual kind of teaching, & not by intising words of mans eloquence, that the simple, & yet the wonderfull maiestie of the holy Ghost may therein appeare. 4 *Chap.* 1.17,2, *Pet.*1,16, *o* *Applying the words vnto the matter, to wit, that as we teach spirituall things, so must our kinde of teaching be spirituall.* 13 Againe he preuenteth an offence or stumbling block: how commeth it to passe that so few alow these thinges? This is not to be marueyled at saith the Apostle, seeing that men in their natural powers (as they tearme them) are not indued with that facultie whereby spirituall things are discerned (which faculte commeth another way) & therefore they accoune spirituall wisdome as folly: and it is as if he should say, It is no maruel that blinde men cannot iudge of colours, seeing that they lack the light of their eyes, and therefore light is to them as darkenesse, *p* *The man that hath no further light of vnderstanding, then that which hee brought with him, euen from his mothers wombe, as Iude defineth it. Iude 19.*

Iere. 17. 9. Pro. 27. 19.

1 Cor. 16. 13. 14.

things of the Spirit of God: for they are foolishnes vnto him: neither can he knowe *them*, because they are *q* spiritually discerned.

q By the vertue of the holy Ghost.

15 14 But he that is spirituall, *r* discerneth all things: yet 15 he himselfe is iudged of *s* no man.

r Vnderstandeth and discerneth.

16 16 For who hath knowne the minde of the Lord, that he might *t* instruct him? But we haue *u* the minde of Christ.

14 He amplifieth the matter by contraries.

15 The wisdome of the flesh, saith Paul, determineth nothing certainly, no not in it owne affaires, much lesse can it discerne strange, that is, spiritual things. But the Spirit of God wherewith spiritual men are indued, can be deceiued by no meanes, & therefore be reproued of no man: *s Of no man: for when the Prophetes are iudged of the Prophetes, it is the Spirit that iudgeth, & not the man.* + *Esai.* 40. 13. *Rom.* 11. 34. 16 A reason of the former saying: for he is called spiritual, which hath learned that by the vertue of the Spirit, which Christ hath taught vs. Now if that which we haue learned of ỹ Master could be reproued of any man, he must needes be wiser then God: whereupon it foloweth, that they are not only foolish, but also wicked, which think that they can deuise some thing that is eyther more perfect, or that they can teach the wisdome of God a better way then they knewe or taught, which vndoubtedly were indued with Gods Spirit. *t Lay his head to his and teach him what he should doe.* *u We are indued with the Spirit of Christ, who openeth vnto vs those secretes, which by all other meanes are vnsearchable, and also all trueth whatsoeuer.*

Against the Anabaptists & Libertynes of this time.

CHAP. III.

1 He yeeldeth a reason why he preached small matters vnto them: 4 He sheweth how they ought to esteme of ministers: 6 The ministers office. 10 A true forme of edifiyng. 16 He warneth the Corinthians, that they be not drawn away to prophane thinges, 18 through the proude wisdome of the flesh.

1 Hauing declared the worthines of heauenly wisdome, and of the Gospel, and hauing generally condemned

3 AND I could not speake vnto you, brethren, as vnto spirituall men, but as vnto *a* carnal, *euen* as vnto babes in Christ.

a Rom. 8. 12.

2 I gaue you milke to drinke, and not *b* meate:

the blindnes of mans minde, now at length he applieth it particularly to the Corinthians, calling them carnal, that is, such in whome as yet the flesh preuaileth against the Spirit. And he bringeth a double testimony of it: first, for that he had proued them to be such, in so much that he dealt with them no otherwise then with ignorant men, and such as are almost babes in the doctrine of godlynes: and secondly because they shewed in deede by these dissensions, which sprang vp by reason of ỹ ignorãce of ỹ vertue of the Spirit, & heauenly wisdome, ỹ they had profited very litle or nothing. a *He calleth them carnal, which are as yet ignorant, & therfore to expresse it the better, he termeth them babes.* b *Substantial meate, or stronge meat.*

for ye

for ye were not yet able *to beare it*, neither yet now are ye able.

3 For ye are yet carnall: for whereas *there is* among you enuying, and ſtrife, and diuiſions, are ye not carnall, and walke as *d* men?

4 For when one ſaith, I am Pauls, and another, I am Apollos, are ye not carnall?

5 2Who is Paul then? and who is Apollos, but the miniſters by whom ye beleeued, & as the Lord gaue to euery man?

6 3I haue planted, Apollos watred, but God gaue the increaſe.

7 So then, neither is he that planteth any thing, neither he that watreth, but God that giueth the increaſe.

8 And he that planteth, and he that watreth, are one. ✣ and euery man ſhall receiue his wages, according to his labour.

9 For we together are Gods *e* labourers: ye

c To be fed by me with ſubſtantiall meate: therefore as the Corinthians grewe vp in age, ſo the Apoſtle nouriſhed them by teaching, firſt with milke, then with ſtrong meate, which difference was onely but in the maner of teaching, not in y matter.

d By the ſquare & compaſſe of mans wit & iudgement.

2 After that he hath ſufficiently reprehended ambitious teachers, and their fooliſhe eſteemers, nowe he ſheweth how the true miniſters are to be eſteemed, that we attribute not vnto them, more or leſſe then we ought to do. Therfore he teacheth vs, that they are they by whom we are brought to faith & ſaluation, but yet as the miniſters of God, and ſuch as do nothing of them ſelues, but God ſo working by them, as it pleaſeth him to furniſhe them with his giftes. Therfore we haue not to marke or conſider what miniſter it is that ſpeaketh, but what is ſpoken: and we muſt depend vpon him which ſpeaketh by his ſeruants. 3 He beautifieth the former ſentence, with two ſimilitudes: firſt comparing the company of the faithfull, to a field which God maketh fruitfull, when it is ſowen and watred through the labour of his ſeruants: next, by comparing it to an houſe, which in deede the Lorde buildeth, but by the hands of his workmen, ſome of whom he vſeth in laying the foundation, others in building of it vp. Nowe both theſe ſimilitudes tend to this purpoſe, to ſhewe, that all things are wholly accompliſhed by Gods only authoritie and might, ſo that we muſt only haue an eie to him. Moreouer, although that God vſeth ſome in the better part of the worke, we muſt not therfore contemne other in reſpect of them, and much leſſe may we deuide or ſet them apart, (as theſe factious men did) ſeeing that all of them labour in Gods buſines, and in ſuch ſort, that they ſerue to finiſhe one ſelfe ſame worke, although by a diuers maner of working, in ſo much that they nede one anothers helpe. ✣ *Pſal.62.12. Gal.6.5.*

e Seruing vnder him: Nowe they which ſerue vnder an other, doe nothing of their owne ſtrength, but as it is giuen them by grace, which grace maketh them fit to that ſeruice. Looke Chap.15.10. & 2.Corin.3.6. and all the increaſe that commeth by their labour, doth ſo proceede from God, that no part of the praiſe of it may be giuen to the vnderſeruant.

4 Nowe he speaketh to the teachers them selues, which succeeded him in the church of Corinth, and in their person, to all that were after, or shall be pastors of Congregations, seeing that they succeede into the labour of the Apostles, which were planters & chief builders. Therefore he warneth them first, that they perswade not them selues that they may builde after their own fantasie, that is, that they may propound and set foorth any thing in the Church, either in matter, or in kinde of teaching, different frō the Apostles which were the chiefe builders. 5 Moreouer, he sheweth what this foundation is, to wit, Christ Iesus, from which they may not turne away one iote in the building vp of this building. 6 Thirdly, he sheweth, that they must take heede that the vpper part of the building be answerable to the foundation, that is, that admonitions, exhortations, & whatsoeuer perteineth to the edifying of the flocke, be answerable to the doctrine of Christ, as well in matter, as in forme: which doctrine is cōpared to gold, siluer, and precious stones: of which matter Esaias also and Iohn in the Reuelation builde the heauenly citie. And to these are opposite, worde, hay, stubble, that is to say, curious & vaine questions or decrees: and besides to be short, al that kind of teaching which serueth to ostentation. For false doctrines, wherof he speaketh not here, are not said properly to be built vpon this foundation, vnlesse peraduenture in shew only. 7 He testifieth, as in deede the truth is, that al are not good builders, no not some of them which stand vpon this one & only foundation: but howsoeuer this work of euil builders, saith he, stand for a season, yet shal it not alwaies deceiue, because that the light of the truth appering at length as day, shall dissolue this darknes, and shew what it is. And as that stuffe is tried by the fire, whether it be good or nor, so wil God in his time by the touche of his spirit and word try al buildings, and so shal it come to passe, that such as be found pure and sound, shal stil cōtinue so, to the praise of the workman: but they that are otherwise, shal be consumed and vanish away, and so shal the workman be frustrate of the hope of his labour, which pleased him selfe in a thing of nought.

4 Nowe he speaketh to the teachers themselues, which succeeded him in the church of Corinth, and in their person, to all that were after, or shall be pastors of Congregations, seeing that they succeede into the labour of the Apostles, which were planters & chief builders. Therefore he warneth them first,

are Gods husbandry, and Gods building.

10 According to the grace of God giuē to me, as a skilfull master builder, I haue laid the foundation, and another buildeth theron: 4 but let euery man take heede how he buildeth vpon it.

11 5 For other foundation can no man lay, then that which is laied, which is Iesus Christ.

12 6 And if any man builde on this foundation, golde, siluer, precious stones, tymber, haye, or stubble,

13 7 Euery mans worke shal be made manifest: for the day shall declare it, bicause it shalbe reueiled by the fire: and the fire shall trie euerie mans worke of what sort it is. Epi. 5. 13.

14 If any mans worke, that he hath built vpon, abide, he shal receiue wages.

15 If any mans worke burne, he shall lose, but

8 he shalbe

8 he ſhal be ſaued himſelfe: neuertheles yet as it were by the fire. *Iſa. 1. 31.*

16 ✦ 9 Know ye not that ye are the Temple of God, and that the ſpirite of God dwelleth in you?

17 If any man † deſtroy the Temple of God, him ſhall God deſtroy: for the Temple of God is holy, which ye are.

18 10 Let no man deceiue him ſelf: If any man among you ſeeme to be wiſe in this world, let him † be a fooſe, that he may be wiſe.

19 For the wiſdome of this world is fooliſhnes with God: for it is written, ‡ He g catcheth the wiſe in their owne craftines.

20 ᵛ And againe, The Lorde knoweth that the thoughts of the wiſe be vaine.

21 11 Therfore let no man *h* reioyce in men: for all things are *i* yours. *1 Co. 6. & 10.*

22 Whether it be Paul, or Apollos, or Cephas, or the 12 world, or life, or death: whether they be things preſent, or things to come, *euen* al are yours,

23 And ye Chriſtes, and Chriſt Gods.

8 He taketh not away hope of ſaluation from the vnskilfull & fooliſh builders which hold faſt the foundation, of which ſorte were thoſe Retoricians rather then paſtours of Corinth: but he addeth an exception, that they muſt notwithſtanding ſuffer this triall of their worke, and alſo abide the loſſe of their vaine labours.

† *Chap. 6. 19. 2. Cor. 6. 16.*

9 Continuing ſtil in the metaphore of a building, he teacheth vs that this ambition is not only vaine, but alſo ſacrilegious. For he ſaith that the Church is as it were the Tẽple of God, which God hath as it were cõſecrated vnto him ſelf by his ſpirite. Then turning himſelf to theſe ambicious mẽ, he ſheweth that they prophane the tẽple of God, becauſe thoſe vaine artes wherin they pleaſe thẽſelues ſo much, are as he teacheth, ſo many pollutions of the holy doctrine of god, & the puritie of the church. Which wickednes ſhal not be ſuffred vnpuniſhed.

f *Defileth it, and maketh it vncleane, being holy: and ſurely they do defile it, by Paul his iudgement, which by fleſhly eloquence do file the puritie of the Goſpell.* 10 He concludeth by the contrarie, ᵞ they profeſſe pure wiſdome in the church of God, which refuſe & caſt away al thoſe vanities of men: and if they be mocked of the world, it is ſufficiẽt for them that they be wiſe according to the wiſdome of God, and as he wil haue them to be wiſe. ✦ *Iob. 5. 13.*

g *Be they neuer ſo craftie, yet the Lord wil take the when he ſhal diſcouer their treacherie.* ᵛ *Pſal. 94. 11.* 11 He returneth to the propoſition of the 2. verſe, firſt warning the hearers, that henceforward they eſteeme not as Lords thoſe whom God hath appointed to be miniſters and not Lords of their ſaluation: which thing they do, that depend vpon men, and not vpon God that ſpeaketh by them. h *Pleaſe him ſelfe.* i *Helpes, appointed for your benefite.* 12 He paſſeth from the perſons, to the things thẽſelues, that his argument may be more forcible: yea he aſcendeth frõ Chriſt to the Father, to ſhew ᵞ we reſt our ſelues no not in chriſt himſelf, in that that he is man, but becauſe he carieth vs vp euen to the father, as Chriſt witneſſeth of himſelf e uery where, that he was ſent of his father, that by this bãd we may be all knit with God himſelf.

CHAP. IIII.

1 Bringing in ỹ definition of a true Apostle, 7 he sheweth that humilitie ought rather to be an honor thẽ a shame vnto him, 9 He bringeth in proofe, whereby it may euidently apeare, 10 that he neither had care of glory, 11 nor of his belly. 17 He cõmẽdeth Timothie.

1 He cõcludeth the duetie of the hearers towards their ministers that they esteme them not as Lords: and yet notwithstãding that they giue care vnto them, as to them that are sent from Christ, sent I say to this ende and purpose, that they may receiue as it were at their hands, the treasure of saluation which is drawen out of the secrets of God.

1 LEt a man so think of vs, as of the ministers of Christ, & disposers of the secrets of God:

2 2 And as for the rest, it is required of the disposers, that euery man be found faithfull. *Heb. 3. 2.*

3 3 As touching me, I passe very litle to be iudged of you, 4 or of mans *b* iudgemẽt: no, 5 I iudge not mine owne selfe.

4 For I knowe nothing by my selfe, yet am I not thereby iustified: but he that iudgeth me, is the *c* Lorde.

5 6 Therfore ✣ iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in darkenes, and make the counsels of the hearts manifest: and then shall euery man haue *d* prayse of God.

a *Euery man.* 2 Last of al, he warneth the ministers, that they also behaue themselues not as lordes, but as faithfull seruants, bicause they must render an account of their stewardship vnto God. 3 Because in reprehending others, he set him self for an example, he vseth a preoccupation, or preuenting of an obiection, and vsing the gratitie of an Apostle, he sheweth that he careth not for the contrarie iudgements that they haue of him, in that they esteemed him as a vile person, because he did not set forth himself as they did. And he bringeth good reasons why he was nothing moued with the iudgements which they had of him. 4 First, because that that which men iudge in these cases of their owne braines, is no more to be accounted of, then when the vnlearned do iudge of wisdome. b *Word for word, Day, after the maner of speach of the Calcians.* 5 Secondly he saith, how can you iudge how much or how litle I am to be accounted of, seeing that I my selfe which know my selfe better then you do, and which dare professe that I haue walked in my vocation with a good conscience, dare not yet notwithstanding chalenge any thing to my selfe: for I know that I am not vnblameable, al this notwithstãding: much lesse therefore should I please my selfe as you do. c *I permit my selfe to the Lords iudgement.* 6 A third reason proceding of a conclusion as it were, out of the former reasons. It is Gods office to esteeme euery man according to his valew because he knoweth the secrets of the hart, which men for the most part are ignorant of. Therfore this iudgement perteineth not to you. ✣ *Mat.* 7. 1. d *One could not be praised aboue the rest, but the other should be blamed. & he mentioneth praise rather then dispraise, for that the beginning of the sect was this, that they gaue more to some men then meete was.*

6 7 No-

6 7 Now these things, brethrē, I haue figuratiuely applyed vnto mine owne selfe and Apollos, for your sakes, that ye might learne by vs that no man presume aboue that which is written, that one swel not against another for any mans cause.

7 8 For who separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou haddest not receiued it?

8 9 Nowe ye are full: now ye are made riche: ye haue gotten a kingdom. reigne as Kinges without vs, and woulde to God yee did reigne, that wee also might reigne with you.

9 For I think that God hath set forth vs the last Apostles, as men appointed to death: for wee are made a gasing stocke vnto the worlde, and to the Angels, and to men.

10 Wee *are* fooles for Christes sake, and yee *are* wise in Christ: we *are* weake, and ye *are* strong: ye *are* honorable, and we *are* despised.

11 Vnto this houre we both hunger, and thirste, and are naked, and are buffeted, and haue no certaine dwelling place,

12 † And labour, working with our own hands: we are reuyled, and *yet* we blesse: wee are persecuted, *and* suffer it.

13 † We are euil spoken of, and we pray: we are made as the *b* filth of the world, the offskowring of all things vnto this time.

7 Hauing reiected their iudgement, he setteth forth himselfe againe as a singular example of modestie, as one which concealing in this Epistle those tactious teachers names, doubted not to put down his own name and Apollos in their place, and tooke vpon him as it were, their shame: so farre was he from preferring him selfe to any.

c By our example which chose rather to take other mens faultes vpon vs, then to carpe any by name.

8 He sheweth a good meanes to bridle pride, first if thou consider how rightly thou exemptest thy selfe out of the number of others, seeing thou art a man thy selfe: againe, if thou consider that although thou haue something more then other men haue, yet thou hast it not but by Gods bountifulnes. And what wise man is he that will bragge of anothers goodnesse, and that agaynst God?

f There is nothing then in vs of nature, that is worthy of commendation: but all that we haue, we haue it of grace, which the Pelagians and halfe Pelagians will not confesse. 9 *He* descendeth to a most graue mocke, to cause those ambitious men to blush euen against their wille. *g He that will take a right view howe like Paul and the Pope are, who lyingly boasteth that he is his successioure, let him compare the delicates of the Popish court, with Saincte Pauls state as wee see it here.*

† *Act.* 20.34. 1. *Thes.* 2.9. 2. *Thes.* 3.8. † *Mat.* 5.44. *Luke.* 23.34. *Act.* 7.60.

h Such as by sweeping is gathered together.

10 Moderating the sharpenes of his mock, hee putteth them in mind to remember of who they were begotte in Christ, and that they should not doubt to followe him for an exãple, although he seeme vile according to ỹ outer shew in respect of others, yet mighte by the effycacie of Gods Spirit, as they had had triall thereof in themselues.

14 10 I write not these things to shame you, but as my beloued children I admonish you.

15 For though ye haue ten thousand instructers in Christ, yet haue ye not many fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be ye followers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithfull in the Lord, which shall put you in remembrance of my *i* waies in Christ as I teach euery where in euery Church. *Ps.11.2. 20 21. 22. 1 Thes. 3.2.*

18 11 Some are puffed vp as though I would not come to you.

19 But I will come to you shortly, ✣ if the Lord will, and wil know, not the *k* words of them which are puffed vp, but the power.

20 For the kingdome of God *is* not in word, but in power. *See for this word Mark. 9.1.*

21 12 What will ye? shall I come vnto you with a rod, or in loue, and in the *l* spirit of meekenes?

i What way and rule I follow euery where in teaching the Churches. 11 Last of all he descendeth also to Apostolike threatnings, but yet chiding them as a father, lest by their disorder he be constrained to come to punish some amongst them. ✣ *Act. 19.21. Lam. 4.15. k By words he meaneth their painted and coloured kind of eloquence, against which hee setteth the vertue of the Spirit.* 12 A passing ouer to another part of this Epistle, wherin he reprehendeth most sharply a very haynous offence, shewing the vse of ecclesiasticall correction. *l Meekely affected towards you.*

CHAP. V.

1 That they haue winked at him who committed incest with his mother in Law. 2. 6 hee sheweth should cause them rather to be ashamed, then to reioyce. 10 Such kind of wickednes is to be punished with excommunication. 12 lest other be infected with it.

1 They are greatly to be reprehended which by suffering of wickednes, let forth ỹ Church of God to be mocked & scorned of the infidels.

1 IT is heard certainly *that there is* fornication among you, & such fornication as is not once named among the Gentiles, that one shoulde haue his fathers wife. *Deu. 18.13. & 22.30.*

2 2 And ye are puffed vp and haue not rather sorowed, that he which hath done this deede, might be put from among you. *Deu. 17.7*

2 There are none more proud, then they that least know themselues.

3 For I verely as absent in bodie, but present in spirit, haue determined alreadye as though I were present, that he ‡ hath thus done this thing,

4 When yee are gathered together, and my spirit, in the *b* Name of our Lord Iesus Christ, that such one, *I say*, 4 by the power of our Lorde Iesus Christ,

5 Be *c* deliuered vnto Satan, for the *6* destructiō of the flesh, that the spirit may be saued in the day of the Lord Iesus.

6 7 Your reioycing *d* is not good: know ye not that a litle leauen, leaueneth the whole lumpe?

7 8 Purge out therfore the olde leauen, that yee may be a new *e* lumpe, as ye are vnleauened: for Christ our *f* Passeouer is sacrificed for vs.

8 Therefore let vs keepe the *g* feast, not with olde leauen, neither in the leauen of malicious nes and wickednes: but with the vnleauened bread of synceritie and trueth.

3 Excommunication ought not to be committed to one mans power, but must be done by the authority of ‡ whole Congregation, after that the matter is diligently examined.

2 In *minde, thought, and will.*

b *Calling vpon Christ his Name.*

4 There is no doubt but that iudgement is ratified in heauen, wherein Christ himselfe sitteth as Iudge.

5 The excommunicate is deliuered to the power of Satan, in that, that hee is cast out of the house of God. c *What it is to be deliuered to Satan, the Lorde himselfe declareth when he saith, Let him be vnto thee as an Heathen and publicane, Mat. 18. 17. that is to say, to be disfranchised and put out of the right & libertie of the citie of Christ, which is the Church, without which Satan is Lord and master.*

6 The end of excommunication is not to cast away the excommunicate, that he should vtterly perish, but that he may be saued, to wit, that by this meanes his flesh may be tamed, that he may learne to liue to the Spirit.

7 An other ende of excommunication is, that other be not infected, and therefore it must of necessitie be reteyned in the Church, that the one be not infected by the other. d *Is nought, and not grounded vpon good reason, as though you were excellent, and yet there is such wickednes found among ſt you.*

8 By alluding to the ceremony of the Passeouer, he exhorteth them to cast out that vncleane person from among them. In times past, saith he, it was not lawfull for them which did celebrate the Passeouer, to eate leauened bread: In so much that he was holden as vncleane, and vnworthy to eate the Passeouer, whosoeuer had but tasted of leauen. Nowe all our whole life must be as it were the feast of vnleauened bread, wherein all they that are partakers of that immaculate Lambe which is slaine, must cast out both of them selues, and also out of their houses and Congregations all impuritie.

e *By lumpe he meaneth the whole bodie of the Church, euery member whereof must be vnleauened bread, that is, renewed in Spirit, by plucking away the old corruption.*

f *The Lambe of our Passeouer.* g *Let vs leade our whole life, as it were a continual feast, honestly, and vprightly.*

9 Now he speaketh more generally: and that which he spake before of the incestuous person, he sheweth that it pertaineth to others, which are knowne to be wicked, and such as through their naughtie life are a slaunder to the Church, which ought also by lawfull order be cast out of the communitie of the Church.

9 I wrote vnto you in an Epistle, that ye should not company together with fornicatours,

10 And not *b* altogether with the fornicatours of this world, or with the couetous, or with extortioners, or with idolaters: for then ye must go out of the worlde.

11 But now I haue written vnto you, that ye companie not together: if any that is called a brother, be a fornicatour, or couetous, or an idolater, or a rayler, or a drunkard, or an extortioner, with such one eate not.

12 To For what haue I to doe, to iudge them also which are without? do ye not iudge them that are within?

13 But God iudgeth them that are without. Put away therefore from among your selues that wicked man.

And making mention of eating of meat, eyther he meaneth those feastes of loue, whereat the Supper of the Lord was receyued, or els their common vsage and maner of life: which is rightly to be taken, least any man should thinke, that eyther matrimonie were broken by excommunication, or such dueties hindered and cut off thereby, as we owe one to another: children to their parents, subiectes to their ruler, seruantes to their maisters, and neighbour to neighbour to winne one another vnto God. h *If you should vtterly absteine from such menn company, you should go out of the world: therefore I speake of them which are in the very bosome of the Church, which must be called home by discipline, and not of them which are without, with whom you must labour by all meanes possible, to bring them to Christ.* 10 Such as are false brethren, ought to be cast out of the congregation: as for them which are without, they must be left to the iudgement of God.

CHAP. VI.

1 He inueigheth against their cõtentions in lawe matters, 6 wherewith they vexed one annother vnder iudges y were infidels, to the reproch of the Gospel, 9 and then sharply threateneth fornicatours.

1 The third question is of ciuile iudgementes.

1 DAre i *a* any of you, hauing busines against an other, bee iudged *b* vnder the vniust,

Whether it be lawfull for one faithfull to drawe another faithfull before the iudgement seat of an infidell? He answereth that it is not lawfull, for offence take, for it is not euill of itselfe. a *As if he said, are you become so impudent, that you are not ashamed to make the Gospell a laughing stocke to prophane men?* b *Before the vniust.*

and

2 and not vnder the Saintes?

3 Doe ye not know, that the Saints shal iudge the world? If the world then shalbe iudged by you, are ye vnworthie to iudge the smallest matters?

3 Knowe ye not that we shal iudge the Angels? how much more, things that perteine to this life?

4 If then ye haue d iudgements of things perteining to this life, set vp them which are d least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wise man among you? no not one, that can iudge betweene his brethren?

6 But a brother goeth to law with a brother, & that vnder the infidels.

7 6 Nowe therefore there is altogether e infirmitie in you, in that yee goe to law one with another: 7 † why rather suffer ye not wrong? why rather

2 Hee addeth that he doeth not forbid that one neighbour may go to law with another if neede so require, but yet vnder holy iudges.

3 He gathereth by a comparison that the faithfull cannot seeke to infidels to be iudged, without great iniurie done to the Saintes, seeing that God himselfe will make the Saints iudges of the world & of the deuils, with his sonne Christ: much more ought they to iudge these light & small causes which may be by equitie & good conscience determined. 4 The conclusion, wherin he prescribeth a remedy for this mischiefe: to wit, if they end their priuate affaires betwixt themselues by chosen arbiters out of the Church: for which matter & purpose, the least of you, saith he, is sufficient. Therfore he condemneth not iudgement seates, but sheweth what is expedient for the circumstance of the time, & that without any diminishing of the right of the Magistrate: for he speaketh not of iudgements which are practised betweene the faithfull and the infidels, neither of publique iudgements, but of controuersies which may be ended by priuate arbiters. c *Courts & places of iudgement.* d *Euen the most abiect among you.* 5 He applyeth the generall proposition to a particular, always calling them back to this, to take away from them that false opinio of their own excellencie, from whence al these mischiefes sprang. 6 Now he goeth further also, and although by granting the priuat arbiters out of the Congregation of the faithful, he do not simple condéne, but rather establish priuat iudgements, so that they be exercised without offece, yet he sheweth, that if they were such as they ought to be, and as it were to be wished, they should not neede to vse that remedie neither. e *A weakenes of minde which is faide to be in them, that suffer themselues to be ouercome of their lust, & it is a fault that swarueth greatly from temperancie & moderation: for that he nippeth them which could not put vp an iniurie done vnto them.* 7 This perteineth chiefly, to the other part of the reprehension, to wit, that they went to law euen vnder infidels, whereas they should rather haue suffred any losse, then to haue giuen that offence. But yet this is generally true, that wee ought rather depart from our right, then trie the vttermost of the law hastely, & vpon an affection to reuenge an iniurie. But the Corinthians cared for neither, and therfore he saith that they must repent, vnles they wil be shut out of the inheritance of God. † *Mat.5.39. Luke.6.29. Rom.12.19.*

susteyne

† 1. Thes. 4. 6.

3 Now he prepareth himselfe to passe ouer to the fourth treatise of this Epistle, which concerneth matters indifferent: debating this matter first, howe men may well vse women or not: which question hath three branches, fornication, matrimonie, and a single life. As for fornication, he vtterly condemneth it. And mariage he cõmandeth to some, as a good and necessary remedy for them: to other he leaueth it free: and other some he dissuadeth frõ it, not as vnlawful, but as incõmodious, & that not without exceptiõ. As for singlenes of life (vnder which also I comprehend virginitie) he inioyneth it to no man: yet he persuadeth mẽ vnto it, but not for it self, but for another respect, neither al men, nor without exception. And being about to speake against fornication, he beginneth with a general reprehension of those vices, wherwith that rich and riotous citie most abounded: warning & teaching thẽ earnestly that repentance is vnseperably ioyned with forgiuenes of sinnes, & sanctification with iustification. † *Tit.* 3. 3. f *In Iesus.* ‖ *Cha.* 10. 23. 9 Secondly he sheweth ỹ the Coriath. do simply offend in matters indifferent: First, bicause they abused thẽ: next, bicause they vsed indifferẽt things, without any discretion, seing ỹ vse of thẽ ought to be brought to ỹ rule of charitie: & that he doth not vse thẽ aright, which immoderatly abuseth thẽ, & so becõmeth a slaue vnto them. g *Whatsoeuer: but this general word must be restrained to things that are indifferent.* h *Heauie subiection to things that are indifferent, whatsoeuer he be that thinketh he may not be without the, which is a flattering kind of seruery, vnder a colour of libertie, which seaseth vpon such men.* 10 Secondarily, bicause they counted many things for indifferent, which were of thẽselues vnlawful, as fornication, which they nũbred amongst mere natural & lawful desires, as wel as meat and drinke. Therfore the Apostle sheweth, ỹ they are vtterly vnlike: for meats, saith he, were made for the necessary vse of mans life which is not perpetual. For both meats, and al this maner of norishing are quickly abolished. But we must not so think of the vncleannes of fornication, for which the body is not made, but on the cõtrary side is ordeined to pureues, as appeareth by this, that it is cõsecrated to Christ, euen as Christ also is giuẽ vs of his father, to quicken our bodies with that vertue, wherwith he also rose againe.

lesse

susteine ye not harme?

defrauded

8 † Nay ye your selues do wrong, & do harme, and that to your brethren.

Lit. 7. 26.

9 Knowe ye not that the vnrighteous shall not inherite the kingdome of God? Be not deceiued: neither fornicatours, nor idolaters, nor adulterers,

molles

nor wantons, nor bouggerers,

10 Nor theeues, nor couetous, nor drunkardes,

rapaces

nor railers, nor extortioners shal inherite the kingdome of God.

every one

11 And such were † some of you: but ye are washed, but ye are sanctified, but ye are iustified in the *f* name of the Lorde Iesus, and by the spirite of our God.

12 ¶ ‖ 9 Al things are lawfull vnto me: but all things are not profitable. I may do all things, but I wil not be broght vnder the *h* power of any thing.

13 10 Meates *are ordeined* for the belly, and the

bellie for the meates: but God ſhall deſtroy both it, and them. Now the body *is* not for fornication, but for the Lord, and the Lord for the body.

14 And God hath alſo rayſed vp the Lord, and †ſhal raiſe vs vp by his power.

15 ‖ Knowe ye not, that your bodies are the members of Chriſt? ſhall I then take the members of Chriſt, and make them the members of an harlot? God forbid.

16 ‖ Do ye not know, that he which coupleth † himſelfe with an harlot, is one bodie? † for two, ſaith he, ſhalbe one fleſh.

‡ 17 But he ‡ is ioyned vnto ‡ Lord, is one ſpirite.

18 ‖ Flee fornication: euery ſinne that a man doth, is without the body: but he that committeth fornication, ſinneth againſt his owne body.

19 Know ye not, that ¶ your bodie is the temple of the holy Ghoſt *which is* in you, whome ye haue of God? and ye are not your owne.

20 * For ye are bought for a price: therefore glorifie God in your bodie, and in your ſpirite: for they are Gods.

† *Rom.6.5.*

11 A declaratiõ of the former argument by contraries, & the applying of it.

12 A proofe of the ſame argument: A harlot and Chriſt are cleane cõtrary, ſo are the fleſhe and the ſpirite: therfore he that is one with an harlot, (which is done by carnall copulation of their bodies) can not be one with Chriſt, which vnitie is pure & ſpiritual.

† *Gen.2.24. Matth.19.5. Mark.10.8. Epheſ.5.32.*

‡ *Cleaueth.*

¶ *Moſes doth not ſpeake theſe words of fornication, but of marriage: but ſeeing that fornication is the corrupting of marriage, and both of them is a carnall and fleſhly copulation, we can not ſay that the Apoſtle abuſeth his teſtimonie. Againe, Moſes hath not this worde (Two) but it is verie well expreſſed both here, and in Mat.19.5. becauſe he ſpeaketh only but of man and wife, wherupon the opinion of them that vouche it to be lawfull to haue many wiues, is beaten downe: for he that companieth with many, is ſundred as it were into many partes.* 13 An other argument why fornication is to be eſchewed, becauſe it defileth the bodie with a peculiar kinde of filthines. 14 The third argument: Becauſe a fornicatour is ſacrilegious, for that our bodies are conſecrate to God. ¶ *Chap.3.17. 2.Cor.6.16.* 15 The fourth argument: Becauſe we are not our owne men, to giue our ſelues to any other, much leſſe to Satan & the fleſh, ſeeing that God him ſelfe hath bought vs, and that with a great price, to the ende that both in bodie and ſoule, we ſhould ſerue to his glorie. * *Chap.7.23. 1.Pet.1.18.*

CHAP. VII.

1 Entreating here of mariage, 4 which is a remedy againſt fornication, 10 and may not be broken, 18. 20 he willeth euery man to liue contented with his lot. 25 He ſheweth what the ende of virginitie ſhould be, 35 And who ought to marrie.

1 Now

He teacheth concerning marriage, that although a single life hath his cómodities, which he will declare afterwardes, yet that marriage is necessarie for the auoiding of fornication: but so that neither one man haue many wiues, nor any wife many husbandes.

1 NOw I concerning the things *a* wherof ye wrote vnto me, It *were b* good for a man not to touche a woman.

2 Neuertheles, to auoyde fornication, let euery man haue his wife, and let euery woman haue her owne husband.

3 ✣ 2 Let the husband giue vnto the wife *c* due beneuolence, and likewise also the wife vnto the husband.

4 3 The wife hath not ỹ power of her own bodie, but the husband: and likewise also the husband hath not the power of his own body, but the wife.

5 Defraude not one another, 4 except *it be* with cõsent for a time, that ye may *d* giue your selues to fasting and prayer, and agayne come together that Satan tempt you not for your incontinencie.

6 5 But I speake this by permission, not by commaundement.

7 For I *e* would that all men were euen as I my self *am*: but euery man hath his proper gift of God, one after this maner, and another after that.

8 6 Therefore I say vnto the *f* vnmaried, & vnto the widowes, It is good for them if they abide euen as I do.

9 But if they can not abstaine, let them marrie: for it is better to marrie then to *g* burne.

a Touching those matters, whereof you wrote vnto me.

b Commodious, & (as we say) expedient. For mariage bringeth many griefes with it, and that by reason of the corruption of our first estate.

✣ 1. Pet. 3. 7.

2 Secondly, he sheweth that the parties married, must with singular affection, entierly loue one the other.

c This worde (dus:) conteineth all kinde of beneuolence, though he speake more of one sort then of an other, in that that followeth.

3 Thirdly, he warneth them, that they are eche in others power, as touching the body, so that they may not defraude one another. 4 He addeth an exception, vnlesse the one absteine frõ the other by mutual cõsent, that they may the better giue them selues to prayer, wherein notwithstanding he warneth them to consider what is expedient, least by this long breaking off as it were frõ marriage, they be hurried vp to incontinencie.

d Do nothing else.

5 Fifthly, he teacheth, that mariage is not simplie necessarie for al men, but for the which haue not the gift of continencie, & this gift is by a peculiar grace of God.

e I wisshe.

6 Sixtly, he giueth the selfe same admonition touching the second mariage, to wit, that a single life is to be alowed, but for such as haue the gift of continencie: otherwise they ought to marrie againe, that their conscience may be at peace.

f This whole place is flat against them which condemne second marriages.

g So to burne with lust, that either the will yeeldeth to the temptation, or els we can not call vpon God with a quiet conscience.

10 ✣ 7 And

10 ✠ 7 And vnto the married I commande, not I, but the Lord, Let not the wife depart from her husband.

✠ *Matth.*5.31. & 19.9. *Mark*,10.11.12. *Luk.*16.18.

11 But and if she depart, let her remaine vnmaried, or be reconciled vnto her husband, and let not the husband put away *his* wife.

Deu.24.4. Mal.2.16.

12 8 But to the remnant I speake, *and* not the Lord: If any brother haue a wife, that beleeueth not, if she be content to dwell with him, let him not forsake her.

13 And the woman which hath an husband that beleeueth not, if he be content to dwell with her, let her not forsake him.

14 9 For the vnbeleeuing husband is *b* sanctified to the *i* wife, and the vnbeleeuing wife is sanctified to the *k* husband, els were your children vncleane: but nowe are *l* holie.

15 10 But if the vnbeleeuing depart, let him depart: a brother or a sister is not in subiection in *m* such things: 11 but God hath called vs in peace.

Mark 10.5

16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?

7 Seuenthly, he forbiddeth contentions & publishing of diuorces (for he speaketh not here of ỹ fault of whoredome, which was then death euen by the law of the Romanes also) whereby he affirmeth that ỹ band of mariage is not dissolued, & that frō Christ his mouth.

8 Eightly, he affirmeth, ỹ those mariages which are alreadie cōtracted betweene a faithfull & an vnfaithful or infidel, are firme: so that the faithfull may not forsake the vnfaithful. 9 He answereth an obiectiō: But the faithful is defiled by the societie of the vnfaithful. The Apostle denyeth that, and prooueth that the faithfull man with good conscience may vse the vessel of his vnfaithfull wife, by this, that their children which are borne of them, are accōpted holy (that is, conteined within the promise) for it is said to al the faithfull, I wil be thy God, and the God of thy seede. h *The Godlynesse of the wife is of more force, to cause their coupling together to be accompted holie, then the infidelitie of the husband is, to prophane the mariage.* i *The infidel is not sanctified or made holie in his owne person, but in respect of his wife, he is sanctified vnto her.* k *To the faithfull husband.* l *This place destroyeth the opinion of them, that would not haue children to be baptized, and their opinion also, that make Baptisme the very cause of saluation. For the children of the faithful are holie, by vertue of the couenant, euen before Baptisme, and baptisme is added as the seale of that holines.* 10 He answereth to a question: what if the vnfaithful forsake the faithful? then is the faithful free, saith he, because he is forsaken of the vnfaithful. m *What any such thing falleth out.* 11 Lest any man vpon pretence of this libertie shoulde geue occasion to the vnfaithful to depart, he geueth to vnderstand, that mariage contracted with an infidel, ought peacably to be kept, that if it be possible the infidel may be wonne to the faith.

17 12 But

17 18 But as God hath distributed to euery man, as the Lorde hath *n* called euery one, so let him walke: and so ordeine I, in all Churches.

18 13 Is any man called being circumcised? let him not *o* gather *his vncircumcision*: is any called vncircumcised? let him not be circumcised.

19 Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandementes of God.

20 ✣ Let euery man abide in the same vocatiō wherein he was called.

21 Art thou called *being* a seruant? *p* care not for it: but yet if thou mayst be free, vse it rather.

22 For he that is called in the *q* Lord, *being* a seruant, is the Lords freeman: likewise also hee that is called *being* free, is Christes seruant.

23 ✣ 14 Ye are bought with a price: be not the seruants of men. *Gall. 5. 1.*

24 15 Brethren, let euery man, wherein hee was called, therein abide *r* with God. *Col. 3. 23.*

25 16 Now concerning virgins, I haue no com-

42 Taking occasion by that which he said of the bondage and libertie of matrimonie, he digresseth to a generall doctrine concerning y outward state & conditiō of mans life, as ✣ Circumcision & vncircumcision, seruitude & libertie: warning euerie man generally to liue with a cōtented minde in the Lord, what state & or condition soeuer he be in, because that those outward things, as to be circumcised or vncircumcised, to be bound or free, are not of y substance (as they terme it) of the kingdome of heauen. n *Hath bound hym to a certayn kinde of life.* 13 Notwithstanding he giueth vs to vnderstand, that in these examples all are not of like sort: because that circūcision is not simply of it selfe to be desired, but such as are bound may desire to be free. Therfore herein only they are equall, that the kingdome of God consisteth not in them, & therefore these are no hinderance to obey God. o *He is said to gather his vncircumcision, who by the help of a Chirurgian, recouereth an vpper skin: which is done by drawing the skin with an instrument to make it to couer the nutte. Celsus in his 7. booke & 25 chap.* x 1. *Tim. 6. 1.* p *As though this calling were too vnworthy a calling for Christ.* q *He that is in state of a seruant, & is called to be a christian.* ✣ *Ch. 6. 20. 1. Pet. 1. 18. 19.* 14 He sheweth the reasō of the vnlikenes, because that he that desireth to be circumcised, maketh himselfe subiecte to mans tradition, & not to God. And this may be much more vnderstode ✣ of superstitions, which some doe foolishly account for things indifferent. 15 A repetition of the generall doctrine. r *So purely and from the heart, that your doings may be approoued before God.* 16 Hee inioyneth virginitie to no man, yet he perswadeth and prayeth it for another respect, to witte, both for the necessity of the present time, because the faithfull could scarce abide in any one place, and vse the commodities of this present life, & therfore such as were not troubled with families, might be the readyer: and also for the cares of this life, which mariage draweth with it of necessity, so that they cannot but haue their mindes distracted: and this hath place in women especially.

mandement

mandement of the Lord: but I giue mine *s* aduise, as *t* one that hath obteined mercie of the Lorde to be faithful.

26 I suppose then *u* this to be good for the *x* present necessitie: *I meane* that it is good for a man so to be.

27 Art thou bound vnto a wife? seeke not to be loosed: art thou loosed frō a wife? seek not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgine marrie, she sinneth not: neuertheless, such shall haue trouble in the *y* flesh: but I *z* spare you.

29 And this I say, brethren, because the time is *a* short, hereafter that both they which haue wiues, be as though they had none: Luk. 14. 26.

30 And they that *b* weepe, as though they wept not: & they that reioyce, as though they reioyced not: & they that bye, as though they possessed not:

31 And they that vse this *c* worlde, as though they vsed it not: for the *d* fashion of this world goeth away. *c* Not all vses that abuse it.

32 And I would haue you without care. The vnmaried careth for the things of the Lord, howe he may please the Lord. Mat. 6. 32.

33 But he that is maried, *e* careth for the things of the world, how he may please *his* wife.

34 There is difference also betweene a virgine and a wife: the vnmaried woman careth for the things of the Lord, that she may be holy, both in body and in *f* spirite: but shee that is maried, careth

s The circumstances considered, this I counsell you.
t It is I that speake this which I am minded to speake: & the truethis, I am a man, but yet worthy credit: for I haue obteyned of the Lorde to be such an one.
u To remaine a virgine,
x For the necessitye which the Saints are dayly subiect vnto, who are continually tossed vp and downe, so that their state may seeme most vnfit for mariage, were it not that y weaknes of the flesh inforced them to it.
y By the (flesh) hee vnderstandeth what things soeuer belong to this present life, for mariage bringeth with it many discommodities: so y he bideth more to a sole life, not because it is a seruice more agreeable to God then mariage is, but for those discommodities, which (if it were possible) hee woulde wish all men to be voyd of, that they might giue themselues to God onely.
z If I would your weaknes were prouided for.
a For we are now in the latter end of the world,
b By weeping, the Hebrewes vnderstand all aduersitie, and by ioy, all prosperitye.
c Those thinges which God giueth vs here.
d The guise, the shape, and fashion: wherby he sheweth vs, that there is nothing in this world that continueth.
e They that are maryed, haue their willes drawen hether and thither, and therefore if any man haue the gift of continencye, it is more commodious for him to liue alone: but they that are maryed may care for the thinges of the Lorde also. Clem. Strom. 3.
f Minde.

for the things of the world, how she may please her husband.

35 And this I speak for your owne g commoditie, not to tangle you in a snare, but that ye follow that which is honest, and that yee may cleave fast vnto the Lord without separation.

36 17 But if any man thinke that it is vncomely for his virgine, if she passe the flowre of her age, & neede so require, let him doe what he wil, he b sinneth not: let them be maryed.

37 Neuertheles, hee that standeth firme in his i heart, that he hath no k neede, but hath power ouer his owne will, and hath so decreed in his heart, that he wil keepe his virgine, he doeth well.

38 So then he that giueth her to mariage, doth well, but he that giueth her not to mariage, doth l better.

39 18 The wife is bound by the m Lawe, as long as her husbande ✣ liueth: but if her husbande bee dead, she is at liberty to mary with whom she wil, onely in the n Lord.

40 But she is more blessed, if she so abide, in my iudgement: ✣ and I thinke that I haue also the spirit of God.

g *He meaneth, that he wil inforce no man, either to mary or not to marie, but to shew the barely what kinde of life is most commodious.*

17 Now he turneth him selfe to the parents, in whose power and authoritie their children are, warning the that according to the former doctrine they consider what is meete and conuenient for their children, that they neither depriue them of the necessarye remedy against incontinency, nor constraine them to mariage, wheras neither their will doth lead them, nor any necessitie vrgeth them. And againe he prayseth virginitie, but of it selfe, and not in all. h *He doeth wel: for so he expoundeth it verse* 38. i *Resolued with him selfe.* k *That the weakues of his daughter inforceth him not, or any other matter, but that he may safely keepe her a virgine still.* l *Prouideth more commodiously for his children, and that not simply, but by reason of such conditions as are before mentioned.* 18 That which he spake of a widower, hee speaketh now of a widow, to wit, that she may marie againe, so that she doe it in the feare of God: & yet he dissembleth not, but saith, that if she remaine stil a widow, shee shall be voide of many cares. m *By the Law of mariage.* ✣ *Rom.*7.1. n *Religiously, and in the feare of God.* ✣ 1.*Thess.*4.8.

CHAP. VIII.

1 From this place vnto the ende of the tenth Chapter, hee willeth them not to be at the Gentiles prophane bankets. 8 He restrayneth the abuse of Christian libertie, 11 and sheweth that knowledge must be tempered with charitie.

1 And

1 AND as touching things sacrificed vnto idoles, we knowe that we a all haue knowledge. knowledge b puffeth vp, but loue c edifieth.

2 Nowe, if any man thinke that he knoweth any thing, he knoweth nothing yet as hee ought to knowe.

3 But if any man loue God, the same is knowen of him.

4 2 Concerning therfore the eating of things sacrificed vnto d idoles, we knowe that an idole *is* e nothing in the worlde, and that there *is* none other God but one.

5 For though there be that are called gods, whether in heauen, or in earth (as there be many gods, and many lords)

6 Yet vnto vs there *is* but one God, *which is* that Father, f of whom are all things, and we g in him: and + h one Lord Iesus Christ, i by whome *are* all things, and we by him.

1 He entreth to intreate of an other kinde of things indifferent, to wit, of things offred to idoles, or the vse of flesh so offred and sacrificed. And first of all he remoueth all those thinges which the Corinthians pretended in vsing things offred to idoles without any respect. First of all they affirmed that this difference of meates was for vnskilful men, but as for them, they knew wel vnough the benefit of Christ, which causeth al these things to be cleane to them that are cleane. Be it so saith Paul: bee it that wee are all sufficiently instructed in the knowledge of Christ. I say notwithstading that we must not simplie rest in this knowledge. The reason is, that vnlesse our knowledge be tempered with charitie, it doeth not onely not auayle, but also doth much hurt, because it is the mistresse of pride: nay it doeth not so much as deserue the name of godly knowledge, if it be separate frō the loue of God, and therefore from the loue of our neighbour. a *This generall word is to be abbridged as appeareth, verse 7. for there is a kinde of taunt in it, as we may perceiue by the next verse.* b *Mistreth occasion of vanitie and pride because it is voyde of charitie.* c *Instructeth our neighbour.* 2 The application of that answere to thinges offred to idoles: I graunt, saith he, that an idole is in deede a vaine imagination, and that there is but one God and Lord, and therfore that meat can not be made either holy or prophane by the idole: but it followeth not therefore that a man may without respect vse those meates as any other. d *This word (Idole) in this place is taken for an image which is made to represent some godhead, that worship might be giuen vnto it: whereupon came the worde (Idolatrie) that is to say, Image seruice.* e *Is a vaine dreame.* f *With the Father is distinguished from the Sonne, he is named the beginning of all thinges.* g *We haue our being in him.* + *Iohn. 1. 3. Coloss. 1. 2. 3.* h *Lord. 1. 2. 3.* i *But as the Father is called Lord, so is the Sonne, God: therefore this worde (One) doeth not reiect the persons, but the natures.* i *This word (By) doth not signifie the instrumentall cause, but the efficient: For the Father and the Sonne worke together, which is not so to bee taken, that we make two causes, seeing they haue both but one nature, though they be distinct persons.*

3 The reason why ỹ followeth not, is this: because there are many mẽ which doe not know ỹ which you know. Now the iudgemẽts of outward things depend not onely vpon your cõscience, but vpon ỹ conscience of them that behold you, & therfore your actions must be applied not only to your knowledge, but also to the ignorance of your brethren.

Exo. 34. 15.

7 3 But euery man hath not that knowledge: for 4 many hauing k conscience of the idole, vntill this houre, eate as a thing sacrificed vnto ỹ idole, and so their conscience being weake, is defiled.

8 5 But meat maketh not vs acceptable to God, for neither if we eate, haue we the more: neither if we eate not, haue we the lesse.

9 But take heed least by any meanes this power of yours be an occasion of falling, to them that are weake.

10 6 For if any man see thee, which hast knowledge, sit at table in the idoles temple, shal not the conscience of him which is weake, be boldened to eate those things which are sacrificed to idoles?

11 7 And through thy knowledge shal ỹ † weak brother perish, for whom Christ died.

12 8 Nowe when ye sinne so against the bre-

4 An applying of the reason: There are many which can not eate of things offred to idols, but with a wauering conscience, because they thinke them to be vncleane: therefore if by thy example they enterprise to do that which inwardly they thinke displeaseth God, their conscience is defiled with this eating, and thou hast bene the occasion of this mischiefe. k *By conscience of the idole, he meaneth the secret iudgement that they had within themselues, wherby they thought all things vnclean, that were offred to idols, & therefore they could not vse them with good conscience. For this force hath conscience, that if it be good, it maketh things indifferent good, and if it be euil, it maketh them euil.* 5 A preuenting of an obiection: Why then shal wee therefore be depriued of our liberties? Nay saieth the Apostle, you shall lose no part of Christianitie although you absteine for your brethrens sake, as also if you receiue the meate, it maketh you no whit the more holy, for our commendation before God consisteth not in meats: but to vse our libertie with offence of our brethren, is an abuse of libertie, the true vse wherof is cleane contrarie, to wit, so to vse it, as in vsing of it wee haue consideration of our weake brethren. 6 An other playner explication of the same reason, propounding the example of the sitting downe at the table in the idols temple, which thing the Corinthians did euill accompt of among things indifferent, because it is simply forbidden for the circumstance of the place, although offence doe ceasse, as it shalbee declared in his place. 7 An amplification of the argument taken both of comparison and cõtraries: Thou wretched man, saith he, pleasing thy selfe with thy knowledge which in deede is none, (for if thou haddest true knowledge thou wouldest not sit down to meat in an idols temple) wilt thou destroy thy brother hardening his weake conscience by this example to do euil, for whose salnation Christ himselfe hath died? † *Rom.* 14. 15. 8 An other amplificatiõ: Such offending of our weak brethren redoundeth vnto Christ, & therfore let not these men think that they haue to do onely with their brethren.

thren

thren, and wound theire weake conſcience, ye ſinne againſt Chriſt.

13 ✣ 9 Wherefore if meate offend my brother, I will eate no fleſh while the world ſtandeth, that I may not offend my brother.

✣ *Rom.* 14. 21.

9 The concluſion, which Paul cõceiueth in his owne perſon, ỹ he might not ſeeme to exact ỹ of other, which he will not be firſt ſubiect vnto himſelfe. I had rather (ſaith he) abſtaine for euer from al kind of fleſh, thẽ geue occaſion of ſinne to any of my brethren, much leſſe would I refuſe in any certaine place or time for my brothers ſake not to eat fleſh offred to idols.

CHAP. IX.

1 He declareth, that from the libertie which the Lord gaue him, 15 he willingly abſteyned, 18. 22 leſt in things indifferent he ſhould offend any. 24 He ſheweth that our life is like vnto a race.

1 Before he proceedeth any further in his propoſed matter of things offered to idols, he would ſhew the cauſe of all this miſchiefe, & alſo take it away: to wit, that the Corinthians thought themſelues not bound to depart frõ a iotte of their libertie for any mans pleaſure. Therefore he propoundeth him ſelfe for an example, & that in a matter almoſt neceſſarie. And yet he ſpeaketh ſeuerally of both, but firſt of his owne perſon. If (ſaith he) you alledge for your ſelues that you are free, and therefore wil vſe your libertie, am I not alſo free, ſeeing I am an Apoſtle? 2 He proueth his Apoſtleſhip by the effects, in ỹ that he was appointed of Chriſt himſelfe, and the authoritie of his fũction was ſufficiently confirmed to him amongſt them by theire conuerſion. And all theſe things he ſetteth before their eyes, to make them aſhamed for that they would not in the leſt wiſe that might be, debaſe thẽ ſelues for the weakes ſake, whereas the Apoſtle himſelfe did all that he could to win them to God when they were vtterly reprobate & without God.

1 AM I not an Apoſtle? am I not free? haue I not ſeene Ieſus Chriſt our Lord? are ye not my worke *a* in the Lord?

2 If I be not an Apoſtle vnto other, yet doubtleſs I am vnto you: for ye are the *b* ſeale of mine Apoſtleſhip in the Lord. *Iob* 37. 11.

3 3 My defence to them ỹ *c* examine me, is this,

4 4 Haue we not power to *d* eate and to drinke?

a *By the Lord.* b *As a ſeale whereby it appeareth ſufficiently that God is the author of my Apoſtleſhip.* 3 He addeth this by the way, as if he would ſay, So farre it is off, that you may doubt of my Apoſtleſhip, that I vſe to refute them which cal it into controuerſie, by oppoſing thoſe things which the Lord hath done by me amongſt you. c *which like Iudges examine me and my doings.* 4 Now touching the matter it ſelfe, he ſaith, Seeing that I am free, and truely an Apoſtle, why may not I (I ſay not, eate of all things offered to idols, but) be maintained by my labours, yea and keepe my wife alſo, as the reſidue of the Apoſtles lawfully do, as by name, Iohn and Iames, the Lords couſins, and Peter himſelfe? d *Vpon the expenſe of the Church?*

5 Or haue we not power to leade about a wife being a *e* ſiſter, as well as the reſt of the Apoſtles, & as the brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, haue not we power *f* not to worke?

7 5 Who *g* goeth a warfare any time at his own coſte? who planteth a vineyarde, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke? Pro. 27. 18.

8 6 Say *i* theſe things *b* according to man? ſaith not the Law the ſame alſo?

9 For it is written in the Law of Moſes, ✣ Thou ſhalt not muſſell the mouth of the oxe that treadeth out the corne: doth God take care for *i* oxen?

10 Either ſaith hee it not altogether for our ſakes? For our ſakes no doubt it is written, that he which eareth, ſhould eare in hope, and that he that threſheth in hope, ſhould be partaker of his hope.

11 ✣ 7 If we haue ſowē vnto you ſpiritual things, *is it* a great thing if we reape your carnall things?

12 8 If others with you be partakers of *this* power, *are* not we rather? nevertheleſs, we haue not vſed this power: but ſuffer all things, that we ſhould not hinder the Goſpel of Chriſt.

13 9 Doe ye not knowe, that they which miniſter about the * holy things, eate of the *l* things of the Temple? and they which waite at the altar, are *m* partakers with the altar.

14 So

e *One that is a Chriſtian & a true beleeuer?*
f *Not to liue by the worke of our hāds?*
5 That he may not ſeeme to burdē the Apoſtles he ſheweth that it is iuſt that they do, by an argument of compariſon, ſeeing ſouldiers liue by their wages, and husbandmen by the fruites of their labours, & ſhepheardes by that ſ commeth of their flockes,
g *Vſeth to go a warfare.* ſ
6 Secondly he bringeth forth the authoritie of Gods inſtitutiō by an argument of compariſon.
h *Haue I no better ground then the common cuſtome of men?*
✣ *Deut.* 25. 4.
1. *Tim.* 5. 18. *i* *Was it Gods proper drift to prouide for oxen, when he made this Law? for otherwiſe there is not the ſmalleſt thing in the world, but God hath a care of it.*
✣ *Rom.* 15. 27. 7 An aſſumption of the arguments with an application, for neither in ſo doing do we require a rewarde meete for our deſertes.
8 An other argument of greate force: other are nouriſhed amongſt you, therefore it was lawful for me, yea rather for me then any other: and yet I refuſed it, and had rather ſtill ſuffer any diſcommoditie, then the Goſpel of Chriſt ſhould be hindred. *k* *The word ſignifieth a right and intereſt, whereby he getteth vs to vnderſtand that the miniſter, of the worde muſt of right & ducties be founde of the Church.* 9 Laſt of all, he bringeth foorth the expreſſe Lawe concerning the nouriſhing of the Leuites, which priuiledge notwithſtanding he will not vſe. * *Deut* 18. 1. *Thus ſpoken by the figure Metonymie, for,* 0. *thoſe things that are offred in the Temple.* m *Are partakers with the altar in deuouring the ſacrifice.*

14 So also hath the Lord ordeined, ỽ they which preach the Goſpel, ſhould liue n of the Goſpel.

15 But I haue vſed none of theſe things: 10 neither wrote I theſe things, that it ſhould be ſo done vnto me: for it were better for me to dye, then that any man ſhould make my reioycing vaine.

16 For though I preach the Goſpel, I haue nothing to reioyce of: for neceſsitie is laide vpon me, and wo is vnto me if I preach not the Goſpel.

17 For if I do it willingly, I haue a reward, but if I do it againſt my wil, *notwithſtanding* the diſpenſation is committed vnto me.

18 What is my reward then? verely that when I preache the Goſpel, I make the Goſpel of Chriſt free, that I abuſe not mine authoritie in ỽ Goſpel.

19 For though I be free from al men, yet haue I made my ſelfe ſeruant vnto al men, that I might winne the mo.

20 ✣ And vnto the Iewes, I became as a Iewe, that I may winne the Iewes: to them that are vnder the p Lawe, as *though I were* vnder the Lawe, that I may winne them that are vnder the Lawe:

21 To them that are without Lawe, as *though I were* without Lawe (when I am not without Lawe as perteining to God, but am in the Lawe through Chriſt) that I maye winne them that are without Lawe.

22 To the weake I become as weake, that I may winne the weake: *I* am made al things to q al men, that *I* might by al meanes ſaue ſome.

23 And this *I* doe for the Goſpels ſake, that *I*

n *Becauſe they preach the Goſpel. It followeth by this place, that Paul gate no liuing neither would haue any other man get, by any commoditie of maſſes, or any other ſuch ſuperſtitious trumperies.*

10 He taketh away occaſion of ſuſpicion, by the way, ỽ it might not be thought that he vvrote this as though he chaléged his wages that vvas not payed him. Nay, ſaith he, I had rather die, thé not cõtinue in this purpoſe to preach the Goſpel freely.

For I am bound to preach ỽ Goſpel, ſeeing that the Lord hath inioined me this office: but vnles I do it willingly, and for ỽ loue of God, nothing is to be allowed that I do. If I had rather that the Goſpel ſhould be euil ſpoken of, then that I ſhould not require my wages, then vvould it appeare that I tooke theſe paines not ſo muche for the Goſpels ſake, as for my gaines and aduauntages. But I ſay, this vvere not to vſe, but abuſe my right and libertie. Therefore not onely in this thing, but alſo in all other (as much as I could) I am made all things to all men, that I might winne them to Chriſt, and might togeather with them be wonne to Chriſt.

o *By taking nothing of them to whom I preach it.* ✣ *Act.* 16. 3. *Gal.* 2. 3. p *The word (Law) in this place, muſt be reſtrained to the ceremonial Law.* q *In matters that are indifferent, which may be done or not done with a good conſcience: as if he ſaid, I changed my ſelfe into all faſhions, that by all meanes I might ſaue ſome.*

might be partaker thereof with r you. Paul

24 11 Knowe ye not, that they which runne in a race, runne all, yet one receiueth the price? so runne that ye may obtaine.

25 And euery man that proueth masteries, ſ abſtaineth from all things: and they do it to obtaine a corruptible crowne: but we for an vncorruptible.

26 I therefore ſo runne, not as vncertainely: ſo fight I, not as one that beateth the ayre. Not as for an vncertaine thing

27 But I beate downe my t body, & bring it into ſubiection, leſt by any meanes after that I haue preached to other, I my ſelfe ſhould be u reproued. a reprobate

r That both I and they to whom I preach the Goſpel may receiue fruite by the Goſpel.

11 He bringeth in another cauſe of this miſchief, to wit, that they were giuen to gluttonie, for there were ſolemne bankets of ſacrifices, and the riot of the Prieſts was alwayes too much celebrated and kept. Therefore it was hard for them which were accuſtomed to riotouſnes, eſpecially when they pretended the libertie of the Goſpel, to be reſtrained from theſe bankets: but contrariwiſe, the Apoſtle calleth them by a pleaſant ſimilitude, and alſo by his owne example, to ſobrietie and mortification of the fleſh, ſhewing that they can not be fit to run or wreſtle (as then the games of Iſthmics were) which pamper vp their bodies: and therfore affirming that they can haue no reward, vnleſſe they take an other courſe & trade of life. *ſ Vſeth a moſt exquiſite dyet.* *t The old man which ſtriueth againſt the ſpirit.* *u This word (Reproued) is not ſet as contrary to the word (Elect) but as contrary to the word (Approued) when we ſee one by experience not to be ſuch a one as he ought to be.*

CHAP. X.

1 If god ſpared not the Iewes, neither will he ſpare thoſe who are of like condition, 3. 4 touching the outward ſignes of his grace. 14 That it is abſurd that ſuch ſhuld be partakers of the table of deuils, who are partakers of the Lords ſupper. 24 To haue conſideration of our neighbour in things indifferent.

1 MOreouer, I brethrē, I would not ye ſhould be ignorant, that all our a fathers were vnder * that cloude, & all paſſed through that ſea,

1 He ſetteth out that, which he ſaid, laying before them an example of the horrible iudgement of God againſt them which had in effect the ſelfe ſame pledges, of the ſame adoption & ſaluation that we haue: and yet notwithſtāding when they gaue themſelues to idoles feaſtes, periſhed in the wildernes, being horribly & manifoldly puniſhed. Now, moreouer & beſides, that theſe things are fitly ſpoken againſt them which frequented idoles feaſtes, the ſame alſo, ſeemeth to be alledged to this end and purpoſe, becauſe many men are thus minded, that theſe things are not of ſuch great waight, that God will be angry with them if they vſe them, ſo that they frequant Chriſtian aſſemblies, and be baptized, and receiue the communion, and confeſſe Chriſt. *a Paul ſpeaketh thus in reſpect of the couenant, & not in reſpect of the perſons ſauing in generall.* * *Exod.* 13.21. *Num.* 9.18. † *Exod.* 14.22.

2 2 And

2 And were all *b* baptiſed vnto *c* Moſes, in that cloude, and in that ſea,
3 ✣ And did al eate the *d* ſame ſpiritual *e* meate,
4 ✣ And did all drinke the ſame ſpiritual drinke (for they dranke of the ſpirituall Rocke that *f* followed them: and the Rocke was *g* Chriſt.
5 But with many of them God was not pleaſed: for they were ✣ ouerthrowen in the wildernes.
6 Now theſe things are our *h* enſamples, to the intent that we ſhould not luſt after euil things * as they alſo luſted.
7 Neither be ye idolaters as *were* ſome of them, as it is written, * The people ſate downe to eate and drinke, and roſe vp to play.
8 Neither let vs commit fornication, as ſome of them committed fornication, and fell in one * day three and twentie thouſand.
9 Neither let vs tempt *i* Chriſt, as ſome of them alſo tempted *him*, & ✣ were deſtroyed of ſerpents.
10 Neither murmure ye, as ſome of them ✣ alſo murmured, and were deſtroyed of the deſtroyer.
11 Now al theſe things came vnto them for enſamples, & were written to admoniſh vs, vpon whō the *k* ends of the world are come.

2 In effect the Sacraments of the old fathers were all one with ours, for they reſpected Chriſt only, who offred him ſelfe vnto them in diuers ſhadowes.
b *All of them were baptized with the outwarde ſigne, but not in deede, wherewith God can not be charged, but they them ſelues.*
c *Moſes being their guide.* ✣ *Exod.* 16.15.
d *The ſame that we doe.*
e *Manna, which was a ſpirituall meate to the beleeuers, which in faith lay hold vpon Chriſt who is the true meate.* ✣ *Exod.* 17.6. *Num.* 20.10. *and* 21.16. f *Of the riuer and running Rocke, which followed the people.* g *Did ſacramentally ſignifie Chriſt, ſo that together with the ſigne there was the thing ſignified, and the truth it ſelfe: for God doeth not offer a bare ſigne, but the thing ſignified by the ſigne, together with it, which is to be receiued with faith.* ✣ *Numb.* 26.65. 3 An amplifying of the example againſt them vvhich are caried away vvith their luſtes beyond the boundes that God hath meaſured out. For this is the beginning of al euill, as of idolatrie (vvhich hath gluttonie a companion vnto it) fornication, rebelling againſt Chriſt, murmuring, and ſuch like, which God puniſhed moſt ſharply in that old people, to the end that we which ſuccede them, and haue a more ful declaration of the will of God, might by that meanes take better heede. h *Some reade Figures: which ſignified our ſacraments: for Circumciſion was to the Iewes a ſeale of righteouſnes, and to vs a liuely paterne of Baptiſme, and ſo in the other Sacrament.* * *Numb.* 11.4. *and* 26.64. *Pſal.* 106.14. ✣ *Exod.* 32.6. * *Num.* 25.9. i *To tempt Chriſt, is to prouoke him to a combate as it were, which thoſe men do, who abuſe the knowledge that he hath giuen them, and make it to ſerue for a cloke for their luſtes & wickednes.* ✣ *Num.* 21.6. *Pſal.* 106.14. ✣ *Num.* 14.37. *Iudg.* 8.24. k *The our age is called the ende, for it is the ſhutting vp of all ages.*

12 4 Where-

12 4 Wherefore let him that thinketh he ſtandeth, take heed leſt he fall.

13 There hath no tentation taken you, but ſuch as appertaineth to *l* man: & God is faithful, which wil not ſuffer you to be tempted aboue that you be able, but will euen *m* giue the iſſue with the tentation, that ye may be able to beare it.

14 Wherefore my beloued, flee from idolatrie.

15 5 I ſpeake as vnto them which haue vnderſtanding: iudge ye what I ſay.

16 The cup of *n* bleſsing which we bleſſe, is it not the *o* communion of the blood of Chriſt? The bread which we breake, is it not the communion of the bodie of Chriſt?

17 For we that are many, are one bread and one bodie, becauſe we al are partakers of one bread.

18 Beholde Iſrael *vvhich is* after the *p* fleſhe: are not they which eate of the ſacrifices *q* partakers of the altar?

19 What ſay I then? that the idole is any thing? or that that which is ſacrificed to idoles, is anye thing?

20 Nay, but that theſe things which the Gentiles ſacrifice, they ſacrifice to deuils, and not vnto God: and I would not that ye ſhould haue *r* fellowſhip with the deuils.

4 In concluſion, he deſcendeth to the Corinthians them ſelues, warning them ẏ they pleaſe not them ſelues, but rather that they preuent the ſubtilties of Satan. † Yet he vſeth an inſinuation, and comforteth the, that he may not ſeeme to make them altogether like to thoſe wicked idolaters & contemners of Chriſt, which periſhed in the wilderneſſe.

l Which commeth of weakneſſe. †

m He that would haue you tempted for your profites ſake, will giue you an iſſue to eſcape out of the tentation. †

5 Nowe returning to thoſe idole feaſts, that he may not ſeeme to dally at al, firſt he promiſeth that he will vſe no other reaſons, then ſuch as they knew very wel thẽ ſelues. And he vſeth an induction borowed of the agrement that is in the things them ſelues. The holy bankets of the Chriſtians are pledges, firſt of all, o f the cõmunity that they haue with Chriſt, & next, one with another. The Iſraelites alſo do ratifie in their ſacrifices, their mutual coniunction in one ſelſe ſame religion: therfore ſo do the idolaters alſo ioyne thẽ ſelues with their idoles or deuils rather (for idoles are nothing) in thoſe ſolemne bankets, wherupon it foloweth that that table is a table of deuils, & therfore you muſt eſchew it: for you cannot be partakers of ẏ Lord & of idoles together, much leſſe may ſuch bankets be accõpted for things indifferent. Will you thẽ ſtriue w Gods & if you do, think you that you ſhal get the vpper hand?

Againſt the Papiſtical expoſition of the Supper. &c.

Deu. 32. 17.

n Of thankeſgiuing: wherupo that holy banket was called Euchariſt, that is, a thankeſgiuing. *o A moſt effectuall pledge & note of our knitting together with Chriſt, & ingraffing to him.* † *p That is, as yet obſerue their ceremonies.* *q Are conſenting and guilty, both of that worſhip and ſacrifice.* *r Haue any thing to do with the deuils, or enter into that ſocietie which is begon in the deuils name.*

21 Ye

21 Ye can not drinke the cup of the Lord, and the cup of the deuils. Ye can not be partakers of the Lords table, and of the table of deuils.

22 Do we prouoke the Lord to anger? are we stronger then he?

23 † 6 All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man seeke his owne, but euery man anothers welth.

25 7 Whatsoeuer is solde in the u shambles, eat ye, and aske no question for conscience sake.

26 † For the earth is the Lords, and x all that there in is.

27 If any of them which beleeue not, call you to feast, and if ye will goe, whatsoeuer is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth is the Lords, and all that therein is)

29 And the conscience, I say, not thine, but of that other: 8 for why should my libertie be condemned of an other mans conscience?

30 For if I through *Gods* y benefite be partaker, why am I euil spoken of, for that wherefore I geue thanks?

† *The heathen and prophane people were wont to shut vp & make an end of their feastes which they kept to the honour of their gods, in offring meat offrings & drink offrings to the, with bankets & feasting.* † *Chap.6.12.*

6 Cõming to an other kinde of things offred to idols, he repeateth ỳ generall rule, ỳ in the vse of things indifferent we ought to haue considerati̅ not of our selues onely, but of our neighbours, & therefore there are many things which of them selues are lawfull, which may be euil done of vs, because of offence to our neighboure. † *Looke afore, Chap.6.13.* 7 An applying of ỳ rule to the present matter: Whatsoeuer is solde in the shables, ỳ you may indifferently bye it as it were at the Lords hád, & eate it eyther at home w the faithfull, or being called home to the vnfaithful, to wit, in a priuate banket: but yet w this exceptiõ. vnles any man be prelet which is weake, whose cõscience may be offended by setting meats offred to idols before them, for then you ought to haue consideratiõ of their weaknes. u *The flesh that was sacrificed, was vsed to be solde in the shambles, & the price returned to the Priests.* † *Psal.24.1.* x *All those things whereof it is full.* 8 A reason: for we must take heede ỳ our libertie be not euil spoken of, & ỳ ỳ benefit of God which we ought to vse w thanks geuing be not changed into impietie, & ỳ through our fault if we chuse rather to offend the cõscience of ỳ weake, thẽ to yeld a litle of our libertie in a matter of no importance & so geue occasion to the weake to iudge in such sort of vs, & of Christian libertie. And the Apostle taketh these things vpõ his own person, ỳ the Corinthiãs may haue so much the lesse occasion to oppose any thing against him.

y If I *may through Gods benefite eate this meat, or ỳ meat, why should I through my fault, cause that benefite of God to turne to my blame?*

31 † 9 Whe-

✝ *Coloss.* 3. 17.

9 The conclusion: We must order our liues in such sort, that we seeke not our selues, but Gods glory, & ✝ so the saluation of as many as we may: wherein the Apostle sticketh not to propound himselfe to the Corinthians (euen his owne flocke as an example, but so ỹ he calleth them backe to Christ, vnto whom he himselfe hath regarde.

31 ✝ 9 Whether therefore ye eate, or drinke, or whatsoeuer ye doe, doe all to the glory of God.

32 Geue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please all men in all things, not seeking mine owne profite, but *the profite* of many that they might be saued.

CHAP. XI.

1 He blameth the Corinthians for ỹ in their holy assemblies, 4 men do pray hauing their heads couered, 6 & women bare headed, & because their meetings tended to euil, 21 who mingled prophane bankets with the holy supper of the Lord, 23 which he requireth to be celebrated according to Christes institution.

✝ 2 *Thess.* 3, 9.

1 The fifth treatise of this epistle concerning the right ordering of publike assemblies, conteyning three pointes, to wit, of the comely apparell of men & womē, of the order of ỹ Lords Supper, and of the right vse of spiritual gifts.

1 BE ✝ ye folowers of me, euen as I am of Christ

2 1 Now brethren, I commend you, that ye remember all my things, and keepe the ordinances, as I deliuered them to you.

3 2 But I will that ye knowe, that Christ is the ✝ heade of euery man: and the man is the womans head: and God is *a* Christs head.

4 3 Euery *b* man praying or prophecying hauing *any thing* on *his* head, dishonoureth his head.

But going about to reprehend certaine things, he beginneth notwithstanding w a general praise of them, calling those particular lawes of comelines & honesty, which belong to the ecclesiastical policie, traditions: which afterward they called Canons. 2 He setteth downe God, in Christ our Mediator, for the end & marke not only of doctrine, but also of ecclesiastical comelines. Then applying it to the question proposed touching ỹ comely apparel both of men & women in publike assemblies, he declareth that the woman is one degree beneath ỹ man by the ordinance of God, and that the man is so subiect to Christ, that the glory of God ought to appeare in him for the preeminence of ỹ sexe.

✝ *Ephe.* 5. 23. a *In that that Christ is our Mediatour.* 3 Hereof he gathereth, that if men do eyther pray or preach in publike assemblies hauing theire heades couered (which was then a signe of subiection) they did as it were spoyle themselues of theire dignitie, against Gods ordinance. b *It appeareth that this was a politike Lawe serving onely for the circumstances of the time ỹ Paul: lited in, by this reason, because in these our dayes for a man to speake bare headed in an assemblie, is a signe of subiection.*

5 4 But

5 4But euery woman that prayeth or propheci-
eth bare headed, diſhonoureth her head: 5 for it is
euen one very thing, as though ſhe were ſhauen.

6 Therefore if the woman be not couered, let
her alſo bee ſhorne: and if it bee ſhame for a wo-
man to be ſhorne or ſhauen, let her be couered.

7 6 For a man ought not to couer *his* head: for
as much as he is the ✣ image and glorie of God:
but the woman is the glorie of the man. *1. Cor. 12. 4.*

8 7 For the man is not of the woman, but the
woman of the man.

9 ✣ 8 For the man was not created for the wo-
mans ſake: but the woman for the mans ſake.

10 9 Therfore ought the woman to haue ꝓ-
wer on *her* head, becauſe of the 10 Angels. *Gen. 20. 16.*

11 11 Neuertheleſſe, neither is the man without
the woman, neither the woman without the man
d in the Lord.

12 For as the woman is of the man, ſo is the mā
alſo by the woman: but all things are of God.

13 12 Iudge in your ſelues, *I* ſit comely that
a woman pray vnto God vncouered?

4 And in like ſort he concludeth, that womē which ſhew thē ſelues in publike & eccleſiaſticall aſſemblies without the ſigne & token of their ſubiection, that is to ſay, vncouered, ſhame them ſelues.

5 The firſt argument takē from the common ſenſe of man, for ſo much as nature teacheth women that it is diſhoneſt for thē to come abroad bare headed, ſeing that ſhe hath giuen thē thick and long heare, which they doe ſo diligently trimme and decke, that they can in no wiſe abide to haue it ſhauen. 6 The taking away of an obiection: Haue not men alſo heare giuen them? I graunt, ſayth the Apoſtle, but there is another matter in it: For man was made to this ende and purpoſe, that the glorie of God ſhoulde appeare in his rule and authoritie: but the woman was made, that by profeſsion of her obedience, ſhe might more honour her husband. ✣ *Gen. 1. 26. & 5. 1. & 9. 6. Coloſſ. 3. 10.* 7 Hee proueth the inequalitie of the vvoman, by that, that the man is the matter vvhereof vvoman vvas firſt made. ✣ *Gen. 2. 22.* 8 Secondly by that, that the vvoman vvas made for man, and not the man for the vvomans ſake. 9 The concluſion: Women muſt be couered, to ſhevve by this externall ſigne, their ſubiection. c *A couering which is a token of ſubiection.* 10 What this meaneth I doe not yet vnderſtand. 11 A digreſsion vvhich the Apoſtle vſeth, leaſt that vvhich he ſpake of the ſuperioritie of men, and lovver degree of vvomen in conſideration of the policie of the Church, ſhoulde be ſo taken as though there vvere no meaſure of this inequalitie. Therefore he teacheth that men haue in ſuche ſort the preeminence that God made them not alone, but vvomen alſo: and vvoman vvas ſo made of man, that men alſo are borne by the meanes of vvomen, and this ought to put them in minde to obſerue the degree of euerie ſexe, in ſuch ſort, that mutual coniunction may be cheriſhed. d *By the Lord.* 12 He vrgeth the argument taken from the common ſenſe of nature.

14 Doeth

14 Doeth not nature it ſelfe teach you, that if a man haue long heare, it is a ſhame vnto him?

15 But if a woman haue long heare, it is a praiſe vnto her: for her heare is giuen her for a e couering.

16 13 But if any man luſt to be contentious, wee haue no ſuch cuſtome, neither the Churches of God.

17 ¶ 14 Now in this that I declare, I praiſe you not, that ye come together, not with profite, but with hurt.

18 15 For firſt of all, when ye come together in the Church, I heare that there are + diſſenſions among you: and I beleeue it *to be true* in ſome part.

19 16 For there muſt be hereſies euen among you, that they which are *f* approued among you, might be knowen. Deu. 13. 3. Act 20. 31. 1 Ioh. 2. 19.

20 When yee come together therefore into + one place, *this* is *g* not to eate the Lords ſupper. Exod. 12. 46.

21 For euery man when they ſhould eate, taketh his own ſupper *b* afore, & one is hungrie, and another is drunken.

22 17 Haue ye not houſes to eate and to drinke in? deſpiſe ye the Church of God, & ſhame them that haue not? what ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not.

e *To be a couering for her, and ſuch a couering, as ſhould procure another.*

13 Againſt ſuch as are ſtubburnly contentious, we haue to oppoſe this, that the Churches of God are not contentious.

14 He paſſeth nowe to the next treatiſe concerning the right adminiſtration of the Lordes ſupper. And the Apoſtle vſeth this ſharper preface, that the Corinthians might vnderſtande, that whereas they obſerued generally the Apoſtles commandements, yet they ſoully neglected them in a matter of greateſt importance. 15 To celebrate the Lordes ſupper aright, it is requiſite that there be not onely conſent of doctrine, but alſo of affections, that it be not prophaned. 16 Although that ſchiſmes and hereſies proceed from the deuill, and are euill, yet they come not by chãce, nor vvithout cauſe, and they turne to the profite of the elect.

f *Wonne: experience hath taught tobe of ſound religion and godlineſſe.* g *This is an vſuall kinde of ſpeache, whereby the Apoſtle denyeth that flatly, which many did not well.*

h *Eateth his meate and tarieth not till other come.*

17 The Apoſtle thinketh it good to take avvay the loue feaſtes, for their abuſe, although they had beene a longe time, and vvith commendation vſed in Churches, and vvere appointed and inſtituted by the Apoſtles.

23 18 For

23 18 For I haue receiued of the Lorde, that which I also haue deliuered vnto you, *to wyte*, That the Lorde Iesus in the night that he was betrayed, tooke bread:

24 ✣ And when he had giuen thankes, he brake it, and sayd, Take, eate: This is my bodye, which is *i* broken for you: this do ye in remembrance of me.

25 After the same maner also *he tooke* the cup, when he had supped, saying, This cup is the Newe testament in my blood: this doe as ofte as ye drink it, in remembrance of me.

The bread is the body of Christ by cause it is the couenant in the bodye. Luk. 22. 19.

26 For as often as ye shal eat this bread, & drink this cup, ye shew the Lords death til hee come.

27 19 Wherfore, whosoeuer shall eat this bread, & drink the cup of the Lord *k* vnworthily, shall be guiltie of the bodv and blood of the Lord.

28 ✣ 20 Let *l* euerye man therefore examine himselfe, and so let him eate of this bread, and drink of this cup.

29 For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, *because* he *m* discerneth not the Lords body.

18 we must take a true forme of keeping the Lords supper, out of the institution of it, the partes whereof are these, touching the Pastours, to shew foorth the lords death, by preaching his word: to blesse the bread, and the wine by calling vpon the Name of God, and together with prayers to declare the institution therof, & finally to deliuer the bread broken, to be eaten, and the cup receiued to be drunke with thanksgiuing. And touching the flock, that euery man examine himselfe, that is to say, proue both his knowledge, & also faith, & repentance: to shew forth the Lords death, that is, in true faith to yeald vnto his word and institution: and last of all, to take the bread at the Ministers hand, and to eate it, and to drinke the wine, and giue God thankes: This was Paules and the Apostles maner of ministring. ✣ *Mat. 26. 26. Mar. 14. 22. Luke 22. 19.* *i This word (Broken) noteth out vnto vs Christ his maner of death, for although his legges were not broken as the theeues legges were, yet was his body very sorelye tormented, and torne, and bruysed.* 19 Whosoeuer contemne the holy Sacraments, that is, vse them not aright, are guiltie not of the bread & wine, but of the thing it selfe, that is, of Christ, and shalbe grieuously punished for it.

k Otherwise then meete is such mysteries should be handled. ✣ 2. Cor. 13. 5. 20 The examination of a mans selfe, is of necessitie required in the Supper, and therefore they ought not to be admitted vnto it, which cannot examine themselues: as children, furious & mad men, also such as either haue no knowledge of Christ, or not sufficient, although they profes Christian religion: and others such like. *l This place beateth down the faith of credat, or vnwrapped faith, which the Papistes maintaine.* *m He is saide to discerne the Lordes body, that hath consideration of the worthines of it, and therefore commeth to eate of this meate with great reuerence.*

He eateth vnworthely & eateth sacramentally only & visibly receiuing the outwarde signes but not the inward grace. Aug. con. Faust. lib. 19. cap. 16.

He eateth truly & in deede. See the 6 26.

30 41 For

21 The prophaning of ỹ body and blood of the Lord in his mysteries, is sharply punished of him, & therfore such a mischefe ought diligently to be prevented by iudging and correcting of a mans selfe.

30 21 For this cause many *are* weake, and sicke among you, and many sleepe.

† 31 For if we would ᵐ iudge our selues, we should not be iudged. *Punished.*

32 But when wee are iudged, we are chastened of the Lord, because we should not be condemned with the world.

33 22 Wherfore, my brethren, when yee come together to eate, tary one for another.

34 23 And if any man be hungrie, let him eat at home, that ye come not together vnto condemnation. 24 Other thinges will I set in order when I come.

m *Try & examine our selues, by faith & repentance separating our selues from the wicked.*

22 The Supper of the Lord is a common action of ỹ vvhol Church, & therfore there is no place for priuate suppers. 23 The Supper of the Lord vvas instituted not to fill the belly, but to feed the soule vvith the cõmunion of Christ, & therfore it ought to be separate from common bankets. 24 Such things as pertain to order, as place, time, forme of prayers, and other such like, the Apostle tooke order for in Congregations, according to the consideration of times, places, and persons.

CHAP. XII.

1 To drawv awvay the Corinthians from contention & pride, he shevveth that spirituall giftes are therefore diuersly bestovved, 7 that, the same being ioyntly to eche other imployed, 12 vve may grovv vp together into one body of Christ in such equall proportion and measure, 20 as the members of mans body doe.

1 Novv he entreth into the third part of this treatise, touching the right vse of spirituall gifts, vvherin he giueth the Corinthians plainly to vnderstand, that they abused them: for they that excelled, bragged ambitiously of them, and so robbed God of the praise of his gifts: and hauing no consideration of their brethren abused them to a vain ostentation, & so robbed the Church of ỹ vse of those gifts. On the other side, the inferiour sort enuyed the better, and vvent about to make a departure, so that all that body vvas as it vvere scattred and rent in pieces. So then he going about to remedy these abuses, vvilleth them first to consider diligently, that they haue not these gifts of themselues, but from the free grace & liberality of God, to vvhose glory they ought to bestovv them all. a *Ignorant to what purpose these gyftes are giuen you.* 2 He prooueth ỹ same, by comparing their former state vvith that vvherin they were at this time indued vvith those excellẽt gifts: b *As touching Gods seruice and the couenant, vvere strangers.*

1 NOw I concerning spiritual *gifies*, brethren, I would not haue you a ignorant.

2 2 Ye know that ye were b Gentils, & were caried away vnto the domme idoles, as ye were led. *Nations.*

3 3 Wherefore, I declare vnto you, that no man ✤ speaking by the Spirit of God calleth Iesus ✤ c execrable: also no man can say that Iesus is the Lord, but by the holy Ghost.

4 4 Now there are diuersities of giftes, but the d same Spirit.

5 And there are diuersities of administrations, but the same Lord.

6 And there are diuersities of e operations, but God is the same which worketh all in all.

7 But the manifestation of the Spirit is f giuen to euery man, to g profite withall.

8 5 For to one is giuen by the Spirit the worde of b wisdome: and to another the word of knowledge, by the same Spirit:

9 And to another *is giuen* faith, by the same spirite: and to another the giftes of healing, by the same Spirit:

10 And to another the i operations of great workes: and to another, k prophecie: and to another the l discerning of spirits: and to another, diuersities of tongues: and to another, the interpretation of tongues.

11 ❧ And all these thinges worketh one and the self same Spirit, distributing to euery man seuerally

37 The conclusion: Know you therfore, that you cannot so much as moue your lippes to honour Christ withall, but by the grace of the holy Ghost.

✤ *Mar.9.39.*

✤ *Iohn 13.13. Chap.8.6. Philip.2 11.*

c *Doeth curse him, or by any meanes whatsoeuer diminish his glory.*

4 In the second place, he layeth another foundation, to wit, that these giftes are diuers, as the functions also are diuers, and their offyces diuers, but that one selfe same Spirit, Lord and God is the giuer

of all these giftes, and that to one end, to wit, for the profite of all. d *The Spirite is plainly distinguyshed from the giftes.* e *So Paul calleth that inward force which commeth from the holy Ghost, and maketh men fit to wonderfull things.* f *The holy Ghost openeth and sheweth himselfe freely in giuing of these giftes.* g *To the vse and benefite of the Church.* 5 He declareth this manifolde diuersitie, and reckneth vp the chiefest giftes, beating that into their heads, which hee said before, to wit, that all these things proceeded from one selfe same Spirite. h *Wisdome is a most excellent gifte, very requisite, not onely for them which teache, but also for them that exhort and comforte, which thing is proper to the Pastours offyce: as the worde of knowledge agreeth to the doctours.* i *By operations he meaneth those great workings of Gods mightie power, which pas and excell among st his miracles, as the deliuery of his people Israelly the hand of Moses: that which hee did by Elias against the Priests of Baal, in sending down fire from heauen to consume his sacrifice: & that which he did by Peter, in the matter of Ananias and Sapphira.* k *Foretelling of thinges to come.* l *Whereby false Prophetes are knowen fro true, wherein Peter passed Philippe in discouering Simon Magus, Act.8.20.* ❧ *Rom.12.6. Ephes.4.7.*

6 He addeth moreouer ſomething els, to wit, that although that theſe gifts are vnequall, yet they are moſt wiſely deuided, becauſe the will of the Spirit of God is the rule of this diſtribution.

7 He ſetteth forth his former ſaying by a ſimilitude taken from the body: This ſaith he, is manifeſtly ſeene in the body, whoſe members are diuers, but yet ſo knit together, that they make but one bodye. 8 The applying of the ſimilitude. So muſt we alſo think, ſaith he, of the miſticall body of Chriſt: for al we that beleeue, whether we be Iewes or Gētiles, are by one ſelfe ſame baptiſme, ioyned together with our head, that by that meanes, there may be framed one body compacte of many members: and we haue drunke one ſelfe ſame ſpirit, that is to ſay, a ſpirituall feeling, perceiuerance & motiō cōmon to vs all, out of one cup. m *Chriſt ioyned together & his Church.* n *To become one body wᵗ Chriſt.* o *By one quickening drinke of ỹ Lords blood, we are made partakers of his only Spirit.* 9 He amplyfieth that which followed of the ſimilitude: as if he ſhould ſay, The vnitie of the body is not only not let by this diuerſitie of members, but alſo it could not be a body, if it did not conſiſt of many, and thoſe diuers members. 10 Now he buyldeth his doctrine vpon the foundations which he hath laide: and firſt of all he continueth in his propoſed ſimilitude, and afterwarde hee goeth to the matter barely and ſimply. And firſt of al he ſpeaketh vnto them which would haue ſeparated themſelues from thoſe whom they enuyed, becauſe they had not ſuch excellent gifts as they. now this is, ſaith he, as if the foot ſhould ſay, it were not of the body, becauſe it is not the hand: or the eare, becauſe it is not the eye. Therefore all partes ought rather to defende the vnitie of the body, being coupled together to ſerue one the other. 11 Againe ſpeaking to them, he ſheweth them that if that ſhould come to paſſe which they deſire, to wit, that all ſhould be equall one to another, there would folow a deſtruction of the whole body, yea and of themſelues: for it could not be a body, vnles it were made of many members knit together, and diuers one from the other. And that no man might finde faulte with this diuiſion as vnequal, he addeth that God himſelf hath coupled al theſe together. Therefore all muſt remayne coupled together, that the bodye may remayne in ſafetie.

6 as he will.

12 7 For as the body is one, & hath many members, & all the members of the body, which is one, though they be many, yet are *but* one body: 8 euen ſo is *m* Chriſt.

13 For by one Spirite are wee all baptized into *n* one body, whether *vve be* Iewes, or Grecians, whether *vve be* bond, or free, and haue beene al made to *o* drinke into one Spirit. *Chap. 10. 17.*

14 9 For the body alſo is not one member, but many.

15 10 If the foote would ſay, Becauſe I am not the hand, I am not of the body, is it therfore not of the body?

16 And if the eare would ſay, becauſe I am not the eye, I am not of the body, is it therefore not of the body.

17 11 If the whole body *vvere* an eye, where *vvere*

the

the hearing? If the whole *were* hearing, where *were* the smelling?

18 But nowe hath God disposed the members euery one of them in *his* body at his owne pleasure.

19 For if they were all one member, where *were* the body?

20 But nowe *are* there many members, yet but one body.

21 12 And the eye can not say vnto the hand, I haue no neede of thee: nor the head again to the feete, I haue no neede of you.

22 Yea, much rather those members of the body, which seeme to be *p* more feeble, are necessary

23 And vpon those *members* of the body which we thinke most vnhoneſt, put we more *q* honestie on: and our vncomely *parties* haue more comelines on.

24 For our comely *parties* neede it not: but God hath tempered the body together, and hath giuen the more honour to that *part* which lacked,

25 Lest there should be any diuision in the bodie: but that the members shoulde haue the same care one for another. *Ro. 8 15.30. Eph. 6. 19. Col. 4. 3.*

26 13 Therfore if one member suffer, all suffer with it: if one member be had in honour, all the members reioyce with it.

27 Nowe ye are the body of Christ, and members for *your* *s* part.

28 ✣ And God hath ordained some in the

12 Nowe on the other side, he speaketh vnto them which were indued with more excellent giftes, willing them not to despise the inferiours as vnprofitable, and as though they serued to no vse: for God, sayth he, hath in such sorte tempered this inequalitie, that the more excellent and beautifull members can in no wise lacke the more abiect and such as we are ashamed of, and that they shoulde haue more care to see vnto them and to couer them: that by this meanes the necessity which is on both parts might keepe the whole body in

peace and concord: that although if eche part be cõsidered apart, they are of diuers degrees & cõditions, yet because they are ioyned together, they haue a cõmunitie both in commodities & discõmodities. p *Of the smallest & vilest offices, and therfore finally accompted of, of the rest.* q *We more carefully couer them.* r *Should bestowe their operations in offices to the profite and preseruation of the whole body.* 13 Now hee applieth this same doctrine to the Corinthians without any allegorie, warning them that seeing there are diuers functions and diuers gifts, it is their duetie, not to offende one against another, either by enuie or ambition, but rather that they being ioyned together in loue and charitie one with another, euery one of them bestowe to the profite of all, that which he hath receiued according as his ministry doth require. s *For all Churches wheresoeuer they are dispersed through ye whole world, are diuers members of one body.* ✣ *Ephe. 4. 11.*

t *The offices of Deacons.*
u *He setteth forth the order of Elders, which were the mainteiners of the churches discipline*

Church: as first, Apostles, secondly Prophetes, thirdly teachers, then them that doe miracles: after that, the giftes of healing, t helpers, u gouernours, diuersitie of tongues.

29 Are all Apostles? are all Prophetes, are all teachers?

30 Are all doers of miracles? haue all ỹ giftes of healing? do al speake with tongues? do al interpret?

31 14 But desire you the best gifts, and I wil yet shewe you a more excellent way.

14 He teacheth them that are ambitious and enuious, a certaine holy ambition and enuie, to wit, If they giue themselues to the best giftes, and suche as are most profitable to the Church, and so, if they contend to excell one another in loue, which farre passeth all other giftes.

CHAP. XIII.

1 He sheweth that there are no gifts so excellent, which in Gods sight are not corrupt, if Charitie be away: 4 and therfore he digresseth vnto ỹ cõmendatiõ of it

1 He reasoneth fitst of charitie, the excellencie whereof first he sheweth by this, that without it, all other giftes are as nothing before God: which thing he proueth, partly by an induction, and partly also by an argument taken of the ende, wherefore those gifts are giuen. For, to what purpose are those gifts, but to Gods glorie, and the profite of the Church, as is before prooued? so that those giftes without charitie, haue no right vse.

1 THough I speake with the tongues of mẽ and a Angels, and haue not loue, I am as sounding brasse, or a b tinkling cymbal.

2 And though I had the gyft of prophecie, and knewe all secrets and all knowledge, yea, if I had all c faith, so that I could remoue ✣ mountaines and had not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.

4 2 Loue d suffereth long: it is bountifull: loue

a *A verie earnest kinde of amplifying a matter, as if he saide, If there were any tongues of Angels, and I had them, and did not vse them to the benefite of my neighbour, it were nothing els but a vaine and prattling kinde of babbling.* b *That giueth a rude and no certaine founde.* c *By faith, he meaneth the gift of doing miracles, and not that faith which iustifieth, which can not be voide of charitie as the other may.* ✣ *Matth.17.20.*

2 Hee describeth the force and nature of charitie, partly by a comparison of contraries, and partly by the effectes of it selfe: whereby the Corinthians may vnderstande, both howe profitable it is in the Church, and howe necessarie: and also howe farre they are from it, and therfore how vainely and without cause they are proud. d *Worde for worde, deferreth wrath.*

enuieth

enuieth not: loue doth not boast it selfe: it is not puffed vp:

5 It doeth *e* vncomely thing: it seeketh not her owne things: it is not prouoked to anger: it thinketh not euill:

6 It reioyceth not in iniquitie, but *f* reioyceth in the trueth:

7 It suffereth all things: it beleeueth all things: it hopeth all things: it endureth all things.

8 3 Loue doth neuer fall away, though that prophecyings be abolished, or the tongues cease, or *g* knowledge vanish away.

9 4 For we knowe in *h* part, and we prophecie in part.

10 But when that which is perfect, is come, the that which is in part, shalbe abolished.

11 5 When I was a childe, I spake as a childe, I vnderstode as a childe, I thought as a childe: but when I became a man, I put away childish things.

12 6 For *i* now we see through a glasse darkly:

e *It is not contumelius.*

f *Reioyceth at righteousnesse in the righteous. For the Hebrewes meane by trueth, righteousnes.*

3 Againe he cõmendeth the excellencie of charitie in that, that it shall neuer be abolished in the Saintes, whereas the other giftes which are necessarie for the building vp of the Church, so long as we liue here, shal haue no place in the world to come.

g *The way to get knowledge by prophecying.* 4 The reason: Because we are now in that state, that we haue need to learne dayly, & therfore we haue need of those helpes, to wit, of the gift of tongues, & knowledge, & also of the that reach them. But to what purpose serue they then, when we haue obteyned & gotten the full knowledg of God, which serue now but for the which are imperfite, and go by degrees to perfection? *h* *We learne imperfectly.* 5 He setteth forth that, that he saide, by an excellent similitude, cõparing this life to our infancie or childehoode, wherein we stagger and stammer rather then speake, and thinke & vnderstand but childish things, and therefore haue neede of such things as may forme & frame our tõgue and minde: but when we become men, to what purpose should we desire that stammering, those childish toyes, and such like things, whereby our childehood is framed by litle & litle? 6 The applying of the similitude, of our childhood to this present life, wherein we darkely behold heauẽly things, according to the smale measure of light which is geuẽ vs, through the vnderstanding of tongues, & hearing the teachers & ministers of the Church: of our mans age and strong, to that heauenly and eternall life, wherein when we behold God himselfe present: and are lightned with his full and perfect light, to what purpose should we desire the voyce of man, and those worldly things, which are most imperfect? But yet then, shall all the Saintes be knit both with God, and betwene theselues with most feruẽt loue, & therfore charitie shal not be abolished but perfected, although it shall not be shewed forth and intertained by such maner of dueties as peculiarly and onely belonge to the infirmitie of this life. *i* *All this must be vnderstood by comparison.*

but then *shall we see* face to face. Nowe I knowe in part: but then shall I knowe euen as I am knowen.

13 7 And now abideth faith, hope *and* loue, *euen* these three: but the chiefest of these is loue.

7 The conclusion: As if the Apostle should say, Such therefore shalbe our condition then: but now we haue three things, and they remaine sure if we be Christs, as without which, true religion cannot consist, to wit, faith, hope & charity. And amõg these, charitie is the chiefest, because it ceaseth not in the life to come as the rest doe, but is perfected and accomplished. For seeing that faith and hope tend to things which are promised and are to come, when we haue presently gotten them, to what purpose shoulde we haue faith and hope? but yet there at length shall we truely and perfectly loue both God, and one another.

CAAP. XIIII.

1 He commendeth the gift of prophecying, 7 and by a similitude taken of musicall instruments, 12 he taketh the true vse of interpreting the Scriptures: 17 he taketh away the abuse: 34 and forbiddeth womẽ to speake in the Congregation.

1 He inferreth now of that that he spake before: Therefore seeing charitie is the chiefest of all, before all things set it before you as chiefe & principal: & so esteeme those things as most excellẽt, which profite the greater part of men: (as prophecie, that is to say, the gift of teaching & applying ỹ doctrine: which was contemned in respect of other gifts, although it be the chiefest and most necessarie for the Church) and not those which for a shewe seeme to be marueilous, as the gift of tongues, when a man was suddenly indued with the knowledge of many tongues, which made men greatly amazed, & yet of it selfe was not greatly to any vse, vnlesse there were an interpreter. a *What prophecie is, he sheweth in the 3 verse.* 2 He reprehẽdeth their peruerse iudgement touching the gift of tongues. For why was it geuen? to wit, to the intent that the misteries of God might be the better knowne to a greater sort. Thereby it is euident that prophecie, whereunto the gift of tongues ought to serue, is better then that: and therefore the Corinthians did iudge amisse, in that they made more accompt of the gift of tongues, then of prophecying: because forsooth the gift of tongues was a thing more to be bragged of. And hereupon followed another abuse of ỹ gift of tongues, in that the Corinthians vsed tongues in the Congregatiõ, without an interpreter. Which thing although it might be done to some profite of him that spake them, yet he corrupted the right vse of that gift, because there came there by no profit to the hearers, and common assemblies were instituted and appointed not for any priuate mans commoditie, but for the profit of the whole companie. b *A strange language which no man can vnderstand without an interpretor.*

1 Olowe after loue, and couet spiritual *gifts* and rather that ye may *a* Prophecie.

2 2 For he that speaketh a *strange* b tongue, speaketh not vnto men, but vnto God: for no man hea-

reth *him*: howbeit in the c ſpirite he ſpeaketh ſecrete things.

3 But he that prophecieth, ſpeaketh vnto men † to d edifying, and to exhortation, and to comfort.

4 He that ſpeaketh *ſtrange* language, edifieth him ſelfe: but he that prophecieth, edifieth the e Church.

5 I would that ye all ſpake *ſtrange* languages, but rather that ye prophecied: for greater is he that prophecieth, then he that ſpeaketh *diuers* tongues, except he expound it, that the Church may receiue edification.

6 And nowe, brethren, if I come vnto you ſpeaking *diuers* tongues, what ſhal I profit you, except I ſpeake to you, either by reuelation, or by knowledge, or by prophecying, or by doctrine?

7 3 Moreouer things without life which giue a ſound, whether *it be* a pipe or an harpe, except they make a diſtinction in the ſoundes, howe ſhall it be knowen what is piped or harped?

8 And alſo if the trumpet giue an vncertaine ſound, who ſhall prepare himſelfe to battell?

9 So likewiſe you by the tongue, except ye vtter words that haue f ſignification, how ſhall it be vnderſtand what is ſpoken? for ye ſhall ſpeake in the ayre.

10 4 There are ſo manie kindes of voyces (as it commeth to paſſe) in the world, and none of them † is dumme.

11 Except I know then the power of the voyce, I ſhalbe vnto him that ſpeaketh a barbarian, and he that g ſpeaketh, ſhal be a barbarian vnto me.

12 5 Euen ſo, foraſmuche as ye couet ſpirituall

c *By that inſpiration which he hath receiued of the ſpirit, which notwithſtanding he abuſeth, when he ſpeaketh myſteries which none of the companie can vnderſtande.*

d *Which may further men in the ſtudy of godlines.*

e *The companie.*

3 He ſetteth forth that which he ſaide, by a ſimilitude, which he borroweth and taketh from inſtrumentes of muſicke: which although they ſpeake not perfitely, yet they ar diſtinguiſhed by their ſounds, that they may be the better vſed.

f *That doe fitly vtter the matter it ſelfe.*

4 He proueth that interpretation is neceſſarily to be ioyned with the gift of tongues, by the manifold varie-

ty of languages, in ſomuch that if one ſpeake to an other without an interpreter, it is as if he ſpake not.

g *As the Papiſtes in all their ſermons, and they that ambitiouſly powre out ſome Hebrew or Greeke words in the Pulpit before the vulgare people, thereby to get them a name of vaine learning.*

5 The concluſion: If they wil excel in thoſe ſpirituall gifts, as it is meete, they muſt ſeeke the profit of the Church, & therfore they muſt not vſe the gift of tongues, vnleſſe there be an interpreter to expound the ſtrange and vnknowen tongue, whether it be himſelfe that ſpeaketh, or another interpreter.

h *Pray for the gift of interpretation.* 6 A reason: because it is not sufficient for vs to speake so in the congregation, that we our selues do worship God in spirit, that is, according to the gifte which we haue receiued, but we must also be vnderstoode of the company, lest that be vnprofitable to other, which we haue spoken.

i *If I pray, when the Church is assembled together in a strange tongue.*

k *The gift and inspiration which the Spirit giueth me, doeth his part, but onely to my selfe.*

gistes, seeke that ye may excell vnto the edifying of the Church.

13 Wherefore, let him that speaketh a *strange* tongue, *h* pray that he may interprete.

14 6 For *i* if I pray in a *strange* tongue, my *k* spirite prayeth; but mine vnderstanding is *l* without fruite.

15 What is it then? I will pray with the spirite, but I wil pray with the *m* vnderstanding also: I wil sing with the spirite, but I will sing with the vnderstanding also. *And we do euen so in our Cathedral churches*

16 7 Els, when thou blessest with the *n* spirit, how shall he that *o* occupieth the roome of the vnlearned, say *p* Amen, at thy giuing of thanks, seeing he knoweth not what thou sayest?

17 For thou verely giuest thankes well, but the other is not edified.

18 8 I thanke my God, I speake languages more then ye all.

19 Yet had I rather in the Church to speake *q* fiue words with mine vnderstanding, that I might also instruct others, then ten thousand words in a *strange* tongue.

20 9 Brethren, be not † children in vnderstanding, but as concerning maliciousnes be children, but in vnderstanding be of a ripe age.

21 In the *r* Law it is written, † By men of other

l *No fruite commeth to the Church by my prayers.* m *So that I may be vnderstoode of other, & may instruct other.* 7 An other reason: Seeing that the whole congregation must agree to him that speaketh, and also witnes this agreement, how shal they giue their assent or agreement, which knowe not what is spoken?

n *Only, without al consideration of the hearers.* o *He that sitteth as a priuate man.*

p *So then one vttered the prayers, and all the company answered, Amen.* 8 He propoundeth him selfe for an example, both that they may be ashamed of their foolish ambition, and also that he may eschew all suspition of enuie.

q *A very fewe words.* 9 Now he reproueth them freely for their childishe folie, which see not how this gift of tongues which was giuen to the profit of ‡ Church, is turned by their ambition into an instrument of cursing, seeing that this same also is conteined amongest the punishments wherewith God punished the stubburnes of his people, that he dispersed them amongst strangers whose language they vnderstoode not. † *Mat.* 18.3.

r *By the Law he vnderstandeth all the whole Scripture.* † *Esa.* 28.11.

tongues,

tongues,& by other lāguages wil I ſpeak vnto this people:yet ſo ſhal they not heare me,ſaith the lord.

22 10 Wherefore *ſtrange* tongues are for a ſigne, not to them that beleeue,but to them that beleeue not:but prophecying *ſerueth* not for them that beleeue not,but for them which beleeue.

23 11 If therefore when the whole Churche is come together in one,& al ſpeake *ſtrange* tongues, there come in they that are ſ vnlearned, or they which beleeue not,will they not ſay,that ye are out of your wittes?

24 But if all prophecie, and there come in one that beleeueth not,or one vnlearned,he is rebuked of all men,and is iudged of all,

25 And ſo are the ſecrets of his heart made manifeſt, & ſo he will fal downe on his face &worſhip God,and ſay plainly that God is in you in deede.

26 12 What is to be *done* then,brethren? when ye come together, *according as* euery one of you hath a Pſalme, *or* hath doctrine, *or* hath a tongue, *or* hath reuelation, *or* hath interpretation, let all things be done vnto edifying. Act. 2. 17. 18. Rom. 12. 6.

27 13 If any man ſpeake a *ſtrange* tongue, *let it be* by two,or at the moſt,by three, and that by courſe, and let one interpret.

28 But if there be no interpreter,let him keepe ſilence in the Church, *vvhich ſpeaketh languages*, and let him ſpeake to him ſelfe,and to God.

29 14 Let the Prophets ſpeake two,or three,and let the other iudge. 2 Cor. 1. 24.

10 The concluſion: Therefore the gifte of tongues ſerueth to puniſh the vnfaithfull and vnbeleuers, vnleſſe it be referred to prophecy (that is to ſay,to the interpretatiō of ſcripture) and that that which is ſpoken be by ỹ meanes vnderſtoode of the hearers.

11 An other argumēt: The gift of tonges without prophecie is not only vnprofitable to the faithful,but alſo doth very much hurt as well to them, as to the vnfaithfull which ſhould be wonne in the publike aſſemblies. For by this meanes it commeth to paſſe, that the faithfull ſeeme to other

Esai. 28. 11. 1 Cor. 4. 12.

to be mad,much leſſe can the vnfaithful be inſtructed thereby. ſ *Looke Act.4.13.* 12 The concluſion: The edifying of the congregation is a rule & ſquare of the right vſe of ſpiritual gifts. 13 The maner how to vſe ỹ gift of tongues. It may be lawful for one or two,or at the moſt for three, to vſe the gift of tongues,one after another in an aſſemblie, ſo that there be ſome to expound ỹ ſame: but if there be none to expound,let him that hath that gift,ſpeake to him ſelfe alone. 14 The maner of prophecying: Let two or three propound,& let the other iudge of that that is propoūded,whether it be agreable to the word of God or no: If in this examination the Lord giue any man ought to ſpeake, let them giue him leaue to ſpeake. Let euery man be admitted to prophecie,ſeuerally & in his order, ſo farre forth as it is requiſite for the edifying of the Church: Let them be content to be ſubiect eche to others iudgement.

30 And

All the members of the church are charged euery one to a publik edification according to the measure of his grace, so that it bee done comly & according to order not forsaking the communion of the church, nor troubling y peace & well ordred discipline thereof.

t *For doctrine which the Prophets bring, which are inspired with Gods Spirit.*

15 Women are commanded to be silent in publike assemblies, and they are commanded to aske of their husbandes at home.

* 1. *Tim.* 2. 12.

† *Gen.* 3. 16.

16 A generall conclusion of the treatise of the right vse of spiritual giftes in assemblies: with a sharpe reprehension, least the Corinthians might alone seeme to themselues to be wise.

u *Skilful in knowing and iudging spiritual things.*

30 And if any thing be reuciled to another that sitteth by, let the first hold his peace.

31 For ye may al prophecie one by one, that all may learne, and al may haue comfort.

32 And the t spirites of the Prophets are subiect to the Prophets.

33 For God is not *the author* of confusion, but of peace, as *we see* in all the Churches of the Saints.

34 15 * Let your women keepe silence in the Churches: for it is not permitted vnto them to speake: but *they ought* to be subiect, as also † the Lawe saieth.

35 And if they will learne any thing, let them aske their husbandes at home: for it is a shame for women to speake in the Church.

35 16 Came the word of God out from you? either came it vnto you onely?

37 If any man thinke himselfe to be a Prophet, or u spiritual, let him acknowledge, that the things that I write vnto you, are the commaundements of the Lord.

38 17 And if any man be ignorant, let him be ignorant.

39 18 Wherefore, brethren, couet to prophecie, and forbid not to speake languages.

40 Let al things be done honestly, & by order.

17 The Church ought not to care for such as be stubburnly ignorant, and wil not abide to be taught, but to goe forward notwithstanding, in those things which are right. 18 Prophecie ought simply to be retained & kept in Cõgregations, the gift of tongues is not to be forbidden, but all things must be done orderly.

CHAP. XV.

1 The Gospel that Paul preached: 3 The death & resurrection of Christ. 8 Paul saw Christ. 9 He had persecuted that Church, wherof afterward he was made a minister. 12 Christ first rose againe, & we all shall rise by him. 26 The last enemie, death. 29 To be baptized for dead. 32 At Ephesus Paul fought with beastes. 35 How the dead are raised. 45 The first Adam. The last Adam. 47 The first & second man. 51 We shal all be changed, we shal not al sleepe. 55 Deathes sting. 57 Victorie. 58 Constancie and stedfastnes.

1 Moreouer

1 MOreouer I ✣ brethren, I declare vnto you ỹ Gospel, which I preached vnto you, which ye haue also receyued, & wherein ye a continue,

2 And whereby ye are saued, if ye keepe in memorie, after what maner I preached it vnto you, b except ye haue beleeued in vaine.

3 For first of all, I delyuered vnto you that which I receyued, howe that Christ dyed for our sinnes, according to the ✣ Scriptures,

4 And that he was buried, and that he aroſe the third day, according to the ✣ Scriptures,

5 ✣ And that he was seene of Cephas, then of the c twelue.

6 After that, he was seene of mo then fiue hundreth brethren at d once: whereof many remaine vnto this present, and some also are a sleepe.

7 After that, he was seene of Iames: then of all the Apostles.

8 ✣ And last of all he was seene also of me, as of one borne out of due time.

9 ✣ For I am the least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.

10 ✣ But by the grace of God I am that I am: & his grace which is in me, was not in vaine: but I laboured more aboundantly then they all: yet not I but the grace of God which is with me.

11 Wherefore whether it were I or they, so we preach, and so haue ye beleeued.

12 ¶ 3 Now if it be preached, that Christ is risen

1 The sixt treatie, of this Epistle, concerning the resurrectiō: and he vseth a transition, or passing ouer frō one matter to an other, shewing first ỹ he bringeth no newe thing, to the end that the Corinthians might vnderstand that they had begun to swarue from the right course: & next that he goeth not about to intreate of a trifling matter, but of another chiefe pointe of ỹ Gospel, which if it be taken away, their faith must needes cōe to nought. And so at ỹ length he beginneth his treatise at Christs resurrection, which is the ground & foundation of ours,

and confirmeth it first by the testimony of the Scriptures, & by ỹ witnes of the Apostles, & of more the fiue hundreth brethren, and last of all by his owne. ✣ *Gal.*1.11. a *In the profession whereof you continue yet.* b *Which is very absurde, & can not be, but that they that beleeue, must reape the fruit of faith.* ✣ *Esai.*53.5.1. *Pet.*2.24. ✣ *Ionas.*2.1. ✣ *Ioh.*20.19. c *Of those twelue picked & chosen Apostles, which were commonly called twelue, though Iudas was put out of the number.* d *Not at seuerall times, but together & at one instant.* ✣ *Act.*9.5. 2 He maintaineth by the way the authoritie of his Apostleship, which was requisite to be in good credite among the Corinthians, that this Epistle might be of force and waight amongst them. In the meane season he compareth himselfe in such sort after a certaine diuine arte with certaine other, that he maketh himselfe inferior to them all. ✣ *Ephes.*3.8.3. ✣ *Ephe.*3.7. The first argument to proue that there is a resurrection from the deade: Christ is risen againe, therefore the deade shall rise againe.

from

4 The ſecond, by an abſurditie. If there be no reſurrection of the dead, then is not Chriſt riſen againe.

5 The proofe of that abſurditie, by other abſurdities: if Chriſt be not riſen againe, the preaching of the Goſpell is in vayne, & the credite ỹ you gaue vnto it, is vaine, and we are lyars.

6 He repeateth the ſame argument taken of an abſurditie, purpoſing to

from the deade, how ſay ſome among you, that there is no reſurrection of the deade?

13 4 For if there be no reſurrection of the dead, then is Chriſt not riſen:

14 5 And if Chriſt be not riſen, thē is our preaching vaine, and your faith is alſo vaine.

15 And we are founde alſo falſe witneſſes of God: for we haue teſtified of God, that he hath raiſed vp Chriſt: whom he hath not raiſed vp, if ſo be the dead be not raiſed.

16 6 For if the dead be not raiſed, then is Chriſt not raiſed.

17 And if Chriſt be not raiſed, your faith is vaine: 7 ye are *e* yet in your ſinnes.

18 8 And ſo they which are a ſleepe in Chriſt, are periſhed.

19 9 If in this life only we haue hope in Chriſt, we are of all men the moſt miſerable.

20 10 But now is Chriſt riſen frō the dead, 11 & was made the ✣ *f* firſt fruites of them that ſlept.

21 12 For ſince by man *came* death, by man *came*

ſhew how faith is in vaine, if the reſurrection of Chriſt be taken away. 7 Firſt, ſeeing death is the puniſhment of ſinne, in vaine ſhould we beleue ỹ our ſinnes were forgiuen vs, if they remaine: but they do remain, if Chriſt roſe not from death *e* *They are yet in their ſinnes, which are not ſanctified, nor haue obtayned remiſſion of their ſinnes.* 8 Secondly, vnleſſe that this be certaine that Chriſt roſe againe, all they which died in Chriſt are periſhed. So then what profite commeth of faith? 9 The third argument which is alſo takē from an abſurditie: for vnleſſe there be annother life, wherein ſuch as truſt & beleeue in Chriſt ſhalbe bleſſed, they were the moſt miſerable of all creatures, becauſe in this life they are the moſt miſerable. 10 A concluſion of the former argument: Therefore Chriſt is riſen againe. 11 He putteth the laſt concluſion, for the firſt propoſition of the argument that foloweth. Chriſt is riſen againe: Therefore ſhal we the faithful (for of them he ſpeaketh) riſe againe. Then foloweth the firſt reaſon of this conſequent: For Chriſt is ſet forth vnto vs to be conſidered of, not as a priuate man apart and by himſelfe, but as the firſt fruites: And he taketh that which was knowne to all men, to wit, that the whole heape is ſanctified in the firſt fruites. ✣ *Col.* 1.18. *Reuel.* 1.5. *f* *He alludeth to the firſt fruites of corne, the offring whereof ſanctified the reſt of the fruites.* 12 An other confirmation of the ſame conſequent: For Chriſt is to be conſidered as appoſite to Adam, that as from one man Adam, ſinne came ouer all, ſo from one man Chriſt, liſe commeth vnto al: that is to ſay, that al the faithful, as they dy, becauſe by nature they were borne of Adam, ſo be cauſe in Chriſt they are made the children of God by grace, they are quickened and reſtored to life by him.

alſo

also the resurrection of the dead.

22 For as in Adam al die, euen so in Christ shall all be g made aliue,

23 13 But euery man in his ✣ owne order: the first fruites *is* Christ, afterwarde, they that are of Christ at his comming *shal rise againe*.

24 14 Then *shalbe* the *b* end, when he hath deliuered vp the kingdome to God, euen the Father, when he hath put downe *i* all rule, & all authoritie and power.

25 For he must reigne ✣ till he hath put all his enemies *k* vnder his feete.

26 The l last enemie that shalbe destroyed, *is* death.

27 ∵ For he hath put downe all things vnder his feete. (And whē he saith that al things are subdued

g *Shall rise by the vertue of Christ.*

13 He doth two things together: for he sheweth that the resurrectiō is in such sort common to Christ with all his members, that notwithstāding he farre passeth them, both in time (for he was the first that rose againe from the dead) and also in honour, because that from him and in him, is all our life and glorie. Then by this occasion he passeth to the next argument. ✣ *1. Thessal.* 4.13. 14 The fourth argument, wherewith also hee confirmeth the other, hath a moste sure grounde, to witte, because that God must reigne. And this is the maner of his reigne, that the father will be shewed to bee King in his Sonne who was made man, to whome all things are made subiect (the promiser onely except) to the end that the Father may afterwardes triumphe in his Sonne the conquerour. And he maketh two parts of this reigne and dominion of the Sonne, wherein the Fathers glorie consisteth: to wit, the ouercomming of his enemies (whereof some must bee depriued of all power, as Satan and all the wicked, be they neuer so proude and mighty, and other must be vtterly abolished as death) and a plaine and ful deliuerie of the godly from all enemies, that by this meanes God may fully set foorth in the body of the Church cleauing fast vnto their head Christ, his kingdome and glory, as a king in his subiectes. Moreouer hee putteth the first degree of this kingdome in the resurrection of the Sonne, who is ✣ head: and the perfection, in the full coniunction of the members with the head, which shalbe in the latter day. Nowe all these tende to this purpose, to shewe that vnlesse the dead do rise againe, neither the father can be King aboue all, neither Christ be Lord of all: for neither should the power of Satan and death be ouercome, nor the glory of God be full in his Sonne, nor his Sonnes in his members. h *The shutting vp and finishing of all thinges.* i *All his enemies which shalbe spoyled of all the power they haue.* ✣ *Psalm.* 110.1. *Act.* 2.34. *Hebr.* 1.13. *and* 10.13. k *Christ is considered here, as he appeared in the forme of a seruant, in which respect he ruleth the Church as head, and that because this power was giuen him of his Father.* l *The shutting vp of the argument, which is taken from the whole to the part: for if all his enemies shalbe put vnder his feete, then must it needes be that death also shal be subdued vnder him.* ∵ *Psalme.* 8.6. *Hebrewes.* 2.8.

to him,

to him, it is manifest that he is excepted, which did put downe all things vnder him.)

28 And when all things shall be subdued vnto him, *m* then shal the Sonne also himself be subiect vnto him, that did subdue al things vnder him, that *n* God may be all in all.

29 15 Els what shall they do which are baptized *o* for dead? if the dead rise not at all, why are they then baptized for dead?

30 16 Why are we also in ieopardie euery houre?

31 By your *p* reioycing which I haue in Christ Iesus our Lord, I die dayly.

32 17 If *I* haue fought with beastes at Ephesus *q* after the maner of men, what aduantageth it me, if the dead be not rayſed vp? ✣ 18 let vs *r* eate and drinke: for to morow we shal die. *Esa. 22. 13.*

33 19 Be not deceiued: euill speakings corrupt good maners.

34 Awake to *iuſtice* righteously, and sinne not: for some haue not the knowledge of God, I speak this to your shame.

m Not because the Sonne was not subiect to his Father before, but because his bodie, that is to say, the Church which is here in distresse, and not yet wholy partaker of his glorie, is not yet fully perfect. And also because the bodies of the Saintes which be in the graues, shal not be glorified vntill the resurrection: but Christ as he is God, hath vs subiect to him as his Father hath, but as he is Priest, he is subiect to his Father together with vs. *August. booke 1. ch. 8. of the Trinitie.* *n* By this high kinde of speach, is set forth an incomprehensible glorie which floweth from God, & shal fill all of vs, as we are ioyned together with our head, but yet so, that our head shall alwayes reserue his preeminence. 15 The fifth argument taken of the end of Baptisme, to wit, because that they which are baptized, are baptized for dead: that is to say, that they may haue a remedie against death, because that baptisme is a token of regeneration. *o* They are not baptized to this end and purpose, that death may be put out in deede, or rayſe againe from the dead, whereof baptisme is a seale. 16 The sixt argument: Vnleſſe there bee a resurrection of the dead, why should the Apostles so dayly cast themselues into danger of so many deaths? *p* As much as he said, I die dayly, as all the miseries I suffer can well witnes, which I may truely boast of that I haue suffered amongst you. 17 The taking away of an obiection: But thou Paul diddest ambitiously as commonly men are wont to doe, when thou diddest fight with beasts at Ephesus: that is verie like saith Paul, for what couldst that aduantage me, were it not for the glorie of eternall life which I hope for? *q* Not vpon any godly motion, nor casting mine eyes vpon God, but carte lawly with vaine glorie, or a certain headines. ✣ *Esai.* 22. 13. 18 The seuenth argument, which dependeth vpon the last: If there be no resurrection of the dead, why do we giue our selues to any thing els, saue to eating and drinking? *r* These are speaches that Epicures vſe. 19 The conclusion with a sharpe exhortation, that they take heed of the naughtie companie of certaine: from whence he sheweth that this mischief sprang: warning them to be wise with sobrietie vnto righteousnes. 35 20 But

35 20 But some man wil say, How are the dead rayſed vp? and with what body come they forth?

36 21 O foole, that which thou ſoweſt, is not quickned except it die:

37 And that which thou ſoweſt, thou ſoweſt not that body that ſhalbe but bare corne as it falleth, of wheate, or of ſome other.

38 22 But God giueth it a body at his pleaſure, euen to euery ſeede his owne body.

39 All fleſh *is* not the ſame fleſh, but there is one fleſh of men, and another fleſh of beaſtes, and another of fiſhes, and another of birdes.

40 There *are* alſo heauenly bodies and earthlie bodies: but the glory of the heauenly *is* one, & *the glorie* of the earthly *is* another.

41 There is another glory of the ſunne, and another glory of the moone, and another glory of the ſtarres: for one ſtarre differeth from *another* ſtarre in glory.

42 23 So alſo *is* the reſurrectiō of the dead. *The bodie* is ſ ſowen in corruption, *and* is rayſed in incorruption.

43 It is ſowē in t diſhonor, & is raiſed in glory:

20 Now that he hath proued the reſurrection, he diſcouereth their doltiſhnes in that they skoffingly demanded, how it could be that the dead could riſe againe: and if they did riſe againe, they aſked mockingly, what maner of bodies they ſhould haue. Therefore he ſendeth theſe felowes which ſeemed to them ſelues to be marueylous wiſe & wittie, to be inſtructed of poore rude husband men.

21 Thou mighteſt haue learned either of theſe, ſaith Paul, by dayly experiēce: for ſeedes are ſowen, and rot, and yet notwithſtanding ſo far it is off, that they periſh, that contrariwiſe they grow vp far more beautifull: and whereas they are ſowen naked and drie, they ſpring vp greene from death by the vertue of God: & doth it ſeeme incredible to thee that our bodies ſhoulde riſe from corruption, & that indued with a far more excellent qualitie: 22 We ſee a diuerſitie both in one & the ſelfe ſame thing which hath now one forme and then another, & yet keepeth it owne kinde: as it is euident in a graine which is ſowen bare, but ſpringeth vp far after another ſorte: and alſo in diuers kindes of one ſelfe ſame ſorte, as amongſt beaſtes: and alſo among things of diuers ſorte, as the heauenly bodies & the earthly bodies: which alſo differ very much one from another. Therefore there is no cauſe why we ſhould reiect either the reſurrection of the bodies, or the changing of them into a better ſtate, as a thing impoſsible, or ſtrange. 23 Hee maketh three maner of qualities of the bodies being rayſed: Incorruptiō, to wit, becauſe they ſhall be ſound, and altogether of a nature that cān ot be corrupt: Glory, becauſe they ſhalbe adorned with beautie & honour: Power, becauſe they ſhall continue euerlaſting, without meate, drinke, & al other helps, without which this fraile life cannot keepe itſelfe from corruptiō.

ſ *Is buryed, and man is laid as ſeede in the ground.* t *Vyde of rancur, vyde of glory and beautie.*

it is

it is ſowen in weaknes, *and* is rayſed in u power.

44 24 It is ſowen a naturall body, *and* is rayſed a ſpirituall body: there is a naturall body, *and* there is a ſpirituall bodie.

45 25 As it is alſo written, the x firſt man ✣ Adam was made a liuing ſoule: & the laſt Adam *was made* a y quickning Spirite.

46 26 Howbeit that *was* not firſt which is ſpirituall: but that *which is* naturall, and afterwarde that *which is* ſpirituall.

47 The firſt man *is* of the earth, z earthly: the ſecond man *is* the Lord from a heauen.

48 27 As *is* the earthly, ſuch *are* they that are earthly: and as *is* the heauenly, ſuch *are* they alſo that are heauenly.

49 And as we haue borne § b image of the earthly, ſo ſhal we beare the image of the heauenly.

50 28 This ſay I, brethren, that c fleſh and blood

u *Freed from the former weaknes, whereas it is ſubiect to ſuch alteration & change, that it cannot mainteine it ſelfe without meat & drinke & ſuch other like helpes.*

24 He ſheweth perfectly in one word, this chãge of the quality of the body by the reſurrection, when he ſayeth, that of a natural body, it ſhall become a ſpirituall body: which two qualities being cleane different the one from the other, he ſtraightway expoundeth, and ſetteth foorth diligently. 25 That is called a naturall body, which is quickned and maintained by a liuing ſoul only, ſuch as Adam was, of whom all we are borne naturall: & that is ſaid to be ſpirituall, which together with the ſoule is quickned with a far more excellent vertue: to wit, with § Spirit of God, which deſcendeth from Chriſt the ſecond Adam, into vs. x *Adam is called the firſt man, becauſe he is the root as it were from whence we ſpring, & Chriſt is the latter man, becauſe he is the beginning of all them that are ſpirituall, and in him we are all comprehended.* ✣ *Gen. 2. 7.* y *Chriſt is called a Spirit by reaſõ of that moſt excellent nature, that is to ſay, God: who dwelleth in him bodily, as Adam is called a liuing ſoule, by reaſon of the ſoule which is the beſt part in him.* 26 Secondly he willeth the order of this double ſtate or quality to be obſerued, that the naturall was firſt, Adam being created of the clay of the earth: & the ſpirituall followed and came vpon it, to wit, when as the Lorde being ſent from heauen, indued our fleſh which was prepared and made fit for him, with the fulnes of the Godhead. z *Wallowing in dust, & wholly giuen to an earthly nature.* a *The Lord is ſaid to come downe from heauen by that kinde of ſpeach, whereby that which is proper to one is vouched of another.* 27 He applyeth both the earthly naturalnes of Adã (if I may ſo ſay) to our bodies, ſo long as they are naturally cõuerſant on earth, to wit, in this life, & in the graue: and alſo the Spiritualtie of Chriſt to the ſame our bodies, after that they ar ryſen againe: and he ſaith, that that goeth before, and this ſhal follow. b *Not a vaine and falſe image, but ſuch an one as hath the trueth with it in deede.* 28 The concluſion: We cannot be partakers of the glory of God, vnleſſe we put off al that groſſe & filthy nature of our bodies ſubiect to corruptiõ, that the ſame body may be adorned with incorruptible glory. c *Fleſh and blood are taken here for a liuing bodie, which cannot attaine to incorruption, vnleſſe it put off corruption.*

49 against the Anabaptiſtical error.

can

cannot inherit the kingdome of God, neither doth corruption inherit incorruption.

51 29 Behold, I shew you a d secret thing. We shal not all sleepe, but we shal all be changed,

52 In e a moment, in the twinkling of an eye at the last * trumpet: for the trumpet shall blow, and the dead shall be rayſed vp incorruptible, and wee shalbe changed.

53 For this corruptible must put on incorruptiō: and this mortall *must* put on immortalitie.

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie, thē shalbe brought to passe the saying that is written, † Death is swallowed vp into victory.

55 O death where * thy sting? O graue where * thy victory?

56 The sting of death *is* sinne: and the strength of sinne *is* the Lawe.

57 ‡ But thankes *be* vnto God, which hath giuen vs victorie through our Lord Iesus Christ.

58 30 Therefore my beloued brethren, bee yee stedfast, vnmoueable, abounding alwayes in the worke of the Lorde, for as much as ye know, that your labour is not in vaine in the f Lord.

29 Hee goeth further, declaring that it shall come to passe that they which shalbe found aliue in the latter day, shal not descend into that corruptiō of the graue, but shall be renued ‡ a sudden change, which change is very requisite: & that the certaine enioying of the benefite and victory of Christ, is deferred vnto that latter time.

d *A thing that hath beene hid, and neuer knowen hitherto, and therefore worthie that you giue good eare vnto: ye shal not all sleepe, &c.*

e *He shall worke it in the twinkling of an eye, &c.*

shalbe very short. * *M.tt.* 24. 31. 1. *Thess.* 4. 16. † *Ose.* 13. 14. *Heb.* 2. 14. ‡ 1. *Ioh.* 5. 5.

30 An exhortation taken of the profite that ensueth, that seeing they vnderstand, that the glorie of the other life is layd vp for faithful workmen, they continue and stand fast in the trueth of the doctrine of the resurrection of the dead. f *Through the Lords help and goodnes working in vs.*

CHAP. XVI.

1 Hee exhorteth them to helpe the poore brethren of Hierusalem: 10 Then he cōmendeth Timothie: 13 & so with a friendly exhortatiō, 19 & commendations, endeth the Epistle.

1 COncerning 1 the gathering for the Saintes, as I haue ordeined in the Churches of Galatia, so doe ye also.

1 Collections in olde time were made by ỹ Apostles appointment the first

2 Euery a first day of the weeke, let euery one of

day of the weeke, on which day the manner was then to assemble themselues. a *Which in times past was called Sunday, but now is called the Lordes day.*

b *That euery man beſtowe, according to the abilitie that God hath bleſſed him with.*
c *Which you ſhal giue them to carie.*
a The reſidue of § Epiſtle is ſpent in writing of familiar matters, yet ſo that all things be referred to his purpoſed mark, that is to ſay, to the glory of God, & to the edifying of the Corinthians

you put aſide by him ſelfe, and lay vp as *God* hath b proſpered him, that then there be no gatherings when I come.

3 And when I am come, whomſoeuer ye ſhal allow by c letters, them wil I ſende to bring your liberality vnto Hieruſalem.

4 2 And if it be meete that I go alſo, they ſhall goe with me.

5 Nowe I will come vnto you, after I haue gone through Macedonia (for I will paſſe through Macedonia.)

6 And it may be that I will abide, yea, or winter with you, that yee may bring me on my way whitherſoeuer I goe.

7 For I will not ſee you now in my paſſage, but I truſt to abide a while with you, if the Lorde permitte.

8 And I wil tary at Epheſus vntil Pentecoſt.

9 For a great doore and d effectual is opened vnto me: and there are many aduerſaries.

d *Very fit & conuenient to do great things by.*

10 ¶ Nowe if Timotheus come, ſee that he be e without feare with you: for he worketh the work of the Lord, euen as I *do*.

e *Without any iuſt occaſion of feare.*

11 Let no man therefore deſpiſe him: but conuey him forth f in peace, that hee may come vnto me: for I looke for him with the brethren.

f *Safe and ſound, and that with all kinde of courteſie.*

12 As touchinge *our* brother Apollos, I greatlye deſired him, to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he ſhall haue conuenient time.

13 ¶ Watch ye: ſtand faſt in the faith: quite you like men, *and* be ſtrong.

14 Let all your things be done in loue.

15 Nowe brethren, I beſeech you (ye know the houſe of g Stephanas, that it is the firſt fruites of Achaia, & that they haue h giuen them ſelues to miniſter vnto the Saintes)

g *Stephanas is the name of a man & not of a woman.*
h *Giuen thē ſelues wholy to the miniſterie.*

16 That yee bee i obedient euen vnto ſuch, and to all that helpe with vs and labour.

i *That you honour & reuerence thē, be obediēt to them, & be content to be rul'ed by them, as meet is you ſhould, ſeeing they haue beſtowed thēſelues & their goods to help you withall.*

17 I am

17 I am glad of the comming of Stephanas, and Fortunatus, and Achaicus: for they haue ſupplied the want of you. (your abſence)

18 For they haue comforted my k ſpirit and yours: *l* acknowledge therefore ſuch men.

19 The Churches of Aſia ſalute you: Aquila and Priſcilla with the Church that is in their houſe, ſalute you greatly in the Lord.

20 All the brethren greete you. Greete ye one another with an + holy kiſſe.

21 The ſalutation of *me* Paul with mine owne hand.

22 If any man loue not the Lord Ieſus Chriſt, let him be had in execration *m* maran-atha.

23 The grace of our Lord Ieſus Chriſt *be* w you.

24 My loue *be* with you al in Chriſt Ieſus, Amē.

k *Mine heart.*

l *I take them for ſuch men as they are in deede.*

+ *Rom.16.16. 2.Cor.13.12. 1.Pet.5. 4.*

m *By theſe words, is betokened the ſouereſt kinde of curſe and excommunication that was amongſt the Iewes: and the words are as much to ſay, as our Lord commeth: So that his meaning may be this, Let him be accurſed euen to the comming of the Lorde, that is to ſay, to his deathes day, euen for euer.*

The firſt Epiſtle to the Corinthians, written from Philippi, *and ſent* by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

THE SECOND EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

1 He beginneth with the praiſe of affliſtions, 8 declaring what he hath ſuffred in Aſia, 10 and how happily God aſſiſted him: 17 Hee ſaith it was not vpon any lightnes, that he came not, according to his promiſe.

1 PAVL an Apoſtle of IESVS CHRIST, by the wil of God, and *our* brother Timotheus, to the Church of God, which is at Corinthus with all the Saintes, which are in all Achaia?

1 See the declaration of ſuch ſalutations, in the former Epiſtles.

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Ieſus Chriſt.

✣ *Ephe.*1.3. 1.*Pet.*1.3.

3 ✣ 2 *a* Blessed *be* God, euen the Father of our Lord Iesus Christ, the Father of *b* mercies, and the God of all comfort,

2 He beginneth after his maner with thankesgiuing, which notwithstanding (otherwise the he was wōt) he appliethto himself: beginning his Epistle with ỹ setting forth of the dignity of his Apostleship, constrained (as it should seeme) by their importunitie, which tooke an occasion to despise him by reason of his miseries. But he answereth, that he is not so afflicted but that his comforts do excede his afflictions, she wing ỹ groūd of them, euē the mercie of God the Father in Iesus Christ. a *To him bee prayse and glorie giuen.* b *Most mercifull.*

4 Which comforteth vs in all our tribulation, 3 that we may be able to comfort them which are in any affliction by the comfort wherwith we our selues are comforted of God.

5 For as the *c* sufferings of Christ abound in vs, so our consolation aboundeth through Christ.

6 4 And whether we be afflicted, *it is* for your consolation & saluation, which is *d* wrought in the induring of ỹ same sufferings, which we also suffer: or whether we be comforted, *it is* for your consolation and saluation.

7 And our hope is stedfast concerning you, in as much as we knowe that ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 5 For brethren, we would not haue you ignorant of our affliction, which came vnto vs in Asia, howe we were pressed out of measure passing strength, so ỹ we altogether *e* doubted, euē of life.

9 Yea, wee receiued the sentence of death in *f* our selues, because wee should not trust in our selues, but in God, which raiseth the dead.

10 Who deliuered vs from so *g* great a death,

3 The Lord doeth comfort vs to this end & purpose, that wee may so much the more surely comfort others. c *The miseries which wee suffer for Christ, or which Christ suffreth in vs.* 4 Hee denieth that either his afflictions wherewith he was often afflicted, or the consolations which hee receiued of God, may iustly bee despised, seeing that the Corinthians both might & ought take great occasion to be confirmed by either of them. d *Although saluation be giuen vs freely, yet because there is a way appointed vs whereby we must come to it, which is the race of an innocent and vpright life, which wee must runne, therefore we are sayd to worke our saluation, Philip.*2.12. *And because it is God onely that of his free good will worketh all things in vs, therefore is hee sayd to worke the saluation in vs by those selfe same things, by which wee must passe to euerlasting life, after that we haue once ouercome all incombrances.* 5 He witnesseth that he is not onely not ashamed of his afflictions, but that hee desireth also to haue all men know the greatnes of them, and also his deliuery from them, although it be not yet perfite. e *I knewe not at all what to do, neither did I see by mans helpe which way to saue my life.* f *I was resolued within my selfe to dye.* g *From those great dangers.*

and

and doeth deliuer vs: in whom we truſt, that yet hereafter he will deliuer vs,

11 † 6 So that ye labour together in prayer for vs, 7 that for the gift *beſtowed* vpon vs for many, thankes may be geuen by many perſons for vs.

12 8 For our reioycing is this, the teſtimony of our conſcience, that in ſimplicitie & godly *h* pure-
h nes, *and* not in fleſhly wiſedome, but by the *i* grace
i of God we haue had our conuerſation in the world, and moſt of all to vnwardes.

13 For we write *k* none other things vnto you, then that ye reade or els that ye acknowledge, and I truſt ye ſhall acknowledge vnto the *l* end.

14 Euen as ye haue acknowledged vs partly, that we are your *m* reioycing, euen as ye are ours, in the *n* day of *our* Lord Ieſus.

15 And in this confidence was I minded firſt to come vnto you, that ye might haue had a *o* double grace,

16 And to paſſe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led forth toward Iudea of you.

17 9 When I therefore was thus minded, did I vſe lightnes? or minde I thoſe thinges which minde according to the *p* fleſh, that with me ſhould be, 9 Yea, yea, and Nay, nay?

† *Rom.* 15. 30.

6 That he may not ſeeme to boaſt himſelfe, he attributeth all to God, and therewith alſo confeſſeth that he attributeth much to the prayers of the faithfull:

7 The end of the afflictions of the Saintes, is the glory of God, and therefore they ought to be precious vnto vs.

8 Secondly he putteth away an other ſlaunder, to wit, that he was a light man, and ſuch a one as was not lightly to be credited, ſeeing that he promiſed to come vnto them, and came not. And firſt he ſpeaketh of the ſimplicitie of his minde, and ſinceritie, which they knewe both by his voyce when he was preſent, & they ought to acknowledge it alſo in his letters, being abſent: and moreouer he proteſteth that he will neuer be otherwiſe. h *With clearnes, and holy and true plainneſſe of mind, as God himſelfe can witneſſe.* i *Truſting to that very wiſedome, which God of his free goodnes hath geuen me from heauen.* k *He ſaith, he writeth barely and ſimply: for he that writeth in coloured ſort, is rightly ſaid to write otherwiſe then we reade: and thus he ſaith the Corinthians ſhall knowe and like of verie well.* l *Perfitly.* m *Paules reioycing in the Lord was, that he had wonne the Corinthians, and they themſelues reioyced that ſuch an Apoſtle was their inſtructour, and taught them ſoundly and ſincerely.* n *When he ſhall ſit as iudge.* o *An other benefite.* 9 He putteth away theire ſlaunder and falſe report by denying it, and firſt of all in that that diuers went aboute to perſuade the Corinthians, that in the preaching of the Goſpel, Paul agreed not to himſelfe: for this was the matter and the caſe. p *As men do, which will raſhly promiſe any thing, and change their purpoſe at euery turning of an hand.* 9 *That I ſhould ſay and vnſay a thing?*

10 He calleth God to witnes and for iudge of his constancie in preaching and teaching one selfe same Gospel.

18 10 Yea, God is r faithful, that our word toward you was not Yea, and Nay.

19 11 For the Sonne of God Iesus Christ, who was preached among you by vs, *that is*, by me, and Siluanus, and Timotheus, s was not Yea, and Nay: but in t him it was Yea.

20 12 For all the promises of God in him are Yea, and are in u him Amen, vnto the Glorie of God through x vs.

r *True, & of whole stat'yalues it were horrible wickednes to doubt.*

No other name geuen vs then the name of Christ

11 He ioyneth also with himself, his felowes as witnesses with whome he fully consented in teaching one selfe same thing, to wit, one selfe same Christ.

21 13 And it is God which stablisheth vs with you in Christ, and hath anointed vs.

22 Who hath also sealed vs, and hath geuen the y earnest of the Spirit in our hearts.

23 14 Nowe I call God for a record vnto my z soule, that to spare you, I came not as yet vnto Corinthus.

24 Not y we haue dominiō ouer your faith, but we are helpers of your a ioy: for by faith ye stand.

s *Was not diuers and wauering.* t *That is, in God.* 12 Last of all he declareth y summe of his doctrine, to wit, that all the promises of saluation are sure and ratified in Christ. u *Christ is set forth to exhibite and fulfill them all, most assuredly and without all doubt.* x *Through our ministerie.* 13 He attributeth the prayse of this constancie, onely to the grace of God through the holy Ghost, and therewithall concludeth, that they can not doubt of his faith & his felowes, without doing iniurie to the Spirit of God, seeing that they themselues do knowe al this to be true. y *An earnest, is whatsoeuer is geuen to confirme a promise.* 14 Now comming to the matter, he sweareth, that he did not onely, not lightlie alter his purpose of comming to them, but rather that he came not vnto them for this cause, that he might not be constrained to deale more sharpely with them being present, then he would. z *Against my selfe, and to the danger of mine owne life.* 15 He remoueth all suspicion of arrogancie, declaring that he speaketh not as a Lord vnto them, but as a seruant, appointed of God to comfort them. a *He setteth the ioy and peace of conscience, which God is author of, against tyrannous feare, & therwithall sheweth the ende of the Gospel.*

Paul challengeth no further credit then he shall bring y warrant of y word for 1. Cor. 14. 29. & c. 10. 17.

CHAP. II.

1 He excuseth his not comming vnto them, 2 and priuily reprehendeth them: 4 He sheweth y such is his affection towards them, 5 that he neuer reioyceth but when they are merie. 6 Perceyuing the adulterer (whom he commanded to be delyuered vp to Satan) 6 to repent, he requesteth that they forgeue him. 31 He mentioneth his going into Macedonia.

1 But

1 BVt I determined thus in my ſelf, that I would not come againe to you in a heauines.

2 For if I make you ſorie, who is he then that ſhould make me glad, but the ſame which is made ſorie by me?

3 And I wrote this ſame thing vnto you, leſt when I came, I ſhould take heauineſſe of them, of whom I ought to reioyce: this b confidence haue I in you all, that my ioy is the ioy of you all.

4 For in great affliction, and anguiſh of heart I wrote vnto you with many teares: not that ye ſhould be made ſorie, but that ye might perceiue the loue which I haue ſpecially vnto you.

5 And if any hath cauſed ſorow, the ſame hath not made c me ſorie, but d partly (leſt I ſhould more e charge *him*) you all.

6 It is ſufficient vnto the ſame man, that he was rebuked of many.

7 So that nowe contrariwiſe ye ought rather to f forgiue *him*, and comfort *him*, leſt the ſame ſhould be ſwalowed vp with ouer much heauines.

8 Wherefore, I pray you, that you would g confirme your loue towards him.

9 For this cauſe alſo did I write, that I might know the proofe of you, whether ye would be obedient in all things.

10 To whom ye forgiue any thing, I *forgiue* alſo: for verely if I forgaue any thing, to whō I forgaue it, for your ſakes *forgaue I it* in the h ſight of Chriſt.

11 Leſt Satan ſhould circumuent vs: for we are not ignorant of his i enterpriſes.

a *Cauſing griefe amongſt you, which he ſhould haue done, if he had come to them before they had repented them.*

b *For I truſted that you woulde take that out of the way forthwith, which you knew I was diſcontented with, conſidering howe you are perſwaded that my ioy is your ioy.*

1 He paſſeth to another part of this epiſtle which notwithſtanding is put amongeſt the firſt, whereunto he returneth afterward: and he handleth the releaſing and vnlooſing of the inceſtuous perſon, becauſe he ſeemeth to haue giuen ſufficient teſtimony of his repentance: ſhewing the

true vſe of excommunication, to wit, that it proceede not of hatred, but of loue, and ſo end, leſt if we keepe no meaſure, we ſerue Satan the deuil.

c *As if he ſaid, All that ſorow is ſo cleane wiped away, as though he had neuer felt it.*

d *As for me (ſaith Paul) I haue no more to do with him.*

e *Leſt I ſhould ouercharge him, who is burdened ynough of him ſelfe, which I would be glad were taken from him.*

f *That whereas before you puniſhed him ſharply, you would now forgiue him.*

g *That at my entreatie, you would declare by the conſent of the whole Church, that you take him againe for a brother.*

h *Truely and from the heart.*

i *Of his miſchieuous counſels and deuliſh will.*

2 He returneth to the confirmation of his Apoſtleſhip, & bringeth foorth the teſtimonies, both of his labour, and alſo of Gods bleſsing.

12 ¶ 2 Furthermore, when I came to Troas *to preach* Chriſts Goſpel, and a doore was opened vnto me of the Lord,

13 I had no reſt in my ſpirite, becauſe I founde not Titus my brother, but tooke my leaue of thē, and went away into Macedonia.

14 Nowe thankes *be* vnto God which alwayes maketh vs to triumph in Chriſt, and maketh manifeſt the k ſauour of his knowledge by vs in euery place.

k *He alludeth to the oyntyng of the Prieſts, and the incenſe of the ſacrifices.*

15 3 For we are vnto God the ſweete ſauour of Chriſt, in them that are ſaued, and in them which periſh. *Matth. 9. 7.*

3 He denyeth ỹ ought ſhould be taken away from the dignity of his Apoſtleſhip, becauſe they ſawe euidently that it was not receiued with like ſucceſſe in euery place, nay rather very many reiected & deteſted him. ſeing that he preacheth Chriſt, not only as a Sauiour of them that beleue, but alſo as a iudge of thē that contemne him. 4 Againe, he putteth away al ſuſpicion of arrogancie, attributing all things that he did, to the vertue of God, whō he ſeruēth ſincerely, & without al diſhoneſt affection: wherof he maketh them witneſſes, euen to the 6. verſe of the next chapter.

16 To the one *vve are* the ſauour of death, vnto death, and to the other the ſauour of life, vnto life: 4 and who is ſufficient for theſe things?

17 ✣ For we are not as many, which make *l* marchandiſe of ỹ word of God: but as of ſyncerite, but as of God in the ſight of God ſpeake we in Chriſt.

✣ *Chap. 4. 2.* l *We do not handle it craftily and couetouſly, or leſſe ſincerely then we ought: and he vſeth a metaphore which is taken from hucksters, which vſe to ſell the falſe harlots with whatſoeuer commeth vnto their hands.*

CHAP. III.

1 He deſireth no other cōmendation, 3 then their continuing in the faith. 6 He is a miniſter not of the letter, but of the Spirit. 8 He ſheweth the differēce of ỹ Law and the Goſpel, 13 that the brightnes of the Law doth rather dimme the ſight then lighten it: 18 But the Goſpel doth make manifeſt Gods countenance vnto vs.

1 DO we begin to prayſe our ſelues againe? or neede we as ſome other, Epiſtles of recommendation vnto you, or *letters* of recommendation from you?

2 The Apoſtle fraameth his ſpeach wiſely, that by litle and litle he maye come fro the commendation of the perſon to the matter ſelfe.

2 Ye are our epiſtle, written in our hearts, which is vnderſtand, and read of all men, *Prou. 3. 3. & 7. 3.*

3 In that ye are a manifeſt to be the epiſtle of Chriſt,

Christ, *b* ministred by vs, and written, not with yncke, but with the Spirit of the *c* liuing God, not in tables of stone, but in fleshly tables of the heart.

4 And such *d* trust haue we through Christ to God:

5 Not that we are sufficient of our selues, to thinke any thing, as of our selues: but our *e* sufficiencie *is* of God,

6 Who also hath made vs able ministers of the New testamẽt, not of the *f* letter, but of the Spirit: for the letter killeth, but the Spirit giueth life.

7 If then the ministration of death *vvritten* with letters, *g* and ingrauen in stones, was *h* glorious, so that the children of Israel could not beholde the face of Moses, for the glorie of his countenance (which *glorie* is done away)

8 How shall not the *i* ministration of the Spirit be more glorious?

9 For if the ministerie of condẽnation *vvas* glorious, much more doth the ministration of *k* righteousnes exceede in glory.

10 For euen that which was glorified, was not

b *Which I tooke paines to write as it were.* *Ier.* 31.33.

c *By the way, he setteth the vertue of God, against the yncke wherewith epistles are commonly written, to shewe that it was wrought by God.*

1 He alludeth by the way, to the cõparison of the outward ministerie of the priesthode of Leui, with the ministerie of the gospel, & the Apostolical ministerie, which he handleth afterward more fully.

d *This boldnes we shewe, and thus gloriously may we boast of the worthines and fruite of our ministerie.*

e *In that we are fit and mecte to make other men partakers of so great a gyfte.* 2 He amplifieth his ministerie and his fellowes: that is to say, the ministerie of the Gospel, comparing it with the ministery of the Law, which he considereth in the person of Moses, by whom the Law was giuen: against whom he setteth Christ the Authour of the Gospel. Now this cõparison is taken from the very substance of the ministerie. The Lawe is as it were a writing of it selfe dead, and without efficacie: but the Gospel, or new Couenant, is as it were the very vertue of God it selfe, in renewing, iustifying, and sauing of men. The Law propoundeth death, accusing all men of vnrighteousnes: The Gospel offreth and giueth righteousnes and life. The gouernance of the Law serued for a time to the promise: The Gospel remayneth to the end of the world. Therefore what is the glorie of that in comparison of the maiestie of this?

f *Not of the Lawe, but of the Gospel.* g *Imprinted and ingrauen: so that by this place we may plainly perceiue, that the Apostle speaketh not of the ceremonies of the Lawe, but euen of the tenne commandements.* h *This worde, Glorie, betokeneth a brightnesse and a maiestie which was bodilie in Moses, but spiritually in Christ.* i *Wherely God offereth, yea and giueth the Spirite, not as a dead thing, but a quickening spirite, working life.* k *To witte, of Christ, which beeing imputed to vs as our owne, we are not onely not condemned, but also we are crowned as righteous.*

glorified

glorified in this poynt, *that is*, as touching the exceeding glory. *in comparison of this excellent glory.*

11 For if that which ſhould be *l* aboliſhed, *was* glorious, much more ſhal that which remaineth be glorious.

12 3 Seeing then that we haue ſuche truſt, we vſe great boldnes of ſpeach. *with an open eye. freely, or openly.*

13 ✣ 4 And *we are* not as Moſes, *which* put a vaile vpon his face, that the childrē of *I*ſrael ſhould not looke vnto ☞ *m* end of ☞ which ſhould be aboliſhed.

14 Therefore their mindes are hardened: for vntill this day remaineth the ſame couering vntaken away in the reading of ☞ old Teſtamēt, which *vaile* in Chriſt is put away.

15 But euen vnto this day, when Moſes is read, the vaile is layed ouer their hearts. *Rom. 11. 33.*

16 Neuertheles when their *heart* ſhal be turned to the Lord, the vaile ſhal be taken away. *Rom. 11. 23. Iſa. 25. 6.*

17 Now the * Lord is the † Spirit, and where the Spirit of the Lord *is*, there *is* libertie. *Gal. 5. 18.*

18 5 But we al behold as in a mirrour the glory of the Lord with open face, and are changed into the ſame image, from glory to glory, as by the Spirit of the Lord.

1 *The Lawe, not and the ten commaundements themſelues, together with Moſes, is aboliſhed, if we conſider the miniſtery of Moſes apart by it ſelfe.*

3 He ſheweth wherin ſtandeth this glory of the preaching of the Goſpel, to wit in that that it ſetteth foorth plainly and euidently, that which the Law ſhewed darkly, for it ſent them that heard it to be healed of Chriſt, which was to come, after it had wounded them. *Moſes doctrine.*

✣ *Exod. 34. 34.*

4 He expounded by the way the allegorie of Moſes his couering, which was a token of the darknes & weaknes that is in men, which were rather dulled by the bright ſhining of the Law, then lightened: which couering was taken away by the comming of Chriſt, who lighteneth the hearts, and turneth them to the Lord, that we may be brought from the ſeruerie of this blindnes, & ſet in the libertie of the light, by the vertue of Chriſts Spirit. m *Into the very bottome of Moſes his miniſterie.* n *Chriſt in that Spirit, which taketh away that couering, by working in our heartes, whereunto alſo the Lawe it ſelfe called vs, though in vaine, becauſe it ſpeaketh to dead men, vntill the ſpirite quickeneth vs.* ✣ *Ioh. 4. 14.* 5 Going forwards in the allegorie of the couenant, he compareth the Goſpel to a glaſſe, which although it be moſt bright & ſparkling, yet doth it not only not daſel their eies, which looke in it, as the Law doth, but alſo transformeth them with it beames, ſo that they alſo be partakers of the glory and ſhining of it, to lighten others: as Chriſt ſaid vnto his, You are the light of the world, wheras he himſelfe was the only light. We are alſo commanded in another place, to ſhine as candles before the world, becauſe we are partakers of Gods ſpirite. But Paul ſpeaketh here properly, of the miniſters of the Goſpel, as it appeareth both by that that goeth before, and that that commeth after, and that, ſetting before them his owne example and his fellowes.

CHAP.

f He sheweth that he hath so laboured in preaching *f* Gospel. 4 that such as are euen blinded of Satan, who doe not perceyue *f* brightnesse therof, 7 *f* same is caried in earthen vessels, 10 who are subiect to many miseries, 16 and therefore he exhorteth them by his owne example to be courageous, 17 and contemne this present life.

1 THerefore, 1 seeing that we haue this ministerie, as wee haue receyued mercie, wee *a* faint not:

2 But haue cast from vs the *b* clokes of shame, and walke not in craftines, neither handle we the word of God *c* deceitfully: but in declaration of the trueth we approue our selues to euery mans conscience in the sight of God.

3 2 if our Gospell be then hid, it is hid to them that are lost.

4 In whom the god of this worlde hath blinded the mindes, *that is*, of the infidels, that the *d* light of the glorious Gospel of Christ, which is the *e* image of God, should not shine vnto them.

5 3 For we preach not our selues, but Christ Iesus the Lord, and our selues your seruants for *f* Iesus sake.

6 For God *g* that commaunded the light to shine out of darkenesse, *is he* which hath shined in our hearts, to geue the *h* light of the knowledge of the glorie of God in the face of Iesus Christ.

1 Now he plainely witnesseth *f* both he & his fellowes (through the mercy of God) doe their vocation & duetie vprightly & syncerely neglecting all dangers.

a *Though we are broken in pieces with miseries and calamities, yet we yeeld not.*

b *Subtiltie, and all kinde of deceite, which men hunt after as it were deawes & lurking holes, to couer their shameles dealings withall.*

c *This is it that in the former Chapter he called, making marchandise of the worde of God.* 2 An obiection: Many heare the Gospel, and yet are no more lightened therby, then by the preaching of the lawe. He answereth. The fault is in the men themselues, whose eyes Satan plucketh out, who ruleth in this world. And yet notwithstanding doeth he and his fellowes set forth the most cleare light of the Gospel to be seene and beholden, seeing that Christ whom onely they preach, is he in whō onely God will be knowen, and as it were seene. *d* *The light of playne and light some preaching, which telleth forth the glorie of Christ.* *e* *In whome the Father setteth forth him selfe to be seene & beholden.* 3 He remoueth according to his accustomed maner, all suspicion of ambition, aduowching *f* he teacheth faithfully, but as a seruant, & witnessing *f* all this light which he and his fellowes geue to other, proceedeth from the Lord. *f* *To preach this selfe same Iesus to you.* ✣ *Gen.* 1. 3. *g* *Which made only with his worde.* *h* *That being lightened of God, we should in like sort geue that light to others.*

4 He taketh away a stumbling block, by which was darkened amongest some ỹ bright shining of ỹ ministerie of the Gospel, to wit, because the Apostles were ỹ most miserable of all men. Paul answereth, ỹ he and his felowes, are as it were, earthen vessels, but yet there is in them a most precious treasure.

5 He bringeth marueilous reasons, why the Lord doeth so afflict his chiefest seruants, to the end saith he, that al men may perceiue ỹ they stand not by any mans vertue, but by the singular vertue of God, in ỹ they dye a thousand times, but neuer perish. 6 An amplification of the former sentence, wherein he cõpareth his afflictions to a dayly death, & the vertue of the Spirit of God in Christ, to life, which oppresseth that death. i *So Paul calleth that miserable state & condition, that the faithful, but especially the ministers, are in.* k *Which liue that life, to wit, by the Spirit of Christ, amongest so many & so great miseries.* l *Subiect to that miserable condition.* 7 A very cunning cõclusion, as if he would say, Therfore to be short, we die, that you may liue by our death, for ỹ they ventured into all those dangers for the building of the Churches sake, & they ceased not to confirme al the faithful ỹ the examples of their patience. 8 He declareth the former sentẽce, shewing ỹ he & his felowes dy in a sort, to purchase life to others, but yet notwithstãding they are partakers of the same life ẅ thẽ: because they themselues do first beleeue that, which they propounde to other to beleeue, to wit, ỹ they also shalbe saued together with thẽ, in Christ. m *The same faith, by the inspiration of the same Spirit.* ✣ *Psal.* 116. 10. 9 He sheweth how this cõstancie, is preserued in thẽ, to wit, because they respect Gods glory, & the saluatiõ of the Churches cõmitted vnto them. n *When it shalplease God to deliuer me, and restore me to you, that exceeding benefit which shalbe powred vpon me, shall in like sorte redound to the glory of God, by the thankesgeuing of many.*

4 But we haue this treasure in earthen vessels, 5 that the excellencie of that power might be of God, and not of vs.

8 We are afflicted on euery side, yet *are vve* not in distresse: we are in doubt, but yet we dispaire not. *Psal.* 37. 24.

9 *We are* persecuted, but not forsaken: cast downe, but we perish not.

10 6 Euery where we beare about in our body the *i* dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

11 For we which *k* liue, are alwayes delinered vnto death for Iesus sake, that the life also of Iesus, might be made manifest in our *l* mortall flesh.

12 7 So then death worketh in vs, & life in you.

13 8 And because we haue the same *m* spirite of faith, according as it is written, ✣ I beleeued, and therefore haue I spoken, we also beleeue, and therefore speake;

14 Knowing that he which hath raysed vp the Lord Iesus, shall raise vs vp also by Iesus, and shall set vs with you.

15 9 For all things *are* for your sakes, *n* that that

most plenteous grace by the thankesgiuing of many, may redound to the praise of God.

16 Therefore we faint not, 10 but though our outward man perish, yet the inwarde man 15 o renewed daily.

17 For our p light affliction which is but for a moment, causeth vnto vs a farre most excellent and an eternall waight of q glory:

18 While we looke not on the things which are seene, but on the things which are not seene: for the things which are seene, *are* temporall: but the things which are not seene, *are* eternall.

10 He addeth as it were a triumphant song, how that he is outwardly afflicted, but inwardly he profiteth daily: and passeth not at all for all the miseries that may be sustained in this life, in comparison of that most constant and eternall glorie. o *Gathereth newe strength, that the outwarde man be not ouercome with the miseries which come freshly one vpon the neck of another, being maintained and vpholden with the strength of the inwarde man.* p *Afflictions are not called light, as though they were Light of them selues, but because they passe away quickly when as in deede our whole life is of no great long continuance.* q *Which remaineth for euer firme and stable, and can neuer be shaken.*

CHAP. V.

1 He continueth in the same argument, 6 touching the certaine hope of saluation 8 through faith, 12 not to praise him self, 14 seeing he hath God & his Church before his eyes, 17 and esteemeth nothing, but newnes of life in Christ.

1 FOr r we knowe that if our earthly house of this tabernacle be destroied, we haue a building *giuen* of God, *that is*, an house not made with hands, *but* eternall in the heauens.

2 For therefore we sighe, desiring to be s clothed with our house, which is from t heauen:

1 Taking occasion by the former, he compareth this miserable body as it is in this life, to a fraile & brickle tabernacle, against which he setteth the heauenly tabernacle, so terming the sure & euerlasting condition of this same body glorifyed in heauen, in so much saith he, we are not only not addicted to this tabernacle, but also with sobs & sighes desire rather that tabernacle. And so this place also concerning the glory to come, is put in the treatise of the dignitie of the ministery, as the other was, where of we spake in the beginning of the second Chapter. r *Hee calleth the glory of immortalitie, which we shalbe as it were clothed with, a garment.* s *Heauenly, not that the substance of it is heauenly, but for the glorie of it.* 2 An exposition of the former saying: We do not woute cause, desire to be clad with the heauenly house, that is, with that euerlasting & immortall glory, as with a garment: for whē we depart hence, we shal not remain naked, hauing once cast off the couering of this body, but we shal take our bodies againe, which shal put on as it were an other garment besides: & therfore we sigh for the wearines of this life, but for the desire of a better life: Neither is this desire in vaine, for we are made to that life, the pledge whereof we haue, euen the Spirite of adoption.

✣ *Reuel.16.15.*

c *He meaneth that Gods first creation, to giue vs to vnderstand, that our bodies were made to this end, that they shuld be clothed with heauenly immortalitie.*

3 He inferreth vpon ỳ sentence which wēt next before, thus, Therfore, seeing ỳ we know by ỳ Spirit, ỳ we are strangers so lōg as we are here, we patiently suffer this variance (for we are now so ẇ God, ỳ we behold him but by faith, and are therfore now absent frō him) but so, ỳ we aspire & haue a longing alwayes to him: therfore also we behaue our selues so, ỳ we may be acceptable to him, both while we liue here, & when we go frō hence to him.

Gen.12.24.

Eccles.12 14.

be found ✣ naked.

4 For in deede we that are in this tabernacle, sigh and are burdened, because we would not be vnclothed, but would be clothed vpon, that mortalitie might be swalowed vp of life.

5 And he ỳ hath created vs for this thing, is God, who also hath giuē vnto vs ỳ earnest of the Spirit.

6 3 Therefore we are alway d bolde, though we know that whiles we are at home in the bodie, we are absent from the Lord.

7 (For we walke by e faith, and not by sight.)

8 Neuertheles, we are f bolde, & loue rather to remoue out of the bodie, & to dwel with the Lord

✣ 9 Wherefore also we g couet, that both dwelling at home, and remouing from home, we may be acceptable to him.

10 ✣ 4 For we must al b appeare before ỳ iudgemēt seat of Christ, that euery man may receiue the thinges which are *done* in his bodie, according to that he hath done, whether *it be* good or euill.

11 5 Knowing therfore ỳ i terrour of the Lord, we persuade men, and we are made manifest vnto God, and trust also that we are made manifest in your consciences.

12 6 For wee praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that ye may haue *to answer* against thē which reioice in

d *He calleth them (bolde) which are alwayes resolued with a quiet & setled minde to suffer what dangers so euer, nothing doutinge but their ende shalbe happie.* e *Faith, of those things which we hope for, & not hauing God present in our view.* f *And yet we are in such sort bold, & do so passe on our pilgrimage with a valiant & quiet minde, that yet notwithstanding wee had rather depart hence to the Lord.* g *And seeing it is so, we striue to liue so, that both in this our pilgrimage here we may please him, and that at length we may be receiued home to him.* ✣ *Rom.14 10.* 4 That no man might thinke it to pertaine to all, which he spake of ỳ heauenly glory, he addeth, that euery one shall first render an accompt of his pilgrimage, after ỳ he is departed from hence. h *We must all appeare personally, and enquirie shalbe made of vs, that all may see how we haue liued.* 5 Nowe he passeth ouer, and taking occasion of the former sentence, returneth to the former chap.ver.16. cōfirming his owne synceritie and his fellows. i *That terrible wagement.* 6 He remoueth al suspiciō of pride, by a new reasō, because it is behoueable, not for his part but for their's, that his Apostleship be counted synceere against the vaine ostentation of a fewe others.

the

the k face, and not in the heart.

13 7 For whether we be out of our wit, *vve are it* to God: or whether we be in our right minde, *vve are it* vnto you.

14 8 For that loue of Christ *l* constrayneth vs,

15 Because we thus iudge, ỹ if *m* one be dead for all, then were al dead, & he died for all, ỹ they which liue, should not henceforth *n* liue vnto themselues, but vnto him which died for them, & rose againe.

16 9 Wherfore, hēceforth know we no mā after ỹ flesh, 10 yea though we had knowen Christ after ỹ flesh, yet now henceforth know we *him* no more.

17 11 Therfore if any man *be* in Christ, *let him be* a *o* new creature. ✣ Olde thinges are passed away: behold, all things are become new.

18 12 And all things *are* of God, which hath reconciled

k In outward disguisings, and that coloured shew of mans wisdome and eloquence, & not in true godlines, which is sealed in the heart.

7 The meaning is: Euen when I am made (as some men think of me) whilest I seeme as a foole to boast my self, I doe it for your profite, no lesse then when I preach the Gospell simply vnto you. 8 He goeth forward in putting away all suspition of desire of estimation & boasting: for the loue of Christ, saith he, cōpelleth vs hereūto, that seeing he died for vs al, which were dead when as we liued to our selues, (that is, while we were yet giuen to these earthly affectiōs) we in like sort should consecrate our whole life which we haue receiued of him, to him (to wit) being indued ẇ the holy Ghost, to this end and purpose, that we should meditate vpon nothing but that which is heauenly. l *Possesseth vs wholy.* m He *speaketh here of sanctification, whereby it commeth to pas that Christ liueth in vs.* n *Luke Rom. chap. 6. & 7.* 9 He sheweth what it is, not to liue to our selues but to Christ, to wit, to know no mā according to the flesh, that is to say, to be so conuersant amongst men as not to care for those worldly & carnal things, as they do which respect a mans stock, his coūtrey, forme, glory, riches, & such like, wherin men cōmonly dote & weary themselues. 10 An amplification: This is, saith he, so true, ỹ we doe not now think carnally of Christ himselfe, who hath now left the world, & therefore must be considered of vs, spiritually. 11 An exhortation for euery man which is renued ẇ the spirit of Christ to meditate heauenly thinges, & not earthly. o *As a thing made anew of God, for though a mā be not newly created whē God giueth him the spirit of regeneration, but only his qualities are changed, yet notwithstanding it pleased the holy Ghost to speake so, to teach vs, that we must attribute all thinges to the glory of God: not that we are stocks and blockes, but because God creeth in vs both the will, to wil well, and the power to doe well.* ✣ *Esai. 43. 19. Reuel. 21. 5.* 12 He cōmendeth the excellencie of the ministery of the Gospel, both by ỹ authority of God himself, who is the author of ỹ ministery, & also by the excellēcy of the doctrine of it: for it annouceth attonemēt ẇ God, by forgiuenes of our sinnes, & iustification offred vs in Christ, and that so louingly & liberally, that God himselfe doth after a sort pray mē by ỹ mouth of his ministers to haue consideration of themselues, & not to despise so great a benefit. And when he so saith, he plainly reprehendeth thē which falsly chalenged to themselues the name of Pastours.

conciled

p *Vsed our labour and trauaile.*
q *A sinner, not in himselfe, but by imputation of ỹ guilt of all our sinnes layd to him.*
r *Who was cleane voyde of sinne.*
s *Righteous before God, & that with a righteousnes which is not essentiall to vs, but being essentiall in Christ, God imputeth it to vs through faith.*

conciled vs vnto himselfe by Iesus Christ, & hath giuen vnto vs the ministery of reconciliation.

19 For God was in Christ, & recõcyled ỹ worlde to him selfe, not imputing their sinnes vnto thẽ, & hath *p* cõmitted to vs the word of reconciliation.

20 Now thẽ are we ambassadours for Christ: as though God did beseech *you* through vs, wee pray you in Christs stead, that ye be reconciled to God.

21 For hee hath made him *to be q* sinne for vs, which *r* knewe no sinne, that wee should be made the *s* righteousnes of God in him.

CHAP. VI.

1 He exhorteth them to leade their liues as it becommeth Christians, 5 Neither to be dismayed in tribulations, 9 nor puffed vp with glory: 14 to auoyde all vncleannes, 16 considering that they are the temples of the liuing God.

1 Men do not only neede the ministerie of the Gospel, before they haue receiued grace, that they may be partakers of it, but also after they haue receiued grace, that they may continue in it.

1 SO I wee therefore as workers together beeseeche *you*, that yee receiue not the grace of God in vaine.

2 2 For he saith, ✣ I haue heard thee in a time *a* accepted, and in the day of saluation haue I succoured thee: beholde nowe the accepted time, beholde now the day of saluation.

3 3 We giue no occasiõ of offence in any thing, that *our* ministerie should not be reprehended.

4 But in all things we *b* approoue our selues as ✣ the ministers of God, 4 in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in *c* tumultes, in labours,

2 In that that grace is offred, it is of the grace of God, who hath appointed times & seasons to al things that we may take occasion when it is offred. ✣ *Esai.* 49. 8. a *Which I of my free mercie and loue towards thee liked of and appointed: at which time God powred out that his maruelous loue vpon vs.* 3 He sheweth the Corinthians a paterne of a true minister, in his owne example and Timothies and Siluanus, to ỹ end that (as he purposed from the beginning) he might procure authority to him selfe and his like. b *Declare and shew in deede.* ✣ 1. *Cor.* 4. 1. 4 *He* first of all reckneth vp those things, which are neither alwayes in the ministers, nor without exception, vnlesse it be according to the affection of ỹ mind, patience only except, which also is one of the vertues which ought to be alwayes in a good minister. c *In tossinges to and fro finding no place of rest and quietnes,*

6 5 By watchinges, by faſtings, by puritie, by knowledge, by long ſuffering, by kindnes, by the holy Ghoſt, by loue vnfained,

7 By the *d* worde of trueth, by the *e* power of God, by the *f* armour of righteouſnes on the right hande, and on the left,

8 By honour, and diſhonour, by euill report, & good reporte, as deceiuers, and *yet* true:

9 As vnknowen, and *yet* knowen: as dying, & beholde, we liue: as chaſtened, and *yet* not killed:

10 As ſorowing, and *yet* alway reioycing: as poore, and *yet* make many riche: as hauing nothing, and *yet* poſſeſſing all things.

11 6 O Corinthians, our mouth is *g* open vnto you: our harte is made large.

12 Ye are not *b* kept ſtraight in vs, but ye are kept ſtraight in your owne *i* bowels.

13 Now for the ſame recompence, I ſpeake as to *my* children, be you alſo enlarged.

14 7 Bee not vnequally yoked with the infidels: for + what felowſhip hath righteouſnes with vnrighteouſnes? and what communion hath light with darkenes?

15 And what concorde hath Chriſt with Beliall? or what *k* parte hath the beleeuer with the infidell?

16 And what agreement hath the Temple of God with idoles? + for yee are the Temple of the *l* liuing God: as God hath ſaid, I will *m* dwell a-

5 Secondly he reckoneth vp ſuch vertues as are neceſſarie, and ought alwayes to be in them, and where by as by good armour, all lets and hinderāces may be ouercome.

d Preaching of the Goſpell.

e Power to worke miracles, and to bring vnder the wicked.

f Vprightneſſe.

6 Going a bout to rebuke them, he ſaith firſt, that he dealeth with them ſyncerely and with an open & plaine heart, & therewithall cōplaineth that they do not the like in louing againe their Father.

g The opening of the mouth and heart betokeneth a moſt earneſt affection in him that ſpeaketh, as it fareth commonly with them that are in ſome greate woe. *h You are in my heart as in an houſe, and that, no narrowe or ſtrait houſe, for I haue opened my whole heart to you, but you are inwardly ſtrait laced to the ward.* *i After the maner of the Hebrewes, he calleth thoſe tender affections which reſt in the heart, bowels.* 7 Now he rebuketh them bouldly, for that they became felowes with infidels in outward Idolatrie, as though it were a thing indifferent. And this is the fourth part of this Epiſtle, ỹ concluſion whereof is, ỹ ſuch as the Lord hath vouchſafed ỹ name of his children, muſt keepe themſelues pure not onely in mind but alſo in bodie, that they may wholie be holy vnto the Lorde. + *Eccleſ.*13.18. *k What can there be betweene them?* + 1.*Cor.*3,16.& 6.19 *l He ſetteth the liuing God againſt Idoles.* ỹ *Leuit.*26.11. *m God dwelleth with vs, becauſe Chriſt is become God with vs.*

Esa. 66. 2. mong them, & walke there: and I wil be their God, and they shall be my people.

17 ✣ Wherefore come out from among them, ✣ Isai. 52. 11. and separate your selues, saith the Lord, and touch none vncleane thing, and I will receiue you.

18 ✣ And I will be a Father vnto you, and yee ✣ Iere. 31. 1. shalbe my sonnes and daughters, saieth the Lorde almightie.

CHAP. VII.

1 Lest by ouermuch vrging thē, he should dismay their tender mindes, 2 he prooueth that all that he said, 4 proceeded of the great good will he bare vnto them: 8 and therfore they should not be offended, that hee made them sorie, 10 and brought them to repentāce not to be repented of.

1 SEeing then wee haue these promyses, dearely beloued, let vs clense our selues from all filthines of the *a* flesh and spirit, and finishe *our* sanctification in the feare of God.

2 *b* Receiue vs: wee haue done wrong to no man: we haue corrupted no man: wee haue defrauded no man. *Suffragete nos* *Spilled* *couetously.*

3 I speake it not to *your* *c* condemnation: for I haue saide before, that ye are in our hearts, to die & liue together.

4 I vse great boldnes of speach toward you: I reioyce greatly in you: I am filled with comforte, and am exceeding ioyous in al our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on euerye side, fightings without, and terrours within.

6 But God, that comforteth the *d* abiect, comforted vs at the *e* comming of Titus: *humble*

7 And not by his comming onely, but also by the consolation wherewith hee was comforted of you, when he told vs your great desire, your mourning, your feruent minde to me warde, so that I reioyced much more.

2 Both of body and soule, that by this meanes the sanctification may be perfit consisting in both the partes therof.

1 He returneth againe from that admonition, to his own person, opposing the testimonies both of his faithfulnes, and also of his continuall good will towardes them.

b Let me haue some place amongest you, that I may teach you.

c To condemne you of wickednes or trecherie.

d Whose hearetes are cast downe, and are very sarre spent.

e With those things which Titus told me of you at his comming to wit, how frutefully you reade ouer my letters, moreouer and besides that I am exceedingly refreshed with his presence.

8 2 For though I made you ſorie with a letter, I repent not, though I did repent: for I perceiue that the ſame epiſtle made you ſorie, though *it were* but for a ſeaſon.

9 I nowe reioyce, not that yee were ſorie, but that ye ſorowed to f repentance: for yee ſorowed according vnto God, ſo that in nothing ye were hurt by vs.

10 For g godly ſorowe cauſeth repentance vnto ſaluation, not to be repented of: but the worldly ſorowe cauſeth death.

11 For beholde, this thing that yee haue bene godlie ſorie, what great care it hath wrought in you: yea, what clearing of your ſelues: yea, what indignation: yea, what feare: yea how great deſire: yea, what a zeale: yea, what reuenge: in all things yee haue together ſhewed your ſelues, that yee are pure in this matter.

12 Wherefore, though I wrote vnto you, I did not it for his cauſe that had done the wrong, neyther for his cauſe that had the iniurie, but that our care towarde you in the h ſight of God might appeare vnto you.

13 Therefore we were comforted, becauſe ye were comforted: but rather wee reioyced much more for the ioye of Titus, becauſe his ſpirit was refreſhed by you all.

14 For if that I haue boaſted any thing to him of you, I haue not bene aſhamed: but as I haue ſpoken vnto you all thinges in trueth, euen ſo our boaſting vnto Titus was true. *found true*

15 And his inward affection is more aboundant towarde you, when he remembreth the obedience of you all, and how with feare & trembling ye receiued him. *His bowelles were more affected towarde you.*

16 I reioyce *therfore* that I may put my confidence in you in all things. *Bonitus*

2 An obiection. But thou haſt handeled vs roughly: The Apoſtle anſwereth that he vſed not this roughnes without griefe. And he addeth moreouer, that he is alſo glad nowe, that hee drawe them to ſorow, although it was againſt his will, ſince it was ſo profitable vnto thē: for there is a ſorowe not onely praiſe worthie, but alſo neceſſary, to wit, whereby repentance groweth by certaine degrees, for the which repentace he praiſeth them highly. And this is the fifth parte of this Epiſtle.

f *In ſo much that that ſorow did you much good towardes the amending of your laudes and ſinnes.*

g *Godly ſorowe is, when we are not onely terrified with the feare of puniſhmēt, but becauſe we feele we haue offended God our moſt*

merciful Father: Contrary to this there is an other ſorowe, that onely feareth puniſhment, or when a man is vexed for the loſſe of ſome worldly goods: the fruit of the firſt, is repentance, the fruit of the ſecond is deſperation, without the Lorde helpe ſpeedily.

h *It was not coloured nor counterfet, but ſuch as I dare ſtand to before God.*

CHAP. VIII.

1 Hee exhorteth them, by the example of the Macedonians, 9 and also euen of Christ himselfe, 14 to bee liberall towardes the Saints: 16 For which purpose, he sheweth that Titus, 18 & an other brother came vnto them.

1 WE 1 doe you also to wit, brethren, of the a grace of God bestowed vpon ỹ Churches of Macedonia,

2 Because in b great tryal of affliction their ioy abounded, & their most extreme pouertie abounded vnto their rich liberalitie.

3 For to *their* power (I beare recorde) yea, and beyonde their power, they were c willing,

4 And praied vs with great instance that wee woulde receiue the d grace, and felowshp of the ministring which is towarde the Saintes.

5 2 And *this they did*, not as we looked for: but gaue their owne selues, first to the Lorde, and after vnto vs by the will of God,

6 That we should exhort Titus, that as he had begonne, so he woulde also accomplish the same grace among you also.

7 Therefore, as ye abounde in euery thing, in faith, and worde, and knowledge, and in all diligence, and in your loue towards vs, *euen so see* that ye abound in this grace also.

8 3 This say I not by commandement, but because of the e diligence of others: therefore proue I the f naturalnes of your loue.

9 4 For ye knowe the grace of our Lorde Iesus Christ, that he being rich, for your sakes became poore, that yee through his pouertie might be made riche.

1 The sixt part of this Epistle, conteining diuers exhortations to stirre vp the Corinthians to liberalitie, wherewith the pouertie of the Church of Hierusalem might be holpen in time conuenient. And first of all he setteth out before them the example of the Churches of Macedonia, which otherwise were brought by great miserie to extreme pouertie, to the end that they should followe them.

a *The benefite that God bestowed vpon the Churches.*

b *For those manifold afflictions wherewith the Lorde tried them, did not onely not quaile their wylfull readines, but also made it much more excellent and famous.* c *Of their owne accord they were liberall.* d He calleth that, *Grace*, that other men would haue called a burden. *And this verse is to be expounded by the sixt verse.* 2 He amplifieth the forwardnes of the Macedonians, in this, that they also desired Paule to stirre vp the Corinthians to accomplish the giuing of almes, by sending againe of Titus vnto them. 3 Thirdly, he warneth them that they deceiue not their expectation which they haue conceiued of them. e *At the request of the Macedonians.* f *Then appeareth the naturalnes of our loue, when we in deede, and that frankely and freely, we helpe our brethren, euen for Christ his sake.* 4 The fourth argument taken from the example of Christ.

10 5 And

10 5 And I ſhewe *my* minde herein: for this is expedient for you, which haue begun not to doe only, but alſo to g will, a yeere agoe.

11 Now therefore performe to do it alſo, that as *there was* a readines to will, euen ſo ye may performe it of that which ye haue.

12 6 For if there be firſt a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 7 Neither *is it*, that other men ſhould be eaſed and you grieued: But vpon *h* like condition, at this time your aboundance *ſupplieth* their lacke:

14 That alſo their aboundance may be for your lacke, that there may be equalitie:

15 As it is written, ✠ He that *gathered* much, had nothing ouer, and he that *gathered* litle, had not the leſſe.

16 8 And thankes *be* vnto God, which hath put in the heart of Titus the ſame care for you.

17 Becauſe he accepted the exhortation, yea, he was ſo carefull that of his owne accord he went vnto you.

18 And we haue ſent alſo with him the brother, whoſe praiſe *is* *i* in the Goſpel throughout all the Churches,

19 (And not ſo onely, but is alſo choſen of the Churches to be a fellow in our iorney, concerning this *k* grace that is miniſtred by vs vnto the glorie of the ſame Lorde, and *declaration* of your prompt minde)

20 Auoyding this, that no man ſhould blame vs in this *l* aboundance that is miniſtred by vs,

21 ✠ Prouiding for honeſt things, not onely before the Lord, but alſo before men.

5 He taketh good heed that he ſeeme not to wreſt it out of them by conſtrainte, for vnleſſe it be voluntarie, God doeth not accept it.

g *Not onely to do, but alſo to do willingly: for he meeth out a ready willingnes, without any inforcement by any other men, much leſſe came it of ambition and vaine glorie.*

6 Againſt ſuch as vſe to excuſe themſelues, becauſe they are not rich, as though it were onely proper to rich men to helpe the poore.

7 Chriſtian liberallitie is mutual, that proportion may be obſerued.

h *That like as now in your aboundace you helpe others which are poore, with ſome part of your goodes, ſo ſhould others in like ſort beſtowe ſome of theirs vpon you.* ✠ *Exod.* 16. 18. 8 He commendeth Titus and his two companions for many cauſes, both that their credit might not be ſuſpected, as though he had ſent them ſlily to ſpoile the Churches, and alſo that they might be ſo much the readier to contribute. i *In the preaching of the Goſpel.* k *Theſe almes which are beſtowed for the releefe of the Church of Hieruſalem.* l *In this plentifull liberallitie of the Churches, whic his committed to our truſt.* ✠ *Rom.* 12. 17.

22 And we haue ſent with them our brother, whom we haue oft times proued to be diligent in many things, but now much more diligent, for the greate confidence, which I haue in you.

23 Whether any do inquire of Titus, he is my fellowe and helper to you ward: or of our m brethren, they are meſſengers of the Churches, and the n glorie of Christ.

24 Wherefore ſhewe toward them, and before the o Churches the proofe of your loue, and of the reioycing that we haue of you.

m *Titus his two companions.*
n *By whom the glorie of Christ is ſet forth.*
o *All Churches ſhalbe witneſſes of thus your godlie dealing, in whoſe preſence you are, for ſo much as you ſee the meſſengers, whome they haue choſen by all their conſents, and ſent them vnto you.*

CHAP. IX.

1 Why, albeit he thinke wel of their readie wils, 3 yet earneſtly exhorteth them, 4 he yeeldeth a reaſon: 6 He compareth almes to ſeed ſowing, 10 which God doeth repay with great gaines.

1 He wiſely meeteth with the ſuſpicion which the Corinthians might conceiue, as though the Apoſtle in vrging them ſo carefully ſhould doubt of their good will. Therefore he witneſſeth that he doeth it not to teach them, that they ought to helpe the Saintes, ſeeing that he had become ſuertie for them to the Macedonians, but onely to ſtirre them vp which were running of thé ſelues, to the end that al things might both be in a better readineſſe, and alſo be more plentifull.

1 FOr as touching the miniſtring to ſ Saintes, it is ſuperfluous for me to write vnto you.

2 For I knowe your readines of minde, whereof I boaſt my ſelfe of you vnto them of Macedonia, *and ſay*, that Achaia was prepared a yeere ago, and your zeale hath prouoked many.

3 Now haue I ſent the brethren, leſt our reioycyng ouer you ſhould be in vaine in this behalfe, that ye (as I haue ſaid) be readie:

4 Leſt if they of Macedonia come with me, and finde you vnprepared, wee (that we may not ſay, you) ſhoulde be aſhamed in this my a confidence boaſting.

5 Wherefore I thought it neceſſarie to exhorte the brethren to come before vnto you, and to finiſh your beneuolence appointed afore, that it might be readie, *and come* as of beneuolence, & not as of b niggardlyneſſe.

a *The worde which he vſeth, ſignifieth ſuch a ſtayednes and ſtedines of minde, as can not be moued with any terroure or feare.* b *As from couetous men.*

6 2 This yet *remember*, that he which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally. *Pro. 11. 24.*

7 As euery man *c* wisheth in his heart, *so let him* (*with heauines*) *also* (*of necessitie*) *doo* giue, not *d* grudgingly, or of *e* necessitie: † for God loueth a cheerefull giuer. *Exo. 25. 2.*

8 And God is able to make *f* all grace to abound toward you, that ye alwayes hauing all sufficiencie in all thinges, maye abounde in *g* euerye good worke,

9 (As it is written, He hath sparsed abroad and hath giuen to the poore: his beneuolence remayneth for *h* euer.

10 Also he that findeth seede to the sower, (*will*) minister likewise bread for foode, and multiplie your seede, and increase the *i* fruites of your beneuolence.) *or tauat.*

11 That on all parts ye may be made rich vnto all liberalitie, which causeth through vs thankesgiuing vnto God.

12 3 For the ministration of this (*oblation*) seruice not only supplieth the necessities of the Saintes, but also aboundauntly causeth many to giue thankes to God,

13 (Which by the *k* experiment of this ministration praise God for your (*vnfeined subiection*) voluntarie submission to the Gospel of Christ, and for your liberall distribution to them, and to all men)

14 And in their prayer for you, to long after you greatly, for the (*passing*) abundant grace of God in you.

15 But Thankes *therefore be* vnto God for his vnspeakeable gift.

2 Almes must be giuen neither niggardly, nor with a lothfull mind, or hardly. But a frank and free almes is compared to a sowing vvhich hath a most plentifull haruest of most aboundant blessing following it.

c *Determineth & appointeth freely with hym selfe.*

† *Rom. 12. 8.*

d *With a sparing and niggarly heart.*

e *Against his wil, as loth to be euill reported of.*

† *Eccle. 35. 10.*

f *Al God his bountiful liberalitie.*

g *To helpe others by all meanes possible, in doing them good in their necessities.*

† *Psal. 112. 9.*

h *Is euerlasting: Now Dauid speaketh of a man that feareth God, and loueth his neighbour, who shall neuer want (saith he) to giue to others.* i *There is none so good an inheritance to the godly, as bountifulnesse.* 3 An other excellent and double fruite of liberalitie towards the Saintes, is this: that it giueth occasion to prayse God, and that our faith is also thereby made manifest. k *By this proofe of your liberalitie in this helping and succouring of them.* l *In shewing with one consent, that you acknowledge that onely Gospel, which you haue willingly submitted your selues vnto, declaring thereby, that you agree with the Church of Hierusalem.* m *Left by this great commendation and praise, the Corinthians should be puffed vp, he shutteth vp this exhortation, with this exclamation.*

CHAP. X.

2 He sheweth with what cõfidence, 4 with what weapons, 6 and with what reuenge he is armed against the cauillations of the wicked, 7 and that, when he is present, his deedes haue no lesse power, 11 then his words haue force, when he is absent.

1 He returneth to the defence of his Apostleship, but so that he vseth his authoritie therein for he warneth them earnestly and grauely, vsing also terrible threatnings, to shewe themselues such as are apt to be instructed. And he refelleth certaine proude me which made no better accoũt of him, then of a bragging Thraso, in that he vsed to be sharp

1 NOwe I I Paul my selfe beseech you by the meekenes, and a gentlenes of Christ, which when I am present among you, *am* base, but am bold toward you being absent:

2 And *this* I require you, that I neede not to be bold when I am present, with that same confidence wherewith I thinke to be bold against some, which esteeme vs as though we walked b according to the flesh.

3 2 Neuertheless, though we walke in the flesh, yet we do not warre after the flesh.

4 (For the weapons of our warrefare are not c carnall, but mighty through d God, to cast downe holdes)

5 Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, 3 & bringing into captiuity euery thought to the obedience of Christ,

against them when he was absent, because they sawe no great maiestie in him after the maner of men, and besides had proued his lenitie, notwithstanding that in his absence, he had written to them sharply. Therfore first of all he professeth that he was gentle & moderate, but after the example of Christ: but if they continue stil to despise his gentlenes, he protesteth vnto them that he will shew in deede how sore they are deceiued, which make that accompt of the office of an Apostle, that they doe of worldly offices, that is, according to the outwarde appearance. a *That nature which is inclined to mercy, rather then to rigour of iustice.* b *As though I had no other aide and helpe then that which outwardly I seeme to haue: and therefore Paul setteth his flesh, that is, his weake condition and state, against his spirituall and Apostolike dignitie.* 3 Secondly he witnesseth, that although he be like vnto other men, yet he commeth furnished with that strength, which no holdes of man can match, whether they resist by craft and deceite, or by force & might, because he warfareth with diuine weapons. c *Are not suche as men get them authoritie withall one of another, and do great Actes.* d *Stand vpon that infinit power of God.* 3 An applification of this spiritual vertue, which in such sort conquereth the enemies, be they neuer so craftie, & mightie, that it bringeth some of them by repentance vnto Christ, & iustly reuengeth others, that are stubbernely obstinate, separating thẽ from the other which suffer them selues to be ruled.

6 And

6 And hauing readie the vengeance against all disobedience, when your obedience is fulfilled.

7 4 Looke ye on things after the *e* appearance? If any man trust in him selfe that he is Christes, let him consider this againe of *f* himselfe, that as he *is* Christs, euen so *are* we Christs.

8 For though I should boast somewhat more of our authoritie, whiche the Lord hath giuen vs for edification, and not for your destruction, I should haue no shame. *ch. 13. 10.*

9 *This I say*, that I may not seeme as *it were* to feare you with letters.

10 For the letters, saith he, *are* sore & strong, but his bodily presence is weake, and his speach is of no value.

11 Let such one thinke this, that such as we are in worde by letters, when we are absent, such *will we be* also in deede, when we are present.

12 5 For we *h* dare not make our selues of the number, or to compare our selues to them, which praise them selues: but they vnderstande not that they measure them selues with them selues, and *k* compare themselues with themselues.

13 But we will not reioyce of things, which are not within *our l* measure, ✣ but according to the measure of the line, whereof God hath distributed vnto vs a measure to attaine euen vnto you.

14 For we stretche not our selues beyonde *our* measure, as though we had not attained vnto you: for euen to you also haue we come *in preaching* the Gospel of Christ,

15 Not boasting of things which are *m* without

4 He beareth into their heads that same matter, with great waight of words and sentences.

e *Do ye iudge of things according to the outward shewe.*

f *Not beeing holde of it by me.*

g *He vseth one some one that was the seedes man of this speache.*

5 Being constrained to refell the foolish brags of certaine ambitious mē, he witnesseth, that they are able to bring nothing, but that they falsly persuade themselues of themselues: and as for himselfe, although he brag of excellent things, yet he wil not passe the bounds whiche God hath measured him out, according wher

vnto he came euen vnto them in preaching the Gospel of Christ, and trusteth that he shal go further, when they haue so profited that he shall not needo to tary any longer amongst them to instruct them. And hereunto is added an amplification, in that that he neuer succeeded other mē in their labours. h *This is spoken after a taunting sort.* i *Vpon a vaine persuasion that they haue of themselues, they take vpon them they care not what.* k *They contemne all other, and measure all their doings onely by themselues.* l *Of those things which God hath not measured to me.* ✣ *Ephes. 4. 7.* m *As though God had deuided the whole world among the Apostles to be husbanded.*

our

our measure: *that is*, of other mens labours: and we hope, whē your faith shal increase, to be magnified by you according to our line abaunduantly,

16 And to preache the Gospel in those *regions* which *are* beyond you: not to reioyce in *n* another mans line, *that is*, in the things that are prepared alreadie. Rom. 15. 20.

17 ✣6 But let him that reioyceth, reioyce in the Lord.

18 For he that praiseth himselfe, is not alowed, but he whom the Lord praiseth. Pro. 25. 27. Pro. 5. 41

n *In countreys which other men haue prepared and husbanded with the preaching of the Gospel.*

✣ *Ierem. 9. 24. 1. Cor. 1. 31.*

6 He somewhat mitigateth that which he spake of him selfe, and therewith also prepareth the Corinthians to heare other things, witnessing that he seketh nothing els but to approue himselfe to God, whose glory he onely seeketh.

CHAP. XI.

2 He testifieth, that for ỹ great loues sake he beareth to the Corinthians, he is compelled 5 to vtter his owne praises: 9 And that he bestowed his labour on them without any reward, 13 that the false apostles should not surpasse him in any thing, 22 whō he farre excelled in those things which are praise worthy in deede.

1 He graunteth that after a sort he playeth the foole in this vaunting of things, but he addeth that he doeth it against his will for their profite, because he seeth them deceiued by certaine vaine and crafty men, thorough the crafte and subtiltie of Satan.

VVOuld 1 to God, ye could suffer a litle my foolishnes, and in deede, ye suffer me.

2 For I am *a* ielous ouer you with godly iealousie: for I haue prepared you for one husband, to *b* present you *as* a pure virgine to Christ:

3 But I feare lest as the ✣ serpent beguiled Eue through his subtiltie, so your mindes shoulde be *c* corrupt from the simplicitie that is in *d* Christ.

4 2 For if he that commeth, preacheth *e* another Iesus whom we haue not preached: or if ye receiue another spirit whom ye haue not receiued; either another Gospell, which ye haue not receiued, ye might well haue suffred *him*.

5 Verely I suppose that I was not inferior to the

a *He speaketh as a foole, but yet as one that seketh thē not for himselfe, but for God.* *b* *To marry you together.* ✣ *Gen. 3. 4.* *c* *This place is to be marked against them, which hide the plaine and pure simplicitie of the Scriptures, in comparison of the colours and paintings of mans eloquence.* *d* *Which is meete for them that are in Christ.* 2 He sheweth that they deceiue themselues, if they looke to receiue of any other man, either a more excellent Gospel, or more excellent giftes of the holy Ghost. *e* *A more perfite doctrine of Iesus Christ.*

very

very chiefe Apoſtles.

6 3 And though *I be* f rude in ſpeaking, yet *I am* not *ſo* in knowledge, but among you we haue bene made manifeſt to the vtmoſt, in all things.

7 4 Haue I committed an offence, becauſe I abaſed my ſelfe, that ye might be exalted, & becauſe I preached to you the Goſpel of God freely?

8 I robbed other Churches, and tooke wages of *them* to do you ſeruice.

9 And when I was preſent with you, and had neede, ✣ I was not slouthfull to the hindrance of any man: for that which was lacking vnto me, the brethren which came from Macedonia, ſupplyed, & in all things I kept *sayd* and wil keepe my ſelfe, that I ſhould not be grieuous to you.

10 The g trueth of Chriſt is in me, that this reioycing ſhall not be *b* ſhut vp againſt me in the regions of Achaia.

11 Wherefore? becauſe I loue you not? God knoweth.

12 But what I do, that will I do: that I may cut awaye occaſion from them which deſire occaſion, that they might be founde like vnto vs in that wherein they *boast* reioyce.

3 He refuteth the ſlaunders of thoſe Thraſos. I graunt, ſaith he, that I am not ſo eloquent an Orator, but yet they cannot take away the knowledg of the Goſpel from me, whereof you haue had good proof, & ỹ euery maner of way.

f *Paul lacked not that kinde of eloquence which is meete for a man, & fit for the Goſpel, but he willingly wanted that painted kinde of ſpeach which too many now a dayes hūt after & follow.*

4 Another ſlaũder, to wit, that he was a raskal, & liued by the labour of his owne hands. But herein ſaith the Apoſtle, what can you lay againſt me, but that I was content to take any paines for your ſakes, & when I lacked, to trauaile for my liuing w mine own hands in part, & partly alſo whē pouertie conſtrained me, I choſe rather otherwiſe to ſeeke my ſuſtenance, then to be any burden to you, although I preached the Goſpel vnto you? ✣ *Chap.* 12. 13. 5 An amplification: So farre is he from being aſhamed of this act, that he hath alſo reſolued with himſelfe to do no otherwiſe hereafter amōgſt them, to the intēt, that it may alwaies be truely ſaid, that he taught in Achaia for nothing: not that he diſdaineth the Corinthians, but that theſe Thraſos may neuer finde the occaſion which they haue already ſought for, and he in the meane ſeaſon, may ſet ſome thing before them to follow, ỹ at length they may truely ſay, ỹ they are like to Paul. g *This is a forme of an oth, as if he ſaid. Let me not be thought to haue any true thin me.* h *Shalbe alwaies open to me.* i *Pauls aduerſaries ſought all occaſions they could, to be equall to him. And therfore ſeeing they had rather eat vp the Corinthians, then preach to thē for nothing, they ſought another occaſiō, to wit, to make Paul to take ſome thing: which thing if he had done, thē hoped they by that meanes to be equall to him: for they made ſuch a ſhew of zeale & knowledge, & ſet it forth with ſuch a gloſing kind of eloquēce, that ſome of them euen deſpiſed Paul: but he ſheweth that all this is nothing but colours & painting.*

13 6 For

6 Now at length he painteth out these felowes in their coloures, forewarning, that it will come to passe, that they wil at length betray themselues, what countenance soeuer they make of zeale they haue to Gods glory.

13 6 For such false apostles are deceitfull workers, and transforme themselues into the Apostles of Christ.

14 And no marueile: for Satan himselfe is transformed into an Angel of *k* light.

15 Therefore it is no great thing, though his ministers transforme themselues, as though *they were* the ministers of righteousnes, whose end shal be according to their workes.

16 7 I say againe, Let no man thinke that I am foolish, or els take me euen as a foole, that I also may boast my selfe a litle.

17 That I speake, I speake it not after the Lord: but as *it were* foolish, in this *my* great boasting.

18 Seeing that many reioyce after the flesh, I will reioyce also.

19 For ye suffer fooles gladly, because that ye are wise.

20 8 For ye suffer, euen if a man bring you into bondage, if a man deuoure you, if a man take of you, if a man exalt himselfe, if a man smite you on the face.

21 I speake as concerning the *l* reproche: as though that we had bene *m* weake: but wherin any man is bolde (I speake foolishly) I am bolde also.

22 They are Hebrewes, so am I: they are Israelites, so am I: they are the seede of Abraham, so am I:

23 They are the ministers of Christ (I speake as a foole) I am *n* more: in labours more aboundant: in stripes aboue measure: in prisons more plenteously: in *o* deathes oft.

7 He goeth forwarde boldly, & vsing a vehemēt Ironie or kinde of taunting, desireth the Corinthians to pardon him, if for a time he contend as a foole before the being wise, with those iolie felowes touching those externall things, to wit, touching his stocke, his auncestors, and valiant actes. 8 Before he commeth to the matter, he toucheth the Corinthians, who perswading themselues to be very wise men, did not marke in the meane season that those false apostles abused their simplicitie for aduantage. l *As if he said, In respect of that reproch which they doe vnto you (I speake it) which surely is as euil, as if they did beate you.* m *Paul is called weake, in that he seemed to the Corinthians a vile and abiect man, a beggerly artificer, a most wretched and miserable idiot, whereas notwithstanding, therein Gods mightie power was made manifest.* ✣ *Philip. 3. 5.* n *Paul being honorable in deed defendeth his ministerie openly, not for his owne sake, but because he sawe his doctrine turned into hatred.* o *In danger of present death.*

24 Of the Iewes *p* fiue times receiued I fourtie *stripes* saue one.

25 *I* was *q* thrise ✣ beaten with roddes: I was ✣once stoned: I suffered thrise ∵ shipwracke: night and day haue I bene in the deepe sea.

26 In iourneying I *was* often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernes, in perils in the sea, in perils among false brethren,

27 In wearines and *r* painefulnes, in watching often, in hunger & thirst, in fastings often, in cold and in nakednes.

28 9 Beside the thinges which are outwarde, I am combred dayly, *and haue* the care of all the Churches.

29 Who is weake, and I am not weake? who is offended, and I burne not?

30 10 If I must needes reioyce, I will reioyce of mine infirmities.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In ✣Damascus the gouernour of the people vnder King Aretas, layde watche in the citie of the Damascens, and woulde haue caught mee.

33 But at a window was I let downe in a basket through the wall, and escaped his hands.

p He alludeth to that that is written, Deut. 25.3. and moreouer this place sheweth vs, that Paul suffred many things which Luke passed ouer.

q Of the Romane Magistrates.

✣ *Act. 16.23.*

✣ *Act. 14.19.*

∵ *Act. 27.14.*

r Painefulnes is a troublesome sickenes, as whē a man is weary & would rest, hee is constrained to fall to newe labour.

9 He addeth this in conclusion further, that the Corinthians might bee ashamed to despise him, vponwhose care, almost all Churches depēded, as it was plainly seene by experience.

10 Hee turneth that against the aduersaries, whiche they obiected against him: as if he should say: They alledge my calamities, to take away my authoritie from me: but if I would boast my selfe, I woulde take no better argument: and God himselfe is my witnes that I deuise & forge nothing. ✣ *Act. 9.24.*

CHAP. XII.

1 Hee doeth euen vnwillingly make rehearsall 3 of the heauenly visions, 4 that were reueiled vnto him: 6 for which though he might in deede glorie, yet hee will not, 10 being priuie of his owne infirmities: 11 but they driue him to this kinde of folly, 20 in that they giue eare to certaine vaine glorious persons, vvho drawe them from Christ.

1 It

¶ He goeth forward in his purpose, & becauſe thoſe bragging mates boaſted of reuelations, he reckoneth vp thoſe thinges which lift him vp aboue the cõmon capacity of men: but he vſeth a preface, & excuſeth himſelf aduiſedly.

It is not expedient for me: but I will come.

1 IT is not expedient for mee no doubt to reioyce: for I will come to viſions and reuelations of the Lord.

2 I knowe a man *a* in Chriſt aboue fourteene yeres agone, (whether *he were* in the body, I cãnot tel, or out of the body I cannot tel: God knoweth) which was taken vp into the *b* third heauen.

3 And I know ſuch a man (whether in the body, or out of the body, I can not tell: God knoweth)

4 How that he was taken vp into *c* Paradiſe, and heard words which *d* can not be ſpoken, which are not *e* poſſible for man to vtter.

5 2 Of ſuch a man wil *I* reioyce: of my ſelfe wil I not reioyce, except it be of mine infirmities.

6 For though I would reioyce, I ſhould not be a foole, for I wil ſay the trueth: but I refraine, leſt any man ſhoulde thinke of mee aboue that he ſeeth in me, or that he heareth of me.

7 3 And leſt I ſhould be exalted out of meaſure through the aboundance of reuelations, there was giuen vnto me *f* a prick in the fleſh, the meſſenger of *g* Satan to buffet mee, becauſe I ſhoulde not be exalted out of meaſure.

a I ſpeake this in Chriſt, that is, he it ſpoken without vaine glorie, for I ſeeke nothing but Chriſt Ieſus onely.

b Into the higheſt heauē: for we needs not to diſpute ſubtilly vpon the word (Third) but yet this place is to be marked againſt them, which would make heauen to be euery where.

c So the Grecians name that which we call a parke, that is to ſay, a place where trees are planted, and wilde beaſtes kept. By which name they that tranſlated the olde Teſtament out of Hebrewe into Greeke, called the garden Eden, wherein to Adam was put ſtrait after his creation, as a moſt delicate and pleaſant place. And hereupon grewe it, that that bleſſed ſeate of the glorie of God is called by that name.

d Which no man is able to vtter.

e Which the Saints themſelues are not by any meanes able to expreſſe, becauſe it is God himſelf. Thus doth Clemens Alexandrinus expound this place. Strom. 5.

2 To remoue all ſuſpicion of ambition, he witneſſeth that he braggeth not of thoſe things as of his owne, but as out of himſelfe, and yet notwithſtanding fayneth nothing, leſt by this occaſion other men ſhould attribute more vnto him then in deede hee is: and therfore he had rather glorie in his miſeries. 3 An excellent doctrine: why God will haue euen his beſt ſeruants to be vexed of Satan, and by all kinde of temptations: to wit, leſt they ſhould be too much puffed vp, and alſo that they may be made perfite by that continuall exerciſe.

f He meaneth concupiſcence, that ſticketh faſt in vs, as it were a pricke, in ſo much as it conſtrayned Paul himſelfe being regenerate, to crye out, I doe not that good that I would, &c. And he calleth it a pricke, by a borowed kinde of ſpeache taken from thornes, or ſtrumpes, which are very daungerous & hurtfull for the feete, if a man walk through woods that are cut downe.

g Which ſetteth thoſe luſtes on fire.

8 For

8 For this thing I beſought the Lorde *b* thriſe, that it might depart from me.

9 And hee ſaid vnto me, My grace is ſuffycient for thee: for my power is made perfecte through weaknes. 4 Veiye gladlye therefore will I reioyce rather in mine infirmities, that the power of Chriſt may *i* dwel in me.

10 Therfore I take *k* pleaſure in infirmities, in reproches, in neceſsities, in perſecutions, in anguiſh for Chriſtes ſake: for when I am weake, then am I ſtrong.

11 I was a foole to boaſt my ſelfe: ye haue compelled me: 5 for I ought to haue beene cõmended of you: for in nothing was I inferiour vnto the very chiefe Apoſtles, though I be nothing.

12 The *l* ſignes of an Apoſtle were wrought among you with all patience, with ſignes, and wonders, and great workes.

13 For what is it, wherein ye were inferiors vnto other Churches, except that I haue not beene *m* ſlothfull to your hinderãce? forgiue me this wrõg.

14 Behold, the thirde time I am readye to come vnto you, & yet wil I not be ſlouthful to your hinderance: for I ſeeke not yours, but you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will moſt gladly beſtowe, and will bee beſtowed for your ſoules: though the more I loue you, the leſſe I am loued.

16 6 But be it that *I* charged you not: yet foraſmuch as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whom I ſente vnto you?

h Ofte.

4 He cõcludeth that he wil only ſet his miſeries againſt the vain brags of ỹ falſe Apoſtles, and therewith alſo excuſeth himſelf for that by their importunitie, he was conſtrained to ſpeake ſo much of theſe things as he did: to wit, becauſe that if his Apoſtleſhippe were ſubuerted, his doctrine muſt needes fal.

i That I might feele the vertue of Chriſt more and more: For the weaker that our tabernacles are, the more doeth Chriſtes vertue appeare in them.

k I doe not only take them patiently and with a good heart, but alſo I take great pleaſure in them.

5 Againe he maketh the Corinthians witneſſes of thoſe things whereby God had ſealed his Apoſtleſhip amongſt them, and againe hee declareth by certaine argumentes: how far he is from al couetouſnes, and alſo how he is affectioned towards them. l *The argumentes whereby it may well appeare, that I am in deede an Apoſtle of Jeſus Chriſt.* ✣ Chap. 11. 9. m *I was not ſlouthfull in getting my liuing with mine owne hands, that I might not be burdenſome to you.* 6 He putteth away another moſt grieuous ſlander, to wit, that he did ſubtilly and by others, make his gaine and profite of them.

18 I haue

7 He cōcludeth, that he writeth not these things vnto them, as though he needed to defend himselfe, for he is guilty of nothing: but because it is behoueable for thē to doubt nothing of his fidelitie who instructeth them.

18 I haue desired Titus, & with him I haue sent a brother: did Titus pill you of any thing? walked wee not in the selfe same Spirit? *walked we* not in the same steppes?

19 7 Againe, thinke ye that we excuse our selues vnto you: we speake before God in n Christ. But *we* doe all things, dearely beloued, for your edifying.

20 8 For I feare least when I come, I shall not finde you such as I would: and that I shalbe founde vnto you such as ye woulde not, and least *there be* strife, enuying, wrath, contentions, backebytings, whisperings, swellings *and* discord.

21 *I feare* least whē I come againe, my God abase mee among you, and I shal bewaile many of them which haue sinned afforo, and haue not repented of the vncleannes, and fornication, & wantonnes, which they haue committed.

becometh [illegible] *speake truly and sincerely, that professeth himselfe to be in Christ, that is to say, to be a Christian.* 8 Hauing confirmed his authoritie vnto them, hee rebuketh thē sharply, and threatneth them also like an Apostle, shewing that he wil not spare them hereafter, vnlesse they repent, seeing that this is the third time that he hath warned them.

CHAP. XIII.

1 Comming the third time, 2 he denounceth the sharper vengeance towards them, 5 who haue a perfecte triall of the power of Christ in his Apostleship: 10 At length he prayeth for their repentance, 11 And wisheth them prosperitie.

1 *Was first comming to them*
2 *His first Epistle*
3 *This Epist.*

1 THis *is* the thirde time that I come vnto you ✣ In the mouth of two or three witnesses shall euery word stand.

am ready to

✣ *Deut.19.15. Mat.18.16. Iohn.8,17. Heb.10.28.*

2 I told you before, & tel you before, as though I had bin present the seconde time: so write I now being absent to thē which heretofore haue sinned, & to al others: that if I come again, I wil not spare,

1 A most sharpe reprehension, for that, while they despise the Apostles admonitions, they tempte Christes owne patience: and also while they contemne

3 1 Seeing that yee seeke experience of Christ, that speaketh in mee, which towarde you is not weake, but is a mightie in you.

4 For though he was crucified concerning *b his* infirmity, yet liueth he through the power of God.

him as wretched and miserable, they lay nothing herein against him, which is not common to him with Christ. a *And will be most mightie to be reuenged of you, when need shalbe.* b *As touching that base forme of a seruant which hee tooke vpon him when he abased himselfe.*

And

And we no doubt are weak in him, but we shal liue with him through the power of God toward you.

5 ✣ 2 Proue your selues whether yee are in the faith, examine your selues: know ye not your owne selues, how that Iesus Christ is in you, except ye be reprobates?

6 3 But I trust that ye shal know that we are not reprobates.

7 Now I pray vnto God that ye doe none euill, not that wee shoulde seeme approued, but that ye should doe that which is honest: though we be as c reprobates. TR. That proofe of vs See Some.

8 For we cannot do any thing against the trueth, but for the trueth.

9 For we are glad when we are weake, and that ye are strong: this also we wish for, *euen* your d perfection. your restoring

10 Therefore write I these things being absent, lest when I am present, I should vse sharpnes, according to the power which the Lord hath giuen me, to edification, and not to destruction. ch. 10. 8

11 4 Finally brethren, fare ye wel: be perfect: be of good comfort: be of one mind: liue in peace, & the God of loue and peace shalbe with you. be reioyced

12 5 Greete one another with an ✣ holy kisse. All the Saints salute you.

13 The grace of our Lorde Iesus Christ, and the loue of God, & the communion of the holy Ghost be with you all, Amen.

✣ 1. Cor. 11. 28. 2 Hee cõfirmeth that which he spake of the vertue of God appearing in his ministery, & he gathereth by the mutuall relation betweene the peoples faith, & the ministers preaching, that they must either reuerence his Apostle, or else [illegible] on who[illegible] strine their faith is grounded, or they must condemne them selues of infidelitie, and must confesse them selues not to be of Christs body. 3 He mitigateth that sharpnes, trusting y they wil shew them selues towards their faithfull Apostle, apt and willing to be taught: adding this moreouer, that he passeth not for his owne fame & estimation, so that he may serue to their saluation, which is the only marke that he shooteth at. c *In mans iudgement.* d *That all things may be in good order amongest you, and the members of the Church restored into their place, which haue beene shaken & out of place.* 4 A briefe exhortation, but yet such an one as comprehendeth al the parts of a Christian mans life. 5 He saluteth them familiarly, & in conclusion wisheth well vnto them. ✣ 1. Cor. 16. 20.

The seconde *epistle* to the Corinthians, written from Philippi, a citie in Macedonia, *and sent* by Titus and Lucas.

THE EPISTLE OF THE APOSTLE PAVL TO THE GALATIANS.

CHAP. I.

1 Straight after the salutation, 6 he reprehendeth the Galatians for reuolting 9 from his Gospel, 15 which he receiued from God, 17 before he had communicated with any of the Apostles.

1 A salutation cõprehending in few words ✝ summe of the Apostles doctrine & also besides, straightway frõ the beginning, sheweth the grauitie meete for the authoritie of an Apostle, which he had to mainetaine against the false Apostles.

1 PAule an Apostle (not *a* of mẽ neyther by *b* mã, ✝ but by *c* Iesus Christ, and God the Father which hath rayssed him from the dead)

2 And al the brethren which are with me, vnto the Churches of Galatia:

3 Grace *be* with you, and peace from God the Father, and *from* our Lord Iesus Christ,

4 2 Which gaue him selfe for our sinnes, that he might deliuer vs ✝ from this presẽt euill *d* worlde according to the will of God euen our Father,

5 To whom *be* glorie for euer and euer, amen.

6 3 I marueile that ye are so soone *e* remoued away vnto another Gospel, from him that had called you in the grace of Christ,

7 4 Which is not another *Gospel*, saue that there

a He sheweth who is the author of the misterie generally, for herein ✝ whole ministerie agreeth, that whether they be Apostles, or Shepheards, or Doctors, they are appointed of God. b *He toucheth the instrumental cause: for this is a peculiar prerogatiue to the Apostles, to be called immediatly from Christ.* ✝ *Titus* 1.3. c *Christ no doubt is mã, but he is God also, and head of the Church, and in this respect to be exempted out of the nomber of men.* 2 The summe of the true Gospel is this, that Christ by his only offring saueth vs being chosen out from the world, by the free decree of God the Father. ✝ *Luke* 1.74. d *Out of that most corrupte state which is without Christ.* 3 The first parte of the Epistle, wherin he witnesseth that he is an Apostle, nothing inferiour to those chiefe disciples of Christ, & wholy agreeing with them, whose names the false Apostles did abuse. And he beginneth with chiding, reprouing them of lightnes, for that they gaue eare so easily vnto them which peruerted them and drew them away to a new Gospell. e *He vseth the passiue voyce, to cast the fault vpon the false apostles, and he vseth the time that now is, to giue them to vnderstande, that it was not already done, but in doing.* 4 He warneth them in time to remember that there are not many Gospels, and therfore whatsoeuer these false Apostles pretend, which had the Law, Moses, and the Fathers, in their mouthes, yet they are in deede so many corruptions of true Gospel, in so much that he himselfe, yea, and the very Angels themselues (and therfore much more these false Apostles) ought to be holden accursed, if they go about to chãge the least iote that may be in the Gospel that he deliuered to them before.

be

be some which trouble you,& intende to f peruert the Gospel of Christ.

8 But though that we, or an Angell from heauen preach vnto you otherwise, then that which we haue preached vnto you,let him be g accursed.

9 As we said before,so say I now againe, If any man preach vnto you otherwise, then that ye haue receiued, let him be accursed.

10 ✣ 5 For nowe preache I b mans *men* *doctrine*, or Gods? or go I about to please men?for if I should yet please men,I were not the seruant of Christ.

11 ✣ 6 Now I certifie you, brethren, that the Gospel which was preached of mee, was not after man.

12 For neither receiued I it of man, neyther was I taught it,but by ỹ i reuelatiõ of Iesus Christ.

13 7 For yee haue heard of my conuersation in time past, in the Iewish religion,how that ✣ I persecuted the Church of God extremely, and wasted it,

14 And profited in the Iewish religion aboue manie of my companions of mine owne nation, and was much more zealous of the k traditions of my fathers.

f *For there is nothing more contrarie to faith or free iustification,then iustification by the Law,or by our deseruings.*

g *Looke Rom.9.3.*

5 A confirmation taken both from the nature of the doctrine itselfe,and also from that maner which he vsed in teaching: for neither saith he,did I teach those thinges which pleased men,as these men do which put part of saluation in externall things and workes of the Lawe,neither went I about to procure any mans fauour.

And therefore the matter it selfe sheweth that that doctrine which I deliuered vnto you,is heauenly. h *Hee toucheth the false apostles, who had nothing but men in their mouthes,& he,though he would derogate nothing from the Apostles, preacheth God and not men.* ✣ 1.*Corinth.*15.1. 6 A second argument to proue that his doctrine is heauenly,because hee had it from heauen, from Iesus Christ himselfe, without any mans helpe,wherin he excelleth them whom Christ taught here on earth after the manner of men. i *This place is to be vnderstood of an extraordinarie reuelation, for otherwise the Sonne alone reuealeth his Gospel by his Spirit, although by the ministrie of men, which Paul vttereth out here.* 7 He proueth that he was extraordinarily taught of Christ himselfe,by the history of his former life, which the Galatians themselues knewe well ynough: for saith he, it is well knowen, in what schole I was brought vp, euen from a childe,to wit,amongest the deadly enemies of the Gospel. And that no man may cauill and say that I was a scholer of the Pharises in name onely and not in deede, no man is ignorant, how that I excelled in Pharisaisme,and was suddenly made of a Pharise, an Apostle of the Gentiles, so that I had no space to be instructed of men. ✣ *Acts.9.1.* k *Hee calleth them the traditions of his Fathers,because he was not onely a Pharise himself,but also had a Pharise to his father.*

l *He speaketh of God's euerlasting predestination, whereby he appointed him to be an Apostle, whereof he maketh three degrees, the euerlasting counsell of God, his appointing from his mothers wombe, and his calling: here is no mention at all, we see, of workes foreseene.*

15 But when it pleased God (which had *l* separated me from my mothers wombe, and called *me* by his grace)

16 To reueile his Sonne *m* in me, that I shoulde preach him ✣ among the Gentiles, immediatly *n* I communicated not with *n* flesh and blood:

17 Neither came *I* agayne to Hierusalem to them which were Apostles before me, but I went into Arabia, and turned againe vnto Damascus.

18 Then after three yeeres I came agayne to Hierusalem to visite Peter, and abode with him fifteene dayes.

19 And none other of the Apostles sawe I, saue Iames the Lordes brother.

20 Now the things which I write vnto you, beholde, I *witnesse o* before God, that I lie not.

21 After that, I went into the coastes of Syria and Cilicia: for I was vnknowen by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard onely *some say*, He which persecuted vs in time past, nowe preacheth the *p* faith which before he destroyed.

23 And they glorified God for me.

m *To me, and this is a kinde of speache which the Hebrewes vse, whereby this is giuen vs to vnderstand that this gift commeth from God.*

✣ *Ephe.* 3 8.

n Because it might be obiected, that in deede he was called of Christ in the way, but afterwardes was instructed of the Apostles and others, whose names (as I said before) the false Apostles abused to destroy his Apostleship, as though he deliuered another Gospel thē the true Apostles did, and as though he were not of their nomber, which are to be credited without exception: therfore Paul answereth, *y* he begā straightway atte his calling to preach the Gospell at Damascus & in Arabia, and was not from that time in Hierusalem but onely fifteene dayes, where he sawe onely Peter and Iames, and afterwardes, hee began to teach in Syria and Cilicia, with the consent and approbation of the Churches of the Iewes, which knew him onely by name, so farre off was it, that hee was there instructed of men. n *With any man in the world.* o *This is a kinde of oth.* p *The doctrine of faith.*

CHAP. II.

1 That the Apostles did nothing disagree from his Gospel, 3 hee declareth by the example of Titus beeing vncircumcised, 11 and also by his aduouching the same against Peters dissimulation: 17 And so he passeth to the hādling of our free iustificatiō by Christ, &c.

1 Then

1 THen 1 fourtene yeres after, I went vp againe to Hierusalem with Barnabas, & tooke with me Titus also.

2 And I went vp by reuelation, and declared vnto them that Gospel which I preach among the Gentiles, but particularly to them that were the chiefe, lest by any meanes I should runne, or had runne a in vaine:

3 But neither yet Titus which was with me, though he were a Grecian, was compelled to bee circumcised,

4 To wit, for the b false brethren which were craftily sent in, and crept in priuily to spie out our libertie, which we haue in Christ Iesus, that they might bring vs into bondage.

5 To whome we gaue not place by c subiection for an houre, that the d trueth of the Gospel might continue with e you.

6 But by them which seemed to be great, *I was not taught* (whatsoeuer they were in time passed, *it skilleth not*, I am nothing the better: † God accepteth no mans person) for they that are the chiefe, did adde nothing to me *aboue that I had*.

7 But contrariwise, when they sawe that the Gospel ouer the f vncircumcision was committed vnto me, as *the Gospel* ouer the Circumcision was vnto Peter:

8 (For he that was mightie by Peter in the Apostleship ouer the Circumcision, was also mightie by me toward the Gentiles)

9 And when Iames, and Cephas, and Iohn,

1 Now he sheweth how he agreeth with the Apostles, with whom he graunteth that he conferred touching his Gospel which he taught among ỹ Gentiles, fourtene yeres after his conuersion, and they alowed it in such sort, ỹ they constrained not his felowe Titus to be circumcised, although some tormented thẽ selues therein, which vnaduisedly laid wait against him, but in vaine: neither did they adde the least iote ỹ might be to the doctrine which he had preached, but cõtrariwise they gaue to him and Barnabas the right hands of felowship, & acknowledged them as

Apostles appointed of the Lord to the Gentiles. a *Vnfruitfully, for as touching his doctrine, Paul doubted not of it, but because there were certaine reportes cast abroade of him, that he was of an other opinion then the rest of the Apostles were, which thing might haue hindered the course of the Gospel, therefore he laboured to remedie this sore.* b *Which by deceite & counterfeth loues crept in among ỹ faithfull.* c *By subiecting our selues to them, & betraying our owne libertie.* d *The true and syncere doctrine of the Gospel, which remained safe from being corrupt with any of these mens false doctrines.* e *Vnder the Galatians name, he vnderstandeth all nations.* † *Deut.10.17.2.Chro.19.7.Iob.34.19.Act.10.34.Rom.2.11.Ephe.6.9.Colos.3.25.1.Pet.1.17.* f *Among the Gentiles, as Peter had to preach it among the Iewes.*

They seme to be very much set alone.

g *Whom alone & only, these men count for pillars of the Church, and whose name they abuse to deceiue you.*

knewe of the grace that was geuen vnto me, which are g counted to be pillars, they gaue to me and to Barnabas the right h hands of fellowship, that we *should preach* vnto the Gentiles, and they vnto the Circumcision,

10 *VVarning* only that we should remember the poore: which thing also I was diligent to do.

11 ¶ And when Peter was come to Antiochia, I withstood him to his i face: for he was to be condemned. *Because that thei ovive offended by him*

12 2 For before that certaine came from Iames, he ate with the Gentiles: but whē they were come, he withdrew and separated him selfe, fearing them which were of the Circumcision.

13 And the other Iewes played the hipocrites likewise with him, in so much that Barnabas was k led away with them by that theire hipocrisie. *dissembled*

14 But when I saw, that they went not the l right way to the m trueth of the Gospel, I said vnto Peter before all men, If thou being a Iewe, liuest as the Gentiles, and not like the Iewes, why n constrayneste thou the Gentiles to do like the Iewes? *that agreeth* 2. Tim. 1. 13.

15 3 We *which are* Iewes o by nature, and not p sinners of the Gentiles,

16 Know ye a man is not iustified by the workes of the Law, but by the faith q of Iesus Christ, euen we, I say, haue beleued in Iesus Christ, that we might be iustified by the faith of Christ, and not by the workes of the Law, because that by the workes

h *They gaue vs their hand, in tokē that we agreed wholy in the doctrine of the gospel.* i *Before all men.* 2 An other most vehement proof of his Apostleship, & also of ye doctrine which he had deliuered concerning free iustification by faith only, because ye for this thing onely he reprehēded Peter at Antioche, who offended herein, in that for a few Iewes sakes which ✶ came frō Hierusalem, he played the Iewe, and offended the Gentiles which had beleeued. k *By example rather then by iudgement.* l *Word for word, with a right foote, which he setteth against halting and halfe bowing which is backward.* m *He calleth the trueth of the Gospel, both the doctrine it selfe, and also the vse of the doctrine, which we call the practise.* n *He saith they were constrayned, which I loyed the Iewes by Peters example.* 3 The second part of this epistle, the state whereof is this: we are iustified by faith in Christ Iesus without the workes of the Law. Which thing he propoundeth in such sort, ye first of all he meeteth with an obiection, (for I also saith he am a Iewe, that no man may say against me, that I am an enemie to the Lawe) and afterward, he confirmeth it by the expresse witnes of Dauid. o *Although we be Iewes, yet we preach iustification by faith, because we knowe vndoubtedly that no man can be iustified by the Law.* p *So the Iewes called the Gentiles, because they were strangers from Gods couenant.* q *In Iesus Christ.*

of

of the Lawe, r no fleſh ſhal be iuſtified.

17 ✣ 4 If then while ſ we ſeeke to be made righteous by Chriſt, we our ſelues are found ſinners, is Chriſt therefore the miniſter of ſinne? God forbid.

18 For if I builde againe the things that I haue deſtroyed, I make my ſelfe a treſpaſſer.

19 For I through the Law am dead to the t Law, that I might liue vnto God.

20 I am crucified with Chriſt, but I liue, yet not u I any more, but Chriſt liueth in me: and in that that I nowe liue in the x fleſhe, I liue by the faith of the ſonne of God, who hath loued me, & giuen him ſelfe for me.

21 5 I do not abrogate the grace of God: for if righteouſneſſe be by the Lawe, then Chriſt dyed without a y cauſe.

r *No man, and in this worde (fleſhe) there is a great vehemencie, whereby is meant that the nature of man is vtterly corrupt.* ✣*Rom. 3.19.*

4 Before he goeth any further, he meeteth with their obiection, which abhorred this doctrine of free iuſtification by faith, becauſe ſay they, men are by this meanes withdrawen frō ȳ ſtudy of good workes. And in this ſort is the obiection: If ſinners ſhould be iuſtified through Chriſt by faith without the Law, Chriſt ſhould approue ſinners, and ſhould as it were exhort them therunto by his miniſterie. Paul anſwereth that this conſequence is falſe, becauſe that Chriſt deſtroyeth ſinne in the beleeuers: for ſo, ſaith he, do men flee vnto Chriſt through the terrour and feare of the Law, that being quit from the curſe of the Law & iuſtified, they may be ſaued by him, that together therwithal, he beginneth in thē by litle and litle, that ſtrength & power of his which deſtroyeth ſinne: to the end that this olde man being aboliſhed by the vertue of Chriſt crucified, Chriſt may liue in them, & they may conſecrate themſelues to God. Therfore if any man giue himſelfe to ſinne after he hath receiued the Goſpel, let him not accuſe Chriſt nor the Goſpel, but himſelfe, for that he deſtroyeth the worke of God in himſelfe. ſ *He goeth from iuſtification to ſanctification, which is another benefit we receiue by Chriſt, if we ley holde on him by faith.* t *The Law that terrifieth the conſcience, bringeth vs to Chriſt, and he only cauſeth vs todye to the Law in deede, becauſe that by making vs righteous, he taketh away from vs the terrour of conſcience, and by ſanctifying vs, cauſeth through the mortifying of luſt in vs, that it can not take ſuch occaſion to ſinne by the reſtraint which the Lawe maketh, as it did before. Rom. 7.10.11.* u *The ſame that I was before.* x *In this mortall bodie.* 5 The ſeconde argument taken of an abſurditie: If men may be iuſtified by the Lawe, then was it not neceſſarie for Chriſt to dye *For there was no cauſe why he ſhould do ſo.*

CHAP. III.

1 He rebuketh them, for ſuffring themſelues to be drawen from the grace of free iuſtification in Chriſt, moſt liuely ſet out vnto them. 6 He bringeth in Abrahams example, 10 declaring the effect, 21 and cauſes of the giuing of the Lawe.

9 The third reason or argument taken of those gifts of the holy Ghost, wherewith they were indued frō heauen after they had heard & beleeued the Gospel by Pauls ministerie: which seing they were so euident to all mens eyes, that they were as it were liuely images, wherein they might beholde the trueth of the doctrine of the Gospel, no lesse then if they had beheld with their eyes Christ himselfe crucified, in whose only death they ought to haue their trust, he marueleth howe it could be that they could be so bewitched by the false apostles.

1 O Foolishe Galatians, who hath bewitched you, that ye should not obey the trueth, to whom Iesus Christ before was described in your *a* sight, *and* among you crucified?

2 This onely would I learne of you, Receiued ye the *b* Spirite by the works of the Law, or by the hearing of *c* faith *preached*?

3 2 Are ye so foolish, that after ye haue begun in the Spirit, ye would nowe be made perfect by the *d* flesshe?

4 3 Haue ye suffred so many things in vaine? if so be it be euen in vaine.

5 4 He therfore that ministreth to you the Spirit, and worketh miracles among you, *doth he it* through the works of the Lawe, or by the hearing of faith *preached*?

6 5 *Yea rather* as *e* Abraham beleeued God, and it was ✣ imputed to him for righteousnes.

7 6 Knowe ye therefore, that they which are of faith, the same are the children of Abraham.

8 7 For the Scripture foreseeing that God would

a Christ was laid before you so notably and so plainly, that you had his liuely image as it were represented before your eyes, as if he had bene crucified before you. *b Those spirituall graces and giftes, which were a seale as it were to the Galatians that the Gospel which was preached to them was true.* *c Of the doctrine of faith.* 2 The fourth argument mixed with the former, and it is double. If the Law be to be ioined with faith, this were not to go forward, but backward, seing that those spirituall giftes which were bestowed vpon you, are more excellent then any that could proceed frō your selues. And moreouer, it should follow, that the Law is better then Christ, because it should perfite and bring to end that which Christ began only. *d By the (flesh) he meaneth the ceremonies of the Law, against which he setteth the spirit, that is, the spirituall working of the Gospel.* 3 An exhortation by maner of vpbrayding, that they do not in vaine suffer so many conflicts. 4 He repeateth the third argument which was taken of the effects, because he had enterlaced certaine other arguments by the way. 5 The fift argument which is of great force, and hath three groūds. The first, That Abraham was iustified by faith, to wit, by free imputation of righteousnes according to the promise apprehended by faith, as Mose doth most plainely witnesse. *e Loke Rom.4.* ✣*Gen.15.6. Rom.4.3. Iam.2.23.* 6 The second, ye sonnes of Abraham must be esteemed and accompted of by faith. 7 The third, that al people that beleeue, are without exception, comprehended in the promise of the blessing.

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iuſtifie the Gentiles through faith, preached before the Goſpel vnto Abraham, *ſaying*, † 8 *In* thee ſhall all the Gentiles be *f* bleſſed.

9 9 So then they which be of faith, are bleſſed *g* with faithfull Abraham.

10 10 For as many as are of the workes of the Lawe, are vnder the curſe: 11 for it is written, † Curſed is euery man that continueth not in all thinges, which are written in the booke of the Lawe, to do them.

11 12 And that no man is iuſtified by the Lawe in the ſight of God, it is euident: ‡ for the iuſt ſhal liue by faith.

12 13 And the Lawe is not of faith: but * the man that ſhall do thoſe things, ſhal liue in them.

13 14 Chriſt hath redemed vs frō the curſe of the Lawe, when he was made a curſe for vs, (15 for it is writtē, * *b* Curſed is euery one ſ hangeth on tree)

† *Gen.* 12.3. *Act.* 3.25.

8 A proofe of the firſt and ſecond grounds, out of ſ words of Moſes.

f *Bleſſing in this place ſignifieth the free promiſe by faith.*

9 The concluſion of the fifte argumēt: Therfore as Abraham is bleſſed by faith, ſo are all his children, (that is to ſay, all the Gētiles that beleue) bleſſed, that is to ſay, freely iuſtified. *g* *With faithfull Abraham, and not by faithfull Abrahams, to giue vs to vnderſtand that the bleſſing commeth not from Abraham, but from him, by whom Abraham and all his poſterities is bleſſed.* 10 The ſixe argument, the concluſion whereof is alſo in the former verſe, taken of contraries, thus, They are accurſed which are of the workes of the Lawe, that is to ſay, which value their righteouſnes by the performance of the Lawe. Therefore they are bleſſed which are of faith, that is, they which haue righteouſnes by faith. 11 A proofe of the former ſentence or propoſition, and the propoſition of this argument is this: Curſed is he that fulfilleth not the whole Lawe. † *Deut.* 27.26. 12 The ſeconde propoſition with the concluſion: But no man fulfilleth the Law, Therefore no man is iuſtified by the Lawe, or els, All are accurſed which ſeeke righteouſnes by the workes of the Lawe. And there is annexed alſo this maner of proofe of the ſecond propoſition, to wit. Righteouſnes and life are attributed to faith, Therefore no man fulfilleth the Lawe. ‡ *Habak.* 2.4. *Rom.* 1.17. *Heb.* 10.38. 13 Here is a reaſon ſhewed of the former conſequence: Becauſe the Law promiſeth life to al that keepe it, and therefore if it be kept, it iuſtifieth and giueth life. But the Scripture attributing righteouſneſſe and life to faith, taketh it from the Law, ſeeing that faith iuſtifieth by imputation, and the Law by performing of the worke. * *Leuit.* 18.5. 14 A preuenting of an obiection: Howe then can they be bleſſed, whom the Law pronounceth to be accurſed? Becauſe Chriſt ſuſteined the curſe which the Lawe laide vpon vs, that we might be quit from it. 15 A proofe of the anſwere by the teſtimonie of Moſes. * *Deut.* 21.23.

h *Chriſt was accurſed for vs, becauſe he bare the curſe that was due to vs, to make vs partakers of his righteouſnes.*

14 16 That

16 A conclusion of all that was saide before in the handling of the fifth and sixth reasons, to wit, that both the Gentiles are made partakers of the free blessing of Abraham in Christ, & also that the Iewes themselues of whose number the Apostle counteth him selfe to be, can

14 16 That the blessing of Abrahã might come on the Gentiles through Christ Iesus, † we might receiue the promise of the Spirit through faith.

15 17 Brethren, I speake as † men do: ✣ Though it be but a mãs couenant, whẽ it is *k* cõfirmed, *yet* no man doth abrogate it, or addeth any thing therto.

16 Nowe to Abraham and his seede were the promises made. He saieth not, And to the seedes, as *speaking* of many: but, And to thy seede, as of one, 18 which is *l* Christ.

17 19 And this I say, that the couenant that was confirmed afore of God *m* in respect of Christ, the 20 Law which was foure hundreth & thirty yeeres after, can not disanul, that it should make the promise of none effect.

not obteine that promised grace of the Gospel, which he calleth † Spirit, but only by faith. And the Apostle doth seuerally apply the conclusion, both to the one and the other, preparing him selfe a way to the new argument, wherby he declareth, that it is not one only seede of Abraham, which is made of all peoples, can no other wise be ioyned and grow vp together, but by faith in Christ 17 He putteth forth two generall rules before the next argument, which is the seuenth in order: The one is, that it is not lawfull to breake couenants & contracts which are iustly made & according to Law, amongst men: Neither may any thing be added vnto them: The other is, that God did so make a couenant with Abraham, that he woulde gather together his children which consist both of Iewes and Gentiles, into one bodie, (as appeareth by that which hath bene saide before.) For he did not say, that he would be the God of Abraham and of his seedes, (which thing notwithstanding should haue bene said, if he had many and diuers seedes, as the Gentiles apart, & the Iewes apart,) but that he would be the God of Abraham, and of his seede, as of one. i *I will vse an example which is common amongst you, that you by vse may learne to giue not so much to Gods couenants, as you do to mans.* ✣ *Heb.* 9. 17. k *Autenticall, as we call it.* 18 He putteth forth the summe of the seuenth argument, to wit, that both the Iewes and the Gentiles, grow together into one bodie of the seede of Abraham, in Christ only, so that all are one Christ, as it is afterward declared, vers. 28. l *Paul speaketh not of Christs person, but of two peoples, which grew together in one, in Christ.* 19 The eight argument taken of cõparison, thus: If a mans couenant (being autentical) be firme and strong, much more Gods couenant. Therfore the law was not giuen to abrogate the promise made to Abrahã, which had respect to Christ, that is to say, the end wherof did hang of Christ. m *Which tended to Christ.* 20 An enlarging of that argument, thus: Moreouer and besides that the promise is of it self firme and strong, it was also confirmed with the prescription of long time, to wit, of 430. yeeres, so that it could in no wise be broken.

18 21 For

18 21 For if the *n* inheritance *be* of the Lawe, *it is* no more by the promise, but God gaue it freely
A vnto Abraham by promise.

19 22 Wherefore thē *serueth* ỹ Lawe? It was added because of ỹ o transgressions, *p* til ỹ seed came, vnto the which the promise was made: 23 & it was *q* ordeined by *r* Angels in the hand of a Mediatour.

20 Now a Mediatour is not *a Mediatour* of one: 24 but God is one

21 25 *Is* the Lawe then against the promises of the inheritance should both be geuen by the Law & also by promise, for the promise is free: wherby it soloweth, ỹ the Law was not geuen to iustifie, for by ỹ meanes ỹ promise should be brokē. n *By this word (inheritance) is meant the right of the seed, which is, that God should be our God, that is to say, that by vertue of the couenant that was made with faithful Abraham, we that be faithfull, might by that meanes be blessed of God as well as he.* 22 An obiection which riseth of the former answere: If the inheritance be not by the Lawe (at the least in part) then why was the Law geuen, after ỹ the promise was made? Therfore, saith the Apostle, to reprone men of sinne, & so teach them to looke vnto Christ, in whom at length ỹ promise of hauing al people together should be fulfilled, and not that the Lawe was geuen to iustifie men. o *That men might vnderstand, by discouering of their sinnes, that they are saued by the onely grace of God, which he reuealed to Abraham, & that in Christ.* p *Vntil the partition wall was broken down, & that full seed sprang vp framed of two peoples, both of Iewes and Gentiles, for by this word Seede, we may not vnderstand, Christ alone by himselfe, but coupled & ioyned together with his body.* 23 A confirmation of the former answere taken from the maner & forme of geuing the Law: for it was geuen by Angels, striking a great terrour into all, and by Moses a Mediatour comming betwene. Now they that are one, need no Mediatour, but they that are twaine at the least, and that are at variance one w the other. Therefore the Law it selfe & the Mediatour, were witnesses of the wrath of God, and not that God would by this meanes reconcile men to himselfe, & abolish the promise, or adde the Lawe vnto the promise. q *Commanded & geuen, or proclaimed.* r *By the seruice & ministerie.* 24 A taking away of an obiection, least any man might say, that some times by cōsent of the parties which haue made a couenant, some thing is added to the couenant, or the former couenāts are broken. This, saith the Apostle, commeth to passe in God, who is alwayes one, and the selfe same, & like himselfe. 25 The conclusion vttered by a maner of asking a question, & it is the same that was vttered before, verse 17 but proceeding of another rule: so that the argument is newe, and is this: God is alwayes like vnto himselfe: Therefore the Lawe was not geuen to abolish the promises. But it should abolish them if it gaue life, for by that meanes it should iustifie, & therefore it should abolish that iustification which was promised to Abraham & to his seed by faith. Nay it was rather geuen to bringe to light the guiltines of all men, to the end that all beleeuers fleeing to Christ promised, might be freely iustified in him.

21 An obiection: We graunt that the promise was not abrogated by the couenant of the Law, and therefore we ioyne the Lawe w the promes. Nay, saith the Apostle, these two can not stad together, to wit, ỹ

Rom. 4. 15

God

God? God forbid: for if there had bene a Lawe geuen which could haue geuen life, ſurely righteouſnes ſhould haue bene by the Lawe.

22 But the *f* Scripture hath ✣ concluded *t* all vnder ſinne, that the *u* promes by the faith of Ieſus Chriſt ſhould be geuen to them that beleeue.

23 26 But before faith came, we were kept vnder the Lawe, *as vnder* a gariſon, and ſhut vp vnto *x* that faith, which ſhould afterward, be reueiled.

24 Wherefore the Lawe was our ſcholemaſter *to bring vs* to Chriſt, that we might be made righteous by faith.

25 But after that faith is come, we are no longer vnder a ſcholemaſter.

26 27 For ye are all the ſonnes of God by faith, in Chriſt Ieſus.

27 28 For all ye that are *y* baptized into Chriſt, haue *z* put on Chriſt.

28 There is neither Iewe nor Grecian: there is neither bonde nor free: there is neither male nor female: for ye are all *a* one in Chriſt Ieſus.

29 And if *ye be* Chriſts, then are ye Abrahams ſeede, and heires by promes.

f By this worde, Scripture, he meaneth the Lawe.
✣ Rom. 3. 9.
t All men, and whatſoeuer commeth from man.
u In euery one of theſe wordes, there lyeth an argument againſt the merits of workes: for all theſe wordes, promiſe, faith, Chriſt, might be geuen, to beleeuers, are againſt merits, and not one of them can ſtande with deſeruing workes.

26 Now ther foloweth an other handling of the ſecond part of this Epiſtle: the ſtate whereof is this: Although the Lawe (that is, the whole gouernement of Gods houſe according to the Lawe) do not iuſtifie, is it therefore to be aboliſhed, ſeeing that Abraham himſelfe was circumciſed, and his poſteritie helde ſtil the vſe of Moſes Lawe? Paul affirmeth that it ought to be aboliſhed, becauſe it was inſtituted for that end and purpoſe, that it ſhould be as it were a ſcholemaſter and keeper to the people of God, vntil the promiſe appeared in deed, that is to ſaye, Chriſt and the Goſpel manifeſtly publiſhed with great efficacie of the Spirit. x *The cauſe why we were kept vnder the Lawe, is ſet downe here.* 27 Becauſe age changeth not the condition of ſeruants, he addeth y we are free by condition, & therfore, ſeeing we are out of our childhood, we haue no more neede of a keeper & ſcholemaſter. 28 Vſing a generall particle, leſt the Iewes at the leaſt ſhould not thinke themſelues bounde w the band of the Lawe, he pronounceth y baptiſme is common to all beleeuers, becauſe it is a pledge of our deliuerie in Chriſt, as well to the Iewes as to the Grecians, that by this meanes all may be truely one in Chriſt, that is to ſay, that promiſed ſeed to Abraham, and inheriters of euerlaſting life. v *He ſeemeth not ſpare, ſecretely againſt circumciſion, which the falſe apoſtles ſo much bragged of.* z *The Church muſt put on Chriſt, as it were a garment, and be couered with him, that it may be throughly holy, & without blame.* a *You are all as one: and ſo is this great knot and common bond ſignified.*

CHAP.

1 Being deliuered from the bondage of the Law, 4 by Christs comming, who is the end thereof, 9 it is verie absurd to slide backe to beggerly ceremonies: 13 He calleth them again therfore to the puritie of the doctrine of the Gospell, 21 cõfirming his discourse with a fine allegorie.

1 THen I say, that the heire as long as he is a childe, differeth nothing from a seruaunt, though he be Lord of all,

2 But is vnder tutours and gouernours, *a* vntill the time appointed of the father. *Deu. 8.5.*

3 Euen so we, when we were children, were in bondage vnder the *b* rudiments of the world.

4 But when the *c* fulnesse of time was come, God sent forth his Sonne made of a *d* woman, *and* made vnder the Law,

5 That hee might redeeme them which were vnder the Law, that we might receiue the *e* adoption of the sonnes.

6 And because yee are sonnes, God hath *f* sent forth the *g* Spirit of his Sonne into your hearts, which cryeth, Abba, Father.

1 He declareth *ỹ* by another double similitude, which he said before cõcerning *ỹ* keper & scholemaster: For he saith, *ỹ* the Law, (that is, *ỹ* whole gouernment of Gods house according to the law) was as it were a tutour or ouerseer appointed for a time, vntil such time as that protection & ouerseeing which was but for a time, being ended, we

should at length come to be at our own libertie, & should liue as childrẽ, and not as seruants. Moreouer, he sheweth by the way, *ỹ* that gouernance of the Law, was as it were an A.B.C. & as certaine principles, in cõparison of the doctrine of *ỹ* Gospel. *a This is added, because hee that is alwayes vnder a tutor and gouernour, may hardly bee counted a freeman.* *b The Law is called, rudiments, because that by the Law God instructed his Church as it were by rudiments, and afterward powred out his holy Spirit most plentifully in the time of the Gospel.*

2 He vttereth and declareth many things at once to wit, *ỹ* this tutorship was ended at his time, *ỹ* curious men may leaue to aske, why *ỹ* scholemastership lasted so long. And moreouer, that wee are not sonnes by nature, but by adoption, & *ỹ* in that Sonne of God, who therfore tooke vpõ him our flesh, *ỹ* we might be made his brethren. *c The time is said to be full, when all partes of it are past & ended, & therfore Christ could not haue come either sooner or later.* *d He calleth Marie a woman, in respect of the sex, & not as the word is vsed in a contrary sense to a virgin, for she remained a virgin still.* ✣ *Rom. 8.15.* *e The adoption of the sonnes of God, is from euerlasting, but is reuealed & shewed in the time appointed for it.* 3 He sheweth *ỹ* we are in such sort free & set at libertie, that in the mean season we must be gouerned by *ỹ* Spirit of Christ, which reigning in our hearts, may teach vs the true seruice of the Father. But this is not to serue, but rather to enioy true libertie, as it becommeth sonnes and heires. *f By that that followeth, he gathereth that, that went before: for if wee haue his Spirit, we are his sonnes, and if we are his sonnes, then are wee free.* *g The holie Ghost, who is both of the father and of the Sonne: but there is a peculiar reason why he is called the Spirit of the Sonne, to wit, because the holy Ghost sealeth vp our adoption in Christ, and maketh vs a full assurance of it.*

7 Wherfore,

7 Wherefore, thou art no more a *b* ſeruant, but a ſonne: nowe if *thou be* a ſonne, *thou art* alſo the *i* heire of God through Chriſt.

8 ¶ 4 But euē then, whē ye knew not God, ye did ſeruice vnto them, which by nature are not gods:

9 But now ſeeing ye know God, yea, rather are knowen of God, how turne ye againe vnto impotent and *k* beggerly rudiments, whereunto *as* from the beginning, ye wilbe in bondage *l* againe?

10 Ye obſerue dayes, and moneths, and times, and yeeres.

11 I am in feare of you, leſt I haue beſtowed on you labour in vaine. *Eſa. 49. 4.*

12 ¶ 5 Be ye as I (for I am euen as you) brethren, I beſeech you: ye haue not hurt me at all.

13 And ye know, how through *m* infirmitie of the flesh, I preached the Goſpell vnto you at the firſt.

14 And the *n* triall of me which was in my flesh, ye deſpiſed not, neither abhorred: but ye receiued me as an Angel of God, yea, as *o* Chriſt Ieſus.

15 *p* What was thē your felicitie? for I beare you record, that if it had bene poſsible, ye would haue plucked out of your own eyes, & haue giuen them vnto me.

16 Am I therefore become your enemie, becauſe I tell you the trueth?

17 They are ielous ouer you *q* amiſſe: yea, they woulde exclude you, *r* that ye ſhould altogether loue them.

18 But

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h *The word, ſeruant, is not taken here for one that liueth in ſinne, which is proper to the infidels, but for one that is yet vnder the ceremonies of the Law, which is proper to the Iewes.*

i *Partaker of his bleſſings.*

4 He applieth the former doctrine to the Galatians, with a peculiar reprehenſion: for in comparison of them, the Iewes might haue pretended ſome excuſe as men that were borne and brought vp in that ſeruice of the Lawe. But ſeeing the Galatians were taken and called out of Idolatrie to Chriſtian libertie: what prētce might they haue to goe backe to thoſe impotent and beggerly rudiments?

k *They are called impotent and beggerly ceremonies, being conſidered apart by them ſelues without Chriſt: and againe, for that by that meanes they gaue good teſtimonie that they were beggers in Chriſt, when notwithſtanding, for men to fall backe from Chriſt to ceremonies, is nothing elſ, but to caſt away riches, and to follow beggerie.*

l *By going backward.*

5 He mitigateth and qualifieth thoſe things wherein he might haue ſeemed to haue ſpoken ſomewhat ſharply, very artificiouſly & diuinely, declaring his good will towards them in ſuch ſort, that the Galatians could not but either be vtterly deſperate when they read theſe thinges, or acknowledge their owne lightnes with teares, & deſire pardon.

m *Many afflictions.*

n *Thoſe dayly troubles wherwith the Lord tried me amongſt you.*

o *For my miniſteries ſake.*

p *What a talke was there abroad in the world amongſt men, howe happie you were?*

q *For they are ielous ouer you for their owne commoditie.*

r *That they may conuey all your loue from me, to themſelues.*

18 But it is a good thing to loue ſeameſtly alwayes in a good thing, and not onely when I am preſent with you,

19 My litle children, of whome I trauayle in birth againe, vntil Chriſt be formed in you.

20 And I would I were with you now, that I might change my voice: for I am in doubt of you.

21 Tel me ye that wil be vnder the Law, doe ye not heare the law?

22 For it is written, that Abrahã had two ſonnes, ✣, one by a ſeruant, & ✣ one by a free woman.

23 But he which was of the ſeruante, was borne after the fleſh: and he which was of the free woman, was borne by promes.

24 By the which things another thing is ment: for these *mothers* are the two Teſtamentes,

He ſetteth his own true & good loue which he ſeameſtly bent towardes the, againſt the naughty vitious loue of the falſe Apoſtles. t Or other words among you.

6 Becauſe the falſe apoſtles waies urged this, that vnleſſe the Gentiles were circumciſed, Chriſt could profite them nothing at al, and this diſſention of them which beleeued of the circumciſion, againſt them which beleeued of the vncircumciſion, was full of offence, the Apoſtle, after diuers argumentes whereby he hath refuted their errour, bringeth forth an allegory, wherein he ſaith the holy Ghoſt did ſhadow out vnto vs, all theſe myſteries: to wit, that it ſhould come to paſſe, that two ſorts of ſonnes ſhould haue Abrahã, a father common to them both, but not with like ſucceſſe: for as Abraham begate Iſmael by the common courſe of nature, of Agar his bond mayde, and a ſtranger, and begat Iſaac of Sara a free woman by vertue of the promiſe and by grace onely, and the firſt was not onely not heire, but alſo perſecuted the heire: ſo there are two couenants, and as it were twoo ſonnes borne to Abraham of thoſe two couenants, as it were of two mothers The one was made in Sina, without the land of promes, according to which couenant Abrahams children according to the fleſh were begotten: to witte, the Iewes, which ſeeke righteouſnes by that couenant, that is, by the Lawe: but they are not heires, nay they ſhall at length be caſt out of the houſe, as they that perſecute the true heires. The other was made in that high Hieruſalem, or in Sion, (to wit, by the ſacrifice of Chriſt) which begetteth children of promiſe, to wit, beleeuers, by the vertue of the holye Ghoſt, which children, (as Abraham) doe reſt themſelues in the free promiſe, and they only by the right of children ſhall bee partakers of the fathers inheritance, and thoſe ſeruants ſhall be ſhut out.

u *That deſire ſo greatly.* ✣ *Geneſis* 16.15. ✣ *Geneſis* 21.1. x *As all men are, & by the common courſe of nature.* y *By vertue of the promiſe which Abraham leyed holde on for himſelfe and his true ſeede, for otherwiſe Abraham and Sara were paſt begetting and bearing children.*

z *Theſe doe repreſent and ſhadowe forth.* a *They are called two conenantes, one of the olde Teſtament, and another of the new: which were not two in deede, but in reſpect of the times, and the diuerſitie of the gouernment.*

the

the one which is Agar of mount b Sina, which gendreth vnto bondage.

25 (For Agar or Sina is a mountaine in Arabia, and it c answereth to Hierusalem which now is) & d she is in bondage with her children.

26 But Hierusalem, which is e aboue, is free: which is the mother of vs all.

27 ✣ For it is written, ✣ Reioyce thou barren that beareſt no children: breake forth, & cry, thou that trauaileſt not: for the f deſolate hath manye mo children, then she which hath an husband.

28 ✣ Therefore, brethren, we are after the g maner of Iſaac, children of the h promes.

29 But as then hee that was borne after the i flesh, perſecuted him that *was born* after the k ſpirit, euen ſo *it is* now.

30 But what ſaieth the Scripture? ✣ Put out the ſeruante and her ſonne: for the ſonne of the ſeruante ſhall not be heire with the ſonne of the free woman.

31 ✣ Then brethren, we are not children of the ſeruant, but of the free woman.

b *He maketh mẽtion of Sina, becauſe that couenant was made in ỹ mount Sina, of which mountaine Agar was aſhamed.*

c *Luke how the ſame ſtandeth betweene Agar and her children, euen ſo ſtandeth it betweene Ieruſalem and hers.*

d *That is, Sina.*

e *Which is excellent, and of great account.*

f *He ſheweth that in this allegory he hath followed the ſteps of Eſay,* ✣ *who foretold that the Church ſhould be made and conſiſt of the children of barren Sara, that is to ſay, of them which onely ſpiritually ſhould be made Abrahams children by faith, rather then of fruitful Agar, euen then for ſhewing the caſting off of the Iewes and calling of the Gẽtiles.* ✣ *Eſai. 54.1.* f *She that is deſtroyed and waſted.* ✣ *Rom 8.9.* g *After the maner of Iſaac, who is the firſt begotten of the heauenly Hierusalem, as Iſmael is of the fleſhly Synagogue.* h *That ſeede, vnto which the promiſe belongeth.* i *By the common courſe of nature.* k *By the vertue of Gods promiſe and after a ſpirituall maner.* ✣ *Gen. 21.10.* ✣ The concluſion of the former allegorie, that we by no meanes procure and call back againe the ſlauerie of the Lawe, ſeeing that the children of the bondmaide, ſhall not be heires.

CHAP. V.

1 Hauing declared that we came of the free woman, he ſheweth the price of that freedome, 13 And how we ſhould vſe the ſame, 16 that we may obey the Spirite, 19 and reſiſt the fleſh.

1 ✣ STand faſt therefore in the libertie wherwith Chriſt hath made vs free, and be not intãgled againe with the yoke of bondage.

2 1 ✣ Beholde,

1 Cor. 7. 23.
2 Cor. 3. 17.
Iſa. 52. 2. & 61. 1.
Luke. 1. 74. 75.

2 1 ✣ Beholde, I Paule say vnto you, that if yee be a circumcised, Christ shall profite you nothing.

3 For I testifie againe to euery man, which is circumcised, that he is bounde to keepe the whole Lawe.

4 Ye are ✣ b abolished from Christ: whosoeuer are c iustified by the law ye are fallen from grace.

5 2 For we through the d Spirite waite for the hope of righteousnes through faith.

6 3 For in Iesus Christ neither circumcision auayleth any thing, neither 4 vncircumcision, 5 but e faith which worketh by loue.

7 6 Ye did runne well: who did let you, that ye did not obey the trueth?

8 7 It is not f perswasion of him g calleth you.

9 ✣ 8 A litle leauen doeth leauen the whole lumpe.

1 An other obiection where in he plainely witnesseth that iustification of workes, and iustification of faith can not stand together, because no man can be iustified by the Law, but he that doeth fully and perfectly fulfil it. And he taketh the example of circumcision, because it was the ground of al the seruice of ỹ law, & was chiefly vrged of the false Apostles. ✣ *Actes 15.1.* a *Circumcision is vsed in other places called the seale of righteousnes, but here we must haue consideration of the circumstance of the time, for now had Baptisme come in the place of circumcision. And moreouer Paule reasoneth according to the opinion that his enemies had of it, which made circumcision a piece of their saluation.* ✣ 1.*Cor.*1.7. b *That is, as he him selfe expoũdeth it afterwards, ye are fallẽ from grace.* c *That is, seeke to be iustified by the Law, for in deede no man is iustified by the Law.* 2 He priuily cõpareth the new people wᵗ the old: for it is certaine that they also did groũd all their hope of iustificatiõ and life in faith & not in circumcision, but so that their faith was wrapped in the external & ceremoniall worship: but our faith is bare, & cõtent with spirituall worship. d *Through the spirit, which engendreth faith.* 3 He addeth a reasõ, for that nowe, circũcision is abolished, seeing that Christ is exhibited vnto vs with full plenty of spiritual circumcision. 4 He maketh mention also of vncircumcision, lest the Gentiles shoulde please themselues in it, as the Iewes doe in circũcisiõ. 5 The taking away of an obiectiõ: If all that worship of the Law be takẽ away: wherein shall we exercise our selues? In charitie, saith Paule: for faith, whereof we speake, can not be idle, nay it bringeth forth dayly fruites of charitie. e *So is true faith distinguished from counterfet faith: for charitie is not ioyned with faith as a fellow cause, to help forward our iustification with faith.* 6 Againe he chideth the Galatias, but wᵗ an admiration, & therewithal a praise of their former race, to the end ỹ he may make thẽ more ashamed. 7 He plaieth the part of an Apostle with thẽ, & vseth his authoritie, denying that that doctrine can come from God, which is contrarie to his. f *Of God.* 1.*Cor.*5.6. 8 He addeth this, that he may not seeme to contend vpon a trifle, warning them diligently (by a similitude which he boroweth of leauen, as Christ himselfe also did) not to suffer the puritie of the Apostolical doctrine, to be infected with the least corruption that may be.

9 He mitigateth the former reprehenſion, caſting the fault vpon the falſe apoſtles, againſt whom he denounceth the horrible iudgement of God. 10 He willeth them to cõſider how that he ſeeketh not his owne profite in this matter, ſeeing that he could eſchew the hatred of men, if he would ioyne Iudaiſme w Chriſtianity. 21 An example of a true paſtour inflamed with the zeale of Gods glory and loue of his flock

10 9 I haue truſt in you through the Lord, that ye wil be none otherwiſe minded: but he † troubleth you, ſhal beare *his* condemnation, whoſoeuer he be.

11 10 And bretheren, if I yet preach circumciſion, why doe I yet ſuffer perſecution? Then is the ſlander of the croſſe aboliſhed.

12 11 Would to God they were euen cut off, which doe g diſquiet you.

13 For brethren, yee haue bene called vnto libertie: 12 onely vſe not *your* libertie as an occaſion vnto the fleſh, but by loue ſerue one another.

14 13 For *b* all the Lawe is fulfilled in one word, which is this, † Thou ſhalt loue thy neighbour as thy ſelfe.

15 14 If ye bite and deuoure one another, take heede leſt ye be conſumed one of another.

16 15 Then I ſay, † Walke in the Spirit, and ye ſhal not fulfill the luſtes of the fleſh.

17 For the *i* fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: and theſe are contrarie one to the other, ſo that ye cannot doe the ſame things that ye would.

18 And if ye be led by the Spirit, ye are not vnder the Lawe. 2 Cor. 3. 17.

g *For they that preach the Law, cauſe mens conſciences alwayes to tremble.* 12 The third part of this Epiſtle, ſhewing that the right vſe of Chriſtian libertie conſiſteth in this, that being deliuered & ſet at libertie from the ſlauery of ſinne and the fleſh, and being obedient to the Spirit, we ſhould ſerue vnto one anothers ſaluation through loue. 13 He propoundeth the loue of our neighbour, as a mark whereunto al Chriſtians ought to referre all their actions, and thereunto he cyteth the teſtimony of the Law. h *This particle (All) muſt bee reſtrayned to the ſeconde table.* † *Leuit.19.18. Mat.22.39. Mar.12.31. Rom.13.9. Iam.2.8.* 14 An exhortation to the dueties of charitie, by the profite that enſueth thereof, becauſe that no men prouide worſe for themſelues, then they † hate one another. 15 Hee acknowledgeth the great weakenes of the godly, for that they are but in parte regenerate: but he willeth them to remember that they are indued with the Spirit of God, which hath deliuered them from the ſlauerye of ſinne, and ſo of the Law, ſo farre forth as it is the vertue of ſinne, † they ſhould not giue themſelues to luſtes. † *Rom.13.14. 1.Pet.2.11.* i *For the fleſh dwelleth euen in the regenerate man but the Spirit reigneth, although not without great ſtrife, as is largely ſet forth, Rom.7.*

19 16 Moreo-

19 16 Moreouer the works of the flesh are manifest, which are adulterie, fornication, vncleannes, wantonnes,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murthers, drunkennes, gluttonie, and such like, whereof I tell you before, as I also haue tolde you before, that they which doe such things, shall not inherite the kingdome of God.

22 But the *k* fruite of the Spirite is loue, ioye, peace, long suffring, gentlenes, goodnes, faith,

23 Meekenes, temperancie: 17 against suche there is no Lawe.

24 For they that are Christes, haue crucified the flesh with the affections and the lustes.

25 If we *l* liue in the Spirit, let vs also walke in the Spirit.

26 18 Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

16 He setteth out that particularly, which he spake generally, reckoning vp some chiefe effects of the flesh, and opposing them to the fruites of the Spirit, that no man may pretend ignorance.

k *Therefore they are not the fruits of free will, but so farre forth as our will is made free by grace.*

17 Lest that any man should obiect, that Paul played the Sophister, as one who vrging the Spirit, vrgeth nothing but that which the Law commaundeth, he sheweth that he requireth not that literal and outward obedience, but spirituall, which proceedeth not from the Law, but from the Spirit of Christ, which doth beget vs againe, and must & ought to be the ruler and guider of our life. l *If we be indeede endued with the quickening Spirite, which causeth vs to die to sinne, and liue to God, let vs shew it in our deedes, that is, by holines of life.* 18 He addeth peculiar exhortations according as he knew the Galatians subiect to diuers vices: and first of all he warneth them to take heede of ambition, which vice hath two fellowes, backbiting and enuie, out of which two it can not be but many contentions must needes arise.

CHAP. VI.

1 Nowe he entreateth particularly of charitie toward such as offend, 6 toward the Ministers of the word, 10 & those that are of the houshold of fayth: 12 Not like vnto suche who haue a counterfait zeale of the Lawe, 13 glorying in the mangling of the flesh, 14 and not in the croisse of Christ.

1 BRethren, a if a man bee suddenly taken in any offence, yee which are *b* spirituall,

1 He condemneth importunately our, because that brotherly reprehensions, ought to bee moderated & temperied by the spirit of meeknes. a *Through the malice of the flesh & the deuil, but we are vpholden by the vertue of Gods Spirit.*

Eccle. 7.23. e *Labour to fil vp that that is wanting in him.*

d *This is a kinde of speache which the Hebrewes vse, giuing to vnderstand thereby, that all good gifts come from God.*

2 He toucheth the sore: for they commonly are most seuere iudges, which forget their owne infirmities.

3 He sheweth that this is the ende of reprehensiõs, to raise vp our brother which is fallen, and not proudly to oppresse him. Therefore euery one must seeke to haue commendation of

e restore such one with the d spirite of meekenes, 2 considering thy selfe, least thou also be tempted.

2 3 Beare ye one an others burden, and so fulfill the e Lawe of Christ.

3 For if any man seeme to himself, that he is somewhat, when he is nothing, he deceiueth himselfe in his imagination.

4 But let euery man proue his owne worke: and then shall he haue reioycing in himselfe only and not in another. *Betweene him & his soule.* Rom. 14.5. 1 Cor. 4.4.

5 ✣ 4 For euery man shal beare his owne burden.

6 5 Let him that is taught in ỹ word, make him that hath taught him, partaker of f all *his* ✣ goods.

7 6 Be not deceiued: God is not mocked: for whatsoeuer a man soweth, that shal he also reape.

8 For he that soweth to his g flesh, shall of the flesh reape *death* corruption: but he that soweth to the spirit, shall of the spirit reape life euerlasting.

9 ∵ 7 Let vs not therfore be weary of well doing: for in due season we shal reape, if we faint not.

10 8 While we haue therefore time, let vs doe good vnto all men, but specially vnto them, which are of the household of faith.

hi owne life by approuing of himselfe, and not by reprehending others. e *Christ, in plaine and flat words, calleth the commandement of charitie his commandement.* ✣ 1. *Cor.* 3.8. 4 A reason, wherfore men ought to haue the greatest eye vpon themselues, because that euery man shalbe iudged before God according to his own life, and not by comparing himself with other men. 5 It is meete that masters should be found by their scholers, so farre forth as they are able. f *Of whatsoeuer he hath, according to his ability.* ✣ 1. *Cor.* 9.7. 6 He cõmendeth liberalitie towards the poore, & first of all chideth them which were not ashamed to pretend this ỹ, & al because they would not helpe their neighbours, as though they could deceiue God: & afterwarde compareth almes to a spirituall sowing which shall haue a most plentifull haruest, so that it shalbe very profitable: and compareth couetous niggardlines to a carnall sowing, whereof nothing can be gathered but suche things as fade away, & perish by & by. g *To the commodities of this present life.* ∵ 2. *Thes.* 3.13. 7 Against such as are liberall at the beginning, but continue not, because the haruest seemeth to be deferred very long, although the seede time and the haruest were at one instant. 8 They that are of ỹ household of faith, that is, such as are ioyned with vs in the profession of one self same religion, ought to be preferred before all other, yet so notwithstanding that our liberalitie extende to all.

11 ¶ 9 Ye

11 ¶ 9 Ye ſee how large a letter I haue written vnto you with mine owne hand.

12 As many as deſire to make a *b* faire ſhewe in *i* the fleſh, they conſtraine you to be circumciſed, onely becauſe they would not ſuffer perſecution for the *k* croſſe of Chriſt.

13 For they themſelues which are circumciſed keepe not the Law, but deſire to haue you circumciſed, that they might reioyce in *l* your fleſh.

14 10 But God forbid that I ſhould *m* reioyce, but in the croſſe of our Lord Ieſus Chriſt, whereby the world is crucified vnto me, & I vnto the world.

15 For *n* in Chriſt Ieſus neither circumciſion auaileth any thing, nor vncircumciſion, but a newe creature.

16 And as many as walke according to this rule, peace *ſhalbe* vpon them, and mercy, and vpon the *o* Iſrael of God.

17 11 From henceforth let no man put me to buſines: for I beare in my bodie the *p* markes of the Lord Ieſus. *1. Theſſ. 1. 5. 1. Cor. 4. 9.*

18 12 Brethren, the grace of our Lord Ieſus Chriſt *be* with your *q* ſpirit, Amen.

9 The fourth & laſt part of the Epiſtle, wherein he returneth to his principall end & purpoſe, to wit, *y* the Galatians ſhould not ſuffer themſelues to be led out of the way by the falſe apoſtles, & he paineth out thoſe falſe apoſtles in their colours, reprouing them of ambition, as men that do not that which they doe, for any affection and zeale they haue to the Law, but onely for this purpoſe, that they may purchaſe themſelues fauour amongſt their own ſort, by *y* circumciſion of the Galatians.

h He ſetteth a faire ſhew againſt the truth. *i* In keeping of ceremonies. *k For the preaching of him that was crucified.* *l That they haue entangled you in Iudaiſme, & yet he leapeth on the forme of circumciſion.* 13 He ſticketh not to compare himſelfe with them, ſhewing that on the contrarie part he reioyceth in thoſe afflictions which he ſuffereth for Chriſts ſake, and as he is deſpiſed of the world, ſo doth he in like ſort eſteeme the world as naught: which is the true circumciſion of a true Iſraelite. *m When Paul vſeth this worde in good ſenſe or part, it ſignifieth to reſt a mans ſelfe wholy on a thing, and to content himſelfe therewith.* *n Vpon the true Iſrael, whoſe praiſe is of God, and not of men Rom. 2. 29.* 17 Continuing ſtill in the ſame Metaphore, he oppoſeth his miſeries & the markes of thoſe ſtripes which he bore for Chriſts ſake, againſt the skar of the outward circumciſion, as a true marke of his Apoſtlſhip. *o Markes which are burnt into a mans fleſh, as they vſed in old time, to marke theire ſeruants that had runne away from them.* *p For it importeth mercie, whoſe markes we beare: for the cauſe maketh the Martyr, and not the puniſhment.* 18 Taking his farewel of them, he wiſheth the grace, & the Spirit, againſt the deceites of the falſe apoſtles, which laboured to beat thoſe outward things into theire braines. *q With your myndes and hearts.*

¶ Vnto the Galatians written from Rome.

THE EPISTLE OF PAVL TO THE EPHESIANS.

CHAP. I.

1 After the salutatiō, 4 he entreateth of the free electi-on of God, 5 and adoption, 7. 13 from whence mans saluation flowerh, as frō the true & natural fountaine: and because so high a misterie can not be vnderstood, 16 he prayeth ỳ the ful 20 knowledge of Christ may by God be reuelled vnto the Ephesians.

1 PAVL 1 an Apostle of IESVS CHRISTE by the wil of God, to the ✣ Saintes, which are at Ephesus, and to the a faithfull in Christ Iesus:

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

3 ✣ 2 Blessed *be* God, 3 and the Father of our Lord Iesus Christ, 4 which hath blessed vs with b all spirituall blessing in c heauenly things in 5 Christ,

4 6 As he hath chosen vs in d him, before the foundation of the worlde, 7 that we e should f be holy and without blame g before him in loue:

1 The inscriptiō and saluration, wherof we haue spoken in ỳ former Epistles.

✣ 1.Cor.1.2.

a *This is the description of the Saintes, shewing what they are.*

✣ 1.Cor.1.3. 1.Pet.1.3.

2 The first part of the Epistle, wherin he handleth all the parts of our Saluation, propounding the example of the Ephesians, and vsing diuers exhortations, and beginning after his maner w thanksgeuing. 3 The efficient cause of our saluation is God, not considered cōfusedly & generally, but as the Father of our Lord Iesus Christ. 4 The next final cause, & in respect of vs, is our saluation, al things being bestowed vpon vs which are necessarie to our saluation, which kinde of blessing is heauenly and proper to the elect. b *With all kinde of gracious and comfortful goodnes which is heauenly in deed and from God only.* c *Which God our Father gaue vs frō his high throne frō aboue: or because the Saintes haue these gifts bestowed on them, which belong properly to the citizens of heauen.* 5 The matter of our saluation is Christ, in whom only we are indued w spiritual blessing & vnto saluation. 6 He declareth the efficient cause, or by what meanes God he Father saueth vs in his Sonne: Because saith he, he chose vs from euerlasting in his Soane. d *To be adopted in him.* 7 He expoundeth the next final cause, which he maketh double, to wit, sanctification, & iustification, wherof he will speake hereafter. And hereby also two things are to be noted, to wit, that holines of life can not be seperate from the grace of election: and againe, what pureines soeuer is in vs, is the gift of God who hath freely of his mercy chosen vs. e *Then God did not chuse vs, because we were, or otherwise should haue bene holy, but to the end we should be holy.* f *Being clothed with Christs righteousnes.* g *Truely, and sincerely.*

58 Who

5 8 Who hath predestinate vs, to be adopted through Iesus Christ *b* in himself, according to the good pleasure of his will,

6 9 To the *i* prayse of the glorie of his grace, 10 wherewith he hath made vs freely accepted in *his* beloued.

7 11 By whom we haue redemption through his blood, *euen* the forgiuenes of sinnes, according to his rich grace:

8 12 *k* Wherby he hath bene aboundant toward vs in *l* all wisedome and vnderstanding,

9 And hath opened vnto vs the *m* mysterie of his will 13 according to his good pleasure, which he had purposed in him,

10 14 That in the dispensation of the fulnesse of the times, he might *n* gather together in one al things, both which are in heauen, and which are in earth, *euen* in Christ: *The church vniuersal.*

8 Another plainer exposition of the efficient cause, and also of eternal election, wherby God is saide to haue chosen vs in Christ, to wit, because it pleased him to appoynt vs out when we were not yet borne, whom he would make to be his childrē by Iesus Christ: so that there is no reason here of our election to be sought, but in his free mercy of God, neither is faith which God foresaw, the cause of predestination, but the effect. h *God respected nothing, either that present is, or that is to come, but himselfe onely.* 9 The vttermost and chiefest final cause is the glory of God the Father, who saueth vs freely in his Sonne. i *That as his bountifull goodnes deserueth all praise, so also it should be set forth and published.* 10 An other final cause more nere, is our iustification, while that he freely accounteth vs for iust, in his Sonne. 11 An expounding of the materiall cause, how we are made acceptable to God in Christ, for it is he onely, whose sacrifice by the mercy of God is imputed vnto vs, for forgiuenes of sinnes. 12 Now he cōmeth at length to the formal cause, that is to say, to vocation or preaching of the Gospel, wherby God executeth that eternal counsel of our free reconciliation and saluation in Christ. And putting in place of the Gospel al wisdome & vnderstanding, he sheweth how excellent it is. k *By which gracious gyftes and bountifulnes.* l *In perfite and sound wisedome.* m *For vnlesse the Lord had opened vnto vs that mysterie, we could neuer haue so much as dreamed of it, our selues.* 13 Not onely the election, but also the vocation proceedeth of meere grace. 14 The Father exhibited and gaue Christ, who is the head of al the elect, vnto the world, at ꝯ time which was conuenient, according as he most wisely disposed all times from euerlasting. And Christ is he in whom all the elect frō the beginning of the world, (otherwise wandring and separated from God) are gathered together: of which some were then in heauen, when he came into the earth, (to wit, such as by faith in him to come, were gathered together) & other being found vpon the earth were gathered together of him, and the rest are dayly gathered together. n *The faithfull are said to be gathered together in Christ, because they are ioyned together with him through faith, and become as it were one masse.*

Acts 3. 18

15 He applieth seuerally the benefite of vocation to the beleeuing Iewes, going back to the very fountaine, that euen they also may not attribute their saluation, neither to themselues, nor to their stock, nor to any other thing, but to ỹ onely grace and mercie of God, both because they were called, and also because they were first called.

11 15 In whom also we are chosen when we were predestinat according to the purpose of him, which worketh o all things after the counsell of his owne will,

12 That we, which p first trusted in Christ, should be vnto the praise of his glory:

13 16 In whom also ye *haue trusted*, after that ye heard the q word of trueth, *euen* the Gospel of your saluation, wherein also after that ye beleeued, ye were r sealed with the holy *f* Spirit of promes,

14 Which is the earnest of our inheritance, for the t redemption of that libertie purchased vnto the praise of his glorie.

whereof we are redemed vnto liberty

15 17 Therefore also after that *I* heard of the faith, which ye haue in the Lord Iesus, and loue toward al the Saints,

16 I cease not to giue thankes for you, making mention of you in my prayers,

17 18 That the God of our Lorde Iesus Christ, that Father of u glory, might giue vnto you the Spirit of wisdome, and reuelation through the x acknowledging of him,

o *All things are attributed to the grace of God, without exception, and yet for all that, we are not stockes, for he giueth vs grace both to will and to be able to do those things that are good. Phil.* 2 13. p *He speaketh of the Iewes.* 16 Now he maketh the Ephesians (or rather al the Gentiles) equal to the Iewes, because that notwithstãding they came last, yet being called by the same Gospel, they embraced it by faith, & were sealed vp with the same Spirit, which is ỹ pledge of election, vntil the inheritance it selfe be seene, that in the also the glory of God might shine forth and be manifested. q *That word which is truth in deed, because it cometh from God.* r *This is a borowed kind of speach taken of a seale, which being put to any thing, maketh a difference betweene those things which are authentic ll, & others that are not.* f *With that Spirit, which bringeth not the Law, but the promise of free adoption.* t *Full and perfect.* 17 He returneth to the former gratulation, concluding two things together of those things that went before. The first is, that all good things come to vs frõ God ỹ Father in Christ, & by Christ, that for thẽ he may be praised of vs. The second is, that al those things (which he bringeth to two heads, to wit, faith and charitie) are increased in vs by certaine degrees, so ỹ we must desire encrease of his grace, from whom we haue the beginning, and of whom we hope for the ende. 18 The causes of faith, are God the Father lightning our minds with his holy Spirit, that we may embrace Christ opened vnto vs in the Gospel, to the obteining of euerlasting life, and the setting forth of Gods glory. u *Full of maiestie.* x *For it is not enough for vs to haue knowen God once, but we must know him euery day more & more.*

18 That the eyes of your vnderſtanding may be lightened, that ye may know what the *y* hope is of his calling, and what the riches of his glorious inheritance *u* in the Saintes,

19 19 And what is the exceeding greatnes of his power toward vs, which beleeue, † according to the working of his mightie power,

20 20 Which he wrought in Chriſt, when he rayſed him from the dead, and ſet him at his *x* right hand in the heauenly *places*,

21 Farre aboue all principalitie, and power, and might, and domination, and euery *a* Name, that is named, not in this world only, but alſo in that that is to come,

22 21 And hath made all thinges ſubiect vnder his feete, and hath giuen him ouer all thinges *to be* the *b* head of the Church,

23 Which is his bodie, *euen* the *c* fulnes of him that filleth all in all things.

y What bleſſings they are, which he calleth vs to hope for, whome he calleth to Chriſt.

19 The excellencie of faith is declared by the effectes, becauſe the mightie power of God is ſet forth and ſhewed therein.

† *Chap. 3. 7. Coloſ. 2. 12.*

20 The Apoſtle willeth vs to beholde in our moſt glorious Chriſt with the eyes of faith, that moſt excellent power and glory of God, wherof all the faithful are partakers, although it be as yet very darke in vs, by reaſon of the ignominie of the croſſe and the weaknes of the fleſh. *x To be ſet on Gods right hand, is to be partaker of the ſouerauntie which he hath ouer all creatures.* *a Euery thing whatſoeuer it be, or aboue all things be they of neuer ſuch power or excellencie.* 21 That we ſhould not thinke that that excellent glorie of Chriſt is a thing wherwith we haue nought to do, he witneſſeth, that he was appointed of God the Father head of all the Church, and therefore the bodie muſt be ioyned to the head, which otherwiſe ſhould be a maymed thing without the members: which notwithſtanding is not of neceſſitie (ſeeing that the Church is rather quickened and ſuſtoined by the only vertue of Chriſt, ſo farre off is it, that he needeth the fulnes therof) but of the infinit good wil & pleaſure of God, who vouchſafeth to ioyne vs to his Sonne. *b In ſo much that there is nothing, but it ſubiect to him.* *c For the loue of Chriſt is ſo great towards the Church, that though he doe fully ſatisfie all with all things, yet he eſteemeth him ſelfe but a maymed and vnperfect head, vnleſſe he haue the Church ioyned to him as his bodie.*

who then dare tranſgreſſe but ſauing presume into his place?

Eſa. 63. 5.

CHAP. II.

1 The better to ſet out the grace of Chriſt, he vſeth a comparison, calling them to mind, 5 that they were altogether caſtawayes and alienes, 8 that they are ſaued by grace, 13 and brought neere, 16 by reconciliation through Chriſt, 17 publiſhed by the Goſpel.

1 And

1 He declareth again the greatnesse of Gods goodwil, by cõparing that miserable state wherein we are borne, with that dignitie whereunto we are aduaunced by God the Father in Christ. So that he describeth ỹ cõdition in such sorte, that he saith, that touching spirituall motions we are not only borne † halfe dead, but wholy and altogether dead.

1 AND 1 ✣ you *hath he quickned*, that were *a* dead
in 2 trespasses and sinnes,
2 3 Wherin in time past ye walked, 4 according to the course of this worlde, *and* 6 after the
prince that ruleth in the ayre, *euen* the spirite, that
now 5 worketh in the *c* children of disobedience,
3 6 Among whom we also had our conuersation in time past, in ỹ lusts of our *d* flesh, in fulfilling
the wil of the flesh, & of the mind, & 7 were by nature the *e* children of wrath, as wel as *f* others.
4 8 But God which is riche in mercie, through
his great loue wherewith he loued vs,
5 Euen when we were dead by sinnes, hath
quickned vs together in Christ, *by whose* grace ye
are saued,
6 And hath raised vs vp *g* together, and made vs
sit together in the heauenly *places* in Christ Iesus,
7 That he might shew in the ages to come the
exceeding riches of his grace, through his kindnes

✣ *Col. 2. 13.* 2 *Luke 15. 32.* *So then he calleth them dead, which are not regenerate: for as the immortalitie of them which are drowned is no life; so this knitting together of body & soule, is properly no life, but death in them which are not ruled by the Spirit of God.* 2 He sheweth the cause of death, to wit, sinnes. 3 He proueth by the effects ỹ al were spiritually dead. 4 He proueth this euil to be vniuersal, in so much as al are slaues of Satan. b *At the pleasure of the prince.* 5 Men are therfore slaues to Satan, because they are willingly rebellious against God. c *They are called the children of disobedience, which are giuen to disobedience.* 6 After that he hath seuerally condened the Gentiles, he cõfesseth that ỹ Iewes amongst whõ he numbreth himself, are not a whit better. d *By the name of flesh in the first place, he meaneth the whole man, which he deuideth into two partes into the flesh which is the part that the Philosophers terme without reason, & into the thought, which they cal reasonable: so that he leaueth nothing in man halfe dead, but concludeth that the whole man is of nature the sonne of wrath.* 7 The conclusion: Al men are borne subiect to the wrath & curse of God. e *Men are said to be the children of wrath passiuely, that is to say, guilty of euerlasting death by the iudgement of God, who is angry with them.* f *Prophane people, which knew not God.* 8 Now here of foloweth another member of the cõparison, declaring our excellẽcy, to wit, that by the vertue of Christ we are deliuered frõ that death, and made partakers of eternal life, to the end that at length we may reigne with him. And by diuers & sundry meanes he beateth this into their heads, that the efficient cause of this benefite is the free mercy of God: and Christ himself in the materiall cause: and faith is the instrument, which also is the free gift of God and the end, is Gods glory. g *To wit, as he addeth afterwards, in Christ, for as yet this is not fulfilled in vs, but only in our head, by whose Spirit we haue begun to die to sinne, & liue to God, vntil that our bodies be fully brought to a end: but yet the hope is sure inough, for we are so sure of that we looke for, as we are of that we haue receiued already.*

TO WIT

towards vs in Christ Iesus.

4 8 For by *b* grace are ye saued through faith, and
† that not of your selues, *it is* the gift of God.

9 9 Not of workes, least any man should boast himselfe.

10 For we are *i* his workmanshippe created in Christ Iesus vnto good workes, which God hath ordeined, that we should walke in them.

11 10 Wherefore remember that ye beeing in time past Gentiles in the flesh, *and k* called vncircumcision of them which are *l* called circumcision in the flesh, made with hands,

12 That ye were, *I say*, at that time *m* without Christ, & were *n* aliants from the common wealth of Israel, and were † strangers from the couenants of promise, and had no hope, & were without God in the world. *Ioel 3.21.*

13 11 But Nowe in Christ Iesu, ye which once were far off, are made neere by the blood of Christ.

14 12 For he is our peace, which hath made of both, one, and hath broken the stoppe of the partition wall,

15 † In abrogating through his flesh the hatred, *that is*, the Lawe of commandements *which standeth* in ordinances, for to make of twaine one new man in himselfe, so making peace,

16 And that hee might reconcile both vnto

h So then grace, that is to say, the gift of God, and faith, do stand one with another, to which two these are contrarie. To be saued by our selues, or by our workes. Therefore what meane they which would ioyne together things of so contrarie natures?

9 He taketh away expressely & namely from our workes the praise of iustification, seeing ỹ the good works themselues are the effectes of grace in vs.

i He speaketh here of Grace, & not of nature: therefore ba the workes neuer so good, looke what they are, they are

it of grace. 10 Applying the former doctrine to the Gentiles, he sheweth ỹ they were not only as the Iewes, by nature, but also after an especial sort, strangers & without God: and therfore they ought so much the rather remember that same so great a benefit of God. k *You were called no otherwise then Gentiles, that al the world might witnesse of your vncleanesse.* l *Of the Iewes, which were knowen from you by the marke of circumcision, the marke of the couenant.* m *He beginneth first with Christ, who was the end of al the promises.* n *You had no right or title, to the common wealth of Israel.* † *Rom. 9.4.* 11 Christ is the onely bond of the Iewes & Gentiles, whereby they be reconciled to God. 12 As by ỹ ceremonies & worship appointed by the Law, the Iewes were deuided frō the Gentiles, so now Christ, hauing brokē down the partitiō wall, ioyneth them both together, both in himselfe, and betwixt themselues, & to God. Whereby it followeth, that whosoeuer establisheth the ceremonies of the Lawe, maketh the grace of Christ voyde and of none effect. † *Col. 2. 14.*

God

o He alludeth to the sacrifices of the Law, which represented that true and onely sacrifice. p For he destroyed death by death, & fastened it as it were to the crosse.

God in o one body by his crosse, and p slay hatred thereby,

17 13 And came, & preached peace to you which were a farre off and to them that were neere.

18 For q through him we both haue an entrance vnto the Father by one Spirit.

19 14 Now therefore ye are no more strangers and foriners: but citizens with the Saintes, and of the houshold of God,

20 15 And are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the r chiefe corner stone,

21 In whom al the building s coupled together, groweth vnto an holy Temple in the Lord,

22 In whom ye also are built together, to be the habitation of God by the Spirit.

13 The preaching of the Gospel, is an effectuall instrument of this grace, common as wel to the Iewes as to the Gentiles.

q Christ is the gate, as it were, by whom we come to the Father, & the holy Ghost is as it were our lodes man who leadeth vs.

(sweet)

(The true church.)

14 The conclusion: The Gentiles are taken into the felowship of salvation. And he describeth the excellencie of the Church, calling it the citie and house of God. 15 The Lord committed the doctrine of saluation, first to the Prophets, and then to the Apostles, the end whereof, and matter as it were & substance, is Christ. Therefore that is in deed the true & Catholique Church, which is builded vpon Christ by the Prophets & Apostles, as a spiritual temple consecrated to God. r That is, the head of the building, for the foundations are as it were the heades of the buildings. s So that God is the worke-maister not onely of the foundation, but also of the whole building.

CHAP. III.

1 He declareth that therfore he suffered many things of the Iewes, 3 because he preached the misterie touching the saluation of the Gentiles, 8 at Gods commandement. 13 After, he desireth the Ephesians not to faint for his afflictions: 14 And for this cause he prayeth vnto God, 18 that they may vnderstand the great loue of Christ.

1 He maintayneth his Apostleship against the offence of the crosse, wherevpon also he taketh an argument to confirme him selfe, affirming that he was not onely appointed an Apostle by the mercy of God, but was also particularly appointed to the Gentiles, to cal them on euery side to saluation: because God had so determined it from the beginning, although he deferred a great while the manifestation of that his counsel.

1 FOr t this cause, I Paul am the u prisoner of Iesus Christ for you Gentiles,

2 If yee haue heard of the dispensation of the

t These wordes, the prisoner of Iesus Christ, are taken passively, that is to say, I Paul am cast into prison for mainteining the glory of Christ.

grace

grace of God, which is giuen me to you ward.

3 That is, that God by reuelation hath shewed this mysterie vnto mee (as I wrote aboue in fewe words,

4 Whereby when ye reade, ye may know mine vnderstanding in the mysterie of Christ)

5 Which in b other ages was not opened vnto the sonnes of men, as it is nowe reueiled vnto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles shoulde be inheritors also, and of the same body, & partakers of his promise in Christ by the Gospell,

7 Whereof I am made a minister by the gift of the grace of God giue vnto me through the effectuall working of his power.

8 Euen vnto me the least of all Saintes is this grace giuen, that I should preach among the Gentiles the vnsearchable riches of Christ,

9 And to make cleare vnto al men what the fellowship of the mysterie is, which from the beginning of the world hath bene hid in God, who hath created all things by Iesus Christ,

10 2 To the intent, that now vnto principalities and powers in heauely *places*, might be knowen by the Church the c manifold wisdome of God,

11 According to the d eternal purpose, which he wrought in Christ Iesus our Lord:

12 By whome wee haue boldnes and entrance with confidence, by faith in him. *Heb. 4. 16.*

13 Wherefore I desire that yee faint not at my tribulations for your sakes, which is your glory.

14 3 For this cause I bowe my knees vnto the Father of our Lord Iesus Christ,

b *He meaneth not that none knewe the calling of the Gentils before, but because very fewe knew of it, and they that did knowe it, as the Prophets, had it reueiled vnto them very darkely, and vnder figures.*

2 The vnlooked for calling of the Gentiles, was as it were a glasse to y heauenly Angels, wherein they might behold the marueilous wisdom of God.

c *God neuer had but one way onely, to saue men by: but it had diuers fashions and formes.*

d *Which was before al beginnings.*

3 He teacheth by his owne example, that the efficacie of the doctrine dependeth vpon the grace of God, & therefore we ought to ioyne prayers with the preaching and

hearing of the worde: which are needefull not only to them which are younglings in religion, but euen to the oldest also, that they growing vp more and more by faith in Christ, being confirmed with all spirituall gifts, may be grounded & rooted in the knowledge of that immeasurable loue, wherewith God the Father hath loued vs in Christ, seeing that the whole familie, whereof part is alreadie receiued into heauen, and part is yet here on earth, dependeth vpon that adoption of the heauenly Father, in his onely Sonne.

15 (Of

15 (Of whom is named the whole *e* familie in heauen and in earth)

16 That he might graunt you according to the *f* riches of his glory, that ye may be ſtrengthened by his Spirit in the ginner man,

17 That Chriſt may dwell in your heartes by faith: *This dwelling is not ſaith, but an effect of ſaith whereby we attaine Chriſt to dwell in vs.*

18 That ye, being rooted & grounded in *g* loue, may be able to comprehend with all Saints, *h* what is the breadth, and length, and depth, and height:

19 And to know the *i* loue of Chriſt, which *k* paſſeth knowledge, that ye may be filled *l* with all *m* fulnes of God.

20 Vnto him therfore that is able to do exceeding aboundantly aboue al that we aske or think, according to the power that worketh in vs,

21 *Be* praiſe in the Church by Chriſt Ieſus throughout all generations for euer, Amen.

e All that whole people, which hath but one houſhold Father, & that is the Church, which is adopted in Chriſt.

f According to the greatnes of his mercie.

g Looke Ro.7.22.

h Wherewith God loueth vs, which is the roote of our election.

i How perfit that worke of Chriſt is in euery part.

k Which God hath ſhewed vs in Chriſt.

l Which paſſeth all the capacitie of mans wit, to comprehend it fully in his minde: for otherwiſe, who ſo hath the Spirit of God, perceiueth ſo much (according to the meaſure that God hath giuen him) as is ſufficient to ſaluation. *m So that wee haue aboundantly in vs, whatſoeuer things are requiſite to make vs perfit with God.* 4 He breaketh forth into a thankeſgiuing, whereby the Epheſians alſo may bee confirmed to hope for any thing of God.

CHAP. IIII.

Theſe three laſt chapters conteine precepts of maners. 1 He exhorteth thē to mutuall loue. 7 Sūdry gifts are therfore beſtowed of God. 16 ℣ the Church may be built vp. 18 He calleth them from the vanitie of ℣ infidels, 25 from lying, 29 and from filthie talke.

1 I Therfore, 1 being priſoner in the Lord, pray you that ye walke worthie of the *a* vocation whereunto ye are called,

2 2 With all humbleneſſe of minde, & meekenes, with *b* long ſuffring, ſupporting one another through loue,

3 3 Endeuoring to keepe the vnitie of the Spirite in the bond of peace. *Epho. 17. 21.*

1 An other part of the Epiſtle, conteining precepts of Chriſtian life, ℣ ſumme wherof is this, that euery man behaue himſelfe as it is meete for ſo excellent grace of God.

a By this is meant, the generall calling of the faithful, which is this, to bee holy as our God is holy. 2 Secondly, he commendeth meekenes of minde, which is ſhewed forth by bearing one with another. *b Looke Mat. 18.25.* 3 Thirdly, he requireth perfit agreement, but yet ſuch as is knit with the band of the holy Ghoſt.

4 4 There

4 4 There *a* is one bodie, and one Spirite, euen as ye are called in one hope of your vocation.

5 *There is* one Lord, one Faith, one Baptisme,

6 One God and Father of all, which is *c* aboue all, and *d* through all, and *e* in you all.

7 5 But vnto euery one of vs is giuen grace, according to the measure of the *f* gifte of Christ.

8 Wherefore he sayeth, When he ascended vp on hie, he led *g* captiuitie captiue, and gaue gifts vnto men. *Psal. 47. 5.*

9 (Now, in that he ascended, what is it but that he had also descended first into the *h* lowest partes of the earth?

10 Hee that descended, is euen the same that ascended far aboue all heauens, that hee might *i* fill *k* all things.)

11 6 He therfore gaue some *to be l* Apostles, and some *m* Prophets, and some *n* Euangelistes, & some *o* Pastours, and Teachers,

12 7 For the repayring of the Saynctes, for the worke of the ministerie, *and* for the edification of the *p* body of Christ,

4 An argument of great waight, for an earnest intertaining of brotherly loue and charity one with another, because we are made one body as it were of one God & Father, by one Spirit, worshiping one Lord with one faith, & cõsecrated to him with one Baptisme, & hope for one selfsame glory, whereunto we are called. Therefore whosoeuer breaketh charitie, breaketh all these thinges asunder.

a Phil. 2. 2. *This vnity dependeth vpon y vnity of faith.*

b Ephes. 4. 9. 10.

c Who only hath the chief authority ouer the Church. *d Who only poureth forth his prouidẽce, through all the mẽbers of the Church.* *e Who only is ioyned together with vs in Christ.* 5 He teacheth vs, that we in deede are all one body, & that all good giftes proceede from Christ only who reigneth in heauen hauing mightily cõquequered all his enemies (from whence he heapeth al gifts vpõ his Church:) but yet notwithstanding these gifts are diuerslie & sundry wayes deuided according to his wil and pleasure, and therfore euery man ought to be cõtent with that measure that God hath giuen him, and to bestowe it to the common profite of the whole body. *f Which Christ hath gotten.* *g A multitude of captiues.* *h Downe to the earth, which is the lowest part of the world.* *i Fil with his giftes.* *k The Church.* 6 First of all he reckneth vp the ecclesiastical functions, which are partly extraordinary and for a season, as Apostles, Prophets, Euangelistes, and partly ordinarie and perpetuall, as Pastours and Doctours. *l The Apostles were those twelue, vnto whom Paul was afterward added, whose office was to plant Churches throughout all the world.* *m The Prophets office was one of the chiefest, which were men of a maruelous wisedome, and some of them could foretel things to come.* *n These the Apostles vsed as fellowes in the execution of their office, being not able to awnswere all places themselues.* *o Pastours are they which gouerne the Church, and teachers are they which gouerne the schooles.* 7 Hee sheweth the end of Ecclesiasticall functions, to wit, that by the ministery of men all the Saintes may so grow vp together, that they may make one mistical body of Christ. *p The Church.*

13 8 Till

8 The vſe of this miniſterie is perpetual ſo long as we are in this world, ſ is, vntil that time ſ hauing put off the ſ fleſh, & through ly & perfitly agreeing betwixt our ſelues, we ſ albe ioyned w Chriſt our head. Which thing is done by ſ knowledg of the ſone of God increaſing in vs, & hee himſelfe by litle & litle growing vp in vs vntil we come to be a perfit man, which ſhalbe in ſ world to come, whē God ſhalbe all in all. q

13 8 Til we al meete together (in the q vnitie of faith & that acknowledging of the Sonne of God) vnto a perfite man, & vnto ſ meaſure of the r age of the fulnes of Chriſt,

1 Tim. 4. 6. 14.

14 9 That we henceforth be no more children, 10 wauering and caried about with euery winde of doctrine, by the ſ deceit of men, & t with craftines, whereby they lay in waite to deceiue.

15 11 But let vs folow the trueth in loue & in al things grow vp into him, which is the heade *that is*, Chriſt.

16 By whome all the bodie being *fitly* coupled and knit together by euerie ioynt, for ſ furniture *thereof* (according to the u effectuall power, *which is* in the meaſure of euerie part) receiueth x increaſe of the body, vnto the edifying of it ſelfe in y loue.

17 12 This I ſay therefore and teſtifie in the

q *In that moſt meere coniunction which is knit and faſtened together by faith.* r *Chriſt is ſaide to grow vp to fulage, not in him ſelfe but in vs.* 9 Betwixt our childhood (that is to ſay, a very weake ſtate, while as we do yet altogether waner) & our perfit age which we ſhal haue at length in a nother world, there is a meane, to wit our youth & ſteady going forward to perfection. 10 He compareth them which reſt not thē ſelues vpon the word of God, to litle boates which are toſſed hither & thither with the doctrines of mē as it were with contrary windes, & therewithall forewarneth them ſ it cōmeth to paſſe not onely by the lightnes of mans braine, but alſo by the craftines of certaine, which make as it were an arte of it. s *With thoſe vncertaine chances which toſſe men to & fro.* t *By the deceit of thoſe men which are very wel practiſed, in deceauing of other.* 11 By earneſt affection of the trueth and loue, we grow vp into Chriſt: for he (being effectuall by the miniſterie of his word, which as the vitall ſpirite doeth ſo quicken the whole body, that it nouriſheth all the limmes thereof according to the meaſure & proportion of eche one) quickneth and cheriſheth his Church, which conſiſteth of diuers functions, as of diuers members, and preſerueth the proportion of euery one. And thereof it followeth, that neither his body can liue without Chriſt, neither can any man growe vp ſpiritually, which ſeparateth himſelfe from the other members. u *Of Chriſt, who in maner of the ſoule, quickneth all the members.* x *Such increaſe as is meete the body ſhould haue.* y *Charitie is the knitting of the limmes together.* 12 He deſcendeth to the fruites of Chriſtian doctrine, and reaſoneth firſt vpon the principles of maners and actions, ſetting down a moſt graue compariſon betweene the children of God, and them which are not regenerate: For in theſe men, al the powers of the minde are corrupted, and their minde is giuen to vanitie, and their ſenſes are darkened with moſt groſſe miſtineſſe, and their affections are ſo accuſtomed by little and little to wickednes, that at length they run headlong into all vncleannes, being vtterly deſtitute of all iudgement.

Lorde, that yee henceforth walke not as † other Gentiles walke, in z vanitie of their minde.

18 Hauing their vnderſtanding darkened, and being ſtragers from the a life of God through the ignorance that is in them, becauſe of the hardneſſe of their heart?

19 Which being b paſt feeling, haue giuen themſelues vnto wantonnes, to woorke al vncleannes, euen with c greedines.

20 13 But yee haue not ſo learned Chriſt,

21 If ſo be yee haue heard him, and haue beene taught by him, d as the trueth is in Ieſus,

22 † That is, that yee caſt off, concerninge the conuerſation in time paſt, that e olde man, which is corrupte through the deceiueable luſtes,

23 And be renued in the f ſpirit of your minde,

24 And put on the new man, which g after God is created vnto b righteouſnes, and i true holines.

25 14 Wherefore caſt off lying, and ſpeake euery man trueth vnto his neighbour: for we are mẽbers one of another.

26 15 Be k angry, but ſinne not: let not the ſun goe downe l vpon your wrath,

27 Neither giue place to the deuill.

28 16 Let him that ſtole, ſteale no more: but let

z *If the nobleſt partes of the ſoule be corrupt, what is man but corruptiõ only?*

a *Whereby God liueth in them.*

b *Voyde of all iudgement.*

c *They ſtroue to paſſe one another, as though there had bin ſome gaine to be gotten by it.*

13 Here foloweth the contrary part touching men which are regenerate by † true and liuely knowledge of Chriſt, which haue other principles of their doing far different, to wit, holy & honeſt deſires & a mind cleane changed by the vertue of † holy

Ghoſt, from whẽce proceed alſo like effectes, as a iuſt & holy life in deed.

d *As they haue learned, which acknowledge Chriſt in deede, and in good earneſt.*

† Col. 3. 8. e *Your ſelues.* f *Where there ought to haue beene the greateſt force of reaſon, there is the greateſt corruption of all which maſteth all things.* g *After the image of God.* h *The effect and end of the new creation.* i *Not fayned nor counterfette.*

14 He commendeth ſeuerally certaine peculiar Chriſtiã vertues, and firſt of all he requyreth trueth (that is to ſay, ſyncere maners) condemning all deceite and diſſembling, becauſe we are born one for another, 15 He teacheth vs to bridle our anger in ſuch ſort, that although it be hote, yet that it breake not out, and that it be ſtraight wayes quenched before we ſleep: leſt Satã taking occaſion to giue vs euil councel through the wicked counſeller, deſtroy vs. k *If it ſo fall out, that you bee angrye, yet ſinne not: that is, bridle your anger, & do not wickedly put that in execution, which you haue wickedly conceiued.* l *Let not the night come vpon you in your anger, that is, make an atonement quickly for all matters.* 16 He deſcendeth from the heart, to the hands, condemning theft: & becauſe that mẽ which giue themſelues to this wickednes, vſe to pretẽd pouerty, he ſheweth that labor is a good remedy againſt pouerty, which God bleſſeth in ſuch ſort, that they which labour haue alwayes ſome ouerplus to help other, ſo far is it frõ this † they are conſtrayned to ſteale other mens goods.

him rather labour, and worke with his handes the thing which is m good, that hee may haue to giue vnto him that needeth. Pro. 10. 16. & 20. 17.

29 17 Let no n corrupt communicatiō proceed out of your mouthes: but that which is good, to the vse of edifying, that it may minister o grace vnto the hearers.

30 18 And grieue not the holy Spirit of God, by whom ye are sealed vnto the day of redemption.

31 Let all bitternes, and anger, and wrath, crying, and euill speaking be put away from you, with all maliciousnes.

32 Be ye courteous one to another, and tender hearted, freely forgiuing one another, 19 euen as God for Christes sake, freely forgaue you.

m By *labouring in things that are holy, and profitable to his neighbour.*

n *Worde for worde, rotten.*

o By *grace, hee meaneth that, wherby men may profit to the going on forward in godlines & loue.*

18 A general precepte against al excesse of affections which dwel in that part of the mind, which they cal, Angrie, and he setteth against them the contrary meanes. And vseth a most vehemēt preface, how we ought to take heede, that wee grieue not the holy Spirite of God through our immoderatenes and intemperancy, who dwelleth in vs to this end, to moderate all our affections. 19 An argument taken from the example of Christ, most graue and vehement, both for pardoning of those iniuries which haue beene done vnto vs by our greatest enemies, & much more for hauing consideration of the miserable, and vsing moderation and gentle behauiour towards all men.

CHAP. V.

1 Lest, in those vices which he reprehēded, they should set light by his admonitions, 5 hee terrifyeth them by denouncing seuere iudgement, 8 and stirreth them forward: 15 Then he descendeth from generall lessons of maners, 21 to the particular dueties of wiues 25 and husbands.

1 BE yee therefore followers of God, as deare children,

2 And walke in loue, euen as Christ hath loued vs, & hath giuen him selfe for vs, *to be* an offering and a sacrifice of a sweete smelling sauoure to God.

3 But fornication, and all vncleannes, or couetousnes, let it not be once named among you, as it becommeth Saintes,

4 Neither

* *Exod.* 13. 34. *and* 35. 12. 2. *Sam.* 3. 23. *&c Chap.* 4. 29. *Colos.* 3. 5. 2. *Thess.* 2. 17.

1. Now he commeth to another kinde of affections, which is in that part of the minde, which men cal couetous or desirous: and he reprehendeth fornication, couetousnes, and iesting, very sharply.

4 Neither filthines, neither foolish talking, neither iesting, which are things not comely, but rather giuing of thankes.

5 2 For this ye knowe, that no whoremonger, neither vncleane person, nor couetous person, which is an b idolater, hath any inheritance in the kingdome of Christ, and of God.

6 ✣ Let no man deceiue you with vaine words: † for, for such things cōmeth the wrath of God vpon the children of disobedience.

7 3 Be not therefore companions with them.

8 For yee were once darkenes, but are nowe ‡ light in the Lord: walke as children of light,

9 (For the fruit of the d Spirit is in all goodnes, and righteousnes, and treeth,)

10 Approuing that which is pleasing to ✣ Lord.

11 And haue no fellowship with the vnfruitfull works of darknes, but euen e reproue them rather.

12 For it is a shame euē to speake of the things, which are done of them in secret.

13 But all things when they are reproued of † the light, are manifest: for it is light that maketh all things manifest.

14 VVherfore f he saith, Awake thou that sleepest, and stand vp from the g dead, and Christ shall giue thee light.

15 4 Take heede therefore that yee walke circumspectly, not as fooles, but as ✣ wise,

a *Festes where men cast one at an other: that no lightnes be seene, nor euil example giuen, nor any offence moued by euil wordes or backlyting.*

2 Because these sinnes are such that the most part of men count them not for sinnes, he awaketh the godly, to the ende they should so muche the more take heede to themselues from them, as most hurtful plagues. 1. Cor. 5. 11

b *A bondslaue to Idolatrie, for the couetous man thinketh that his life standeth in his goodes.*

✣ *Matth. 24. 4. Marke. 13. 5. Luke. 21. 8. 2. Thess. 2. 3.*

3 Because we are not so ready to any thing, as to folow euil examples, therefore the Apostle warneth the godly to remember alwayes, that the other are but as it were darknes, and that they themselues are as it were light. And therefore the other commit all vilanies (as men are wont in the darke) but they ought not onely not to folow their examples, but also (as the propertie of the light is) reproue their darknes, & to walke so (hauing Christ ✣ true light going before thē) as it becommeth wise men. c *The faithfull are called light, both because they haue the true light in them which lightneth them, and also because they giue light to other, in so much that their honest conuersation representeth the life of wicked men.* d *By whose force we are made light in the Lorde.* e *Make them open to all the worlde, by your godly life.* f *The Scripture, or God in the Scripture.* g *He speaketh of the death of sinne.* 4 The worse and more corrupt that the maners of this world are, the more watchfull ought we to be against all occasions, and respect nothing but the will of God. ✣ *Colos. 4. 5.*

16 *b* Redeming ỹ ſeaſon: for the *i* dayes are euil.

17 ✣ Wherefore, be ye not vnwiſe, but vnderſtand what the will of the Lord is.

18 § And be not drunke with wine, wherein is *k* exceſſe: but be fulfilled with the Spirit,

19 Speaking vnto your ſelues in pſalmes, and hymnes, and ſpirituall ſongs, ſinging, and making melodie to the Lord in your *l* hearts,

20 Giuing thankes alwayes for all things vnto God euē the Father, in the Name of our Lord Ieſus Chriſt,

21 6 Submitting your ſelues one to another in the feare of God.

22 ¶ ✣ 7 Wiues, ſubmit your ſelues vnto your husbands, 8 as vnto the Lord.

23 ∵ 9 For the husband is the wiues head, euen as Chriſt is the head of the Church, 10 & the ſame is the ſauiour of *his* body.

24 11 Therefore as the Church is in ſubiection to Chriſt, euen ſo *let* the wiues *be* to their husbands in euery thing.

25 ¶ ✣ 12 Husbands, loue your wiues, euen as Chriſt loued the Church, and gaue himſelfe for it,

26 13 That he might *m* ſanctifie it, and cleanſe it

h *This is a metaphore taken from the marchants: who preferre the leaſt profite that may be, before all their pleaſures.*

i *The times are troubleſome and ſharpe.*

✣ *Rom.* 12. 2. 1. *Theſ.* 4. 3.

5 He ſetteth the ſober and holy aſſemblies of the faithfull, againſt the diſſolute bankets of the vnfaithfull, in which the prayſes of the onely Lord muſt ring, be it in proſperitie or aduerſitie

k *All kinde of riot ioyned with all maner of filthines and ſhamefulnes.*

l *With an earneſt affection of the heart, & not with the tongue onely.*

6 A ſhort repetition of the end whereunto al things ought to be referred, to ſerue one another for Gods ſake. ✣ *Col.* 3. 18. *Tit.* 2. 5. 1. *Pet.* 3. 1. 7 Now he deſcendeth to a familie, diuiding orderly al the parts of a familie. And he ſaith that the duetie of wiues cōſiſteth herein, to be obedient to their husbandes. 8 The firſt argument, for they cannot be diſobedient to their husbands, but they muſt reſiſt God alſo, who is the author of this ſubiection. ∵ 1. *Cor.* 11. 3. 9 A declaration of the former ſaying: Becauſe God hath made the man head of the woman in matrimony, as Chriſt is the head of the Church. 10 An other argument: Becauſe the good eſtate of the wife dependeth of the man, ſo that this ſubmiſsion is not onele iuſt, but alſo verie profitable: as alſo the ſaluation of the Church is of Chriſt, although farre otherwiſe. 11 The cōcluſion of the wiues duetie towards their huſbands. ✣ *Col.* 3. 19. 12 The husbands duetie towards their wiues, is to loue them as themſelues, of which loue, the loue of Chriſt toward his Church is a liuely paterne. 13 Becauſe many men pretend the infirmities of their wiues to excuſe their own hardnes & crueltie, the Apoſtle willeth vs to mark what maner of Church Chriſt gate, when hee ioyned it to himſelfe, & how he doeth not only not lothe all her filth and vncleannes, but ceaſeth not to wipe the ſame away with his cleannes, vntill he haue wholy purged it.

m *Make it holy.*

by

by the washing of water through the n word,

27 That he might make it vnto him selfe a glorious Church, o not hauing spot or wrincle, or any such thing, but that it should be holy & without blame.

28 14 So ought men to loue theire wiues, as theire owne bodies: he that loueth his wife, loueth him selfe.

29 For no man euer yet hated his p own flesh, but nourisheth and cherisheth it, euen as the Lord doeth the Church.

30 For we are members of his bodie, q of his flesh, and of his bones.

31 ✣ For this cause shall a man leaue father and mother, and shall r cleaue to his wife, & they twaine shalbe one flesh.

32 15 This is a great secret, but I speake concerning Christ, and concerning the Church.

33 16 Therefore euery one of you, *do ye so:* let euery one loue his wife, euen as himselfe, and *let* the wife *see* that she feare her husband.

n *Through the promise of free iustification & satisfaction in Christ receyued by faith.*

o *The Church as it is considered in it selfe, shall not be without wrincle, before it come to the marke it shooteth at: for while it is in this life, it runneth in a race: but if it be considered in Christ, it is cleane and without wrincle.*

14 Another argument: Euery man loueth him selfe, euen of nature: therfore he striueth against nature that loueth not his wife: he proueth the consequent, first by the mistical knitting of Christ and the Church together, and then by the ordinance of God, who saieth, that man and wife are as one, that is, not to be deuided.

p *His owne bodie.*

q *He alludeth to the making of the woman, which signifieth our coupling together with Christ, which is wrought by faith, but is sealed by the Sacrament of the Supper.*

✣ *Gen.2.24. Matth.19.5. Marke 10.7. 1. Corinthians 6.16.*

r *Looke Matth. 19.5.*

15 That no man might dreame of naturall coniunction or knitting of Christ and his Church together (such as the husbandes and the wiues is) he sheweth that it is secret, to wit, Spiritual and such as farre differeth from the common capacitie of man: as which consisteth by the vertue of the Spirit, and not of the flesh, by faith, and by no naturall bande.

16 The conclusion both of the husbands duetie toward his wife, and of the wiues toward her husband.

The papists translate this by a great sacrament: but the same worde they translate Ephe. 1. 9. a mistery. Further if they would haue it a sacrament why doo they deny it to priests?

CHAP. VI.

1 He sheweth the duties of Children, 5 seruants 9 and masters. 10 Then he speaketh of the fierce battell that the faithfull haue, 12 and what weapons we must vse in the same: 21 In the ende he commendeth Tychicus.

1 He commeth to another part of a familie, and sheweth ỳ the duetie of ỳ children towarde their parẽts, cõsisteth in obedience vnto them, ✣ *Colos.* 3.20. 2 The first argument: becauſe God hath ſo appointed: whereupõ it foloweth alſo ỳ children are ſo far forth bound to obey their parents, as they may not ſwerue frõ ỳ true worſhip of God

1 CHildren, 1 ✣ obey your parents 2 in the *a* Lord: 3 for this is right.

2 ✣ 4 Honour thy father and mother 5 (which is the firſt commandement with *b* promes)

3 That it may be well with thee, and that thou mayſt liue long on earth.

4 6 And ye, fathers, prouoke not your children to wrath: but bring them vp in inſtruction & *c* information of the Lord.

Here the children, ſeruants & common ſorte of men, of their preſente natures & vices are examined

5 7 ✣ Seruants, be obedient vnto them that are *your* maſters, 8 according to the fleſh, with *d* feare and trembling in ſingleneſſe of your hearts as vnto Chriſt,

6 Not with ſeruice to the eye, as men pleaſers, but as the ſeruants of Chriſt, 9 doing the will of God from the heart,

7 With good wil, ſeruing the *e* Lord, & not men.

8 10 And know ye that whatſoeuer good thing any man doth, that ſame ſhall he receyue of the Lord, whether *he be* bonde or free.

a For the Lord is author of all fatherhood, & therefore we muſt yelde ſuch obedience as he will haue vs. 3 The ſecõd argument: becauſe this obedience is moſt iuſt. ✣ *Exo.* 20.12. *Deu.* 5.16. *Eccl.* 3.9. *Mat.* 15.4. *Mar.* 7.10. 4 A proofe of the firſt argument. 5 The third argument taken of the profit ỳ enſueth thereby: Becauſe the Lord vouchſafed this cõmaundement amongſt al the reſt, of a ſpecial bleſſing. *b With a ſpeciall promiſe: for otherwiſe the ſecond commandement hath a promiſe of mercy to a thouſand generations, but that promiſe is generall.* 6 It is the duetie of fathers to vſe their fatherly authoritie moderately & to Gods glorie. *c Such informations & precepts as being taken out of Gods booke, are holy and acceptable to him.* 7 Now he deſcendeth to the third part of a family, to wit, to the duetie both of the maſters, & of the ſeruants. And he ſheweth that the duetie of ſeruants conſiſteth in an heartie loue & reuerence to their maſters. ✣ *Colos.* 3 22. *Titus.* 2.9. 1. *Pet.* 2.18. 8 He mittigateth the ſharpenes of ſeruice, in that they are ſpiritually free notwithſtanding the ſame, & yet that ſpirituall freedome taketh not away corporal ſeruice: in ſo much ỳ they can not be Chriſts, vnleſſe they ſerue their maſters willingly & faithfully, ſo farre forth as they may with ſafe conſcience. *d With carefull reuerence, for ſlauiſh feare is not alowable, much leſſe in Chriſtian ſeruants.* 9 To cut of occaſiõ of all pretẽces, he teacheth vs ỳ it is Gods wil, ỳ ſome are either borne or made ſeruants, & therfore they muſt reſpect Gods wil, although their ſeruice be neuer ſo heard. *e Being moued with a reuerẽce to God ward, as though ye ſerued God himſelfe.* 10 Although they ſerue vnkinde and cruel maſters, yet the obedience of ſeruants is no leſſe acceptable to God, then the obedience of them that are free.

9 11 And

9 11 And ye maſters, doe the ſame thinges vnto them, putting away threatning: and know that euen your maſter alſo is in heauen, neither is there †f reſpect of perſon with him.

10 ¶ 12 Finally, my brethren, be ſtrong in the Lord, and in the power of his might.

11 Put on ỹ whole armour of God, that ye may be able to ſtand againſt the aſſaults of the deuill.

12 13 For we wreſtle not againſt fleſh & g blood, but againſt † h principalities, againſt powers, and againſt the worldly gouernours, *the princes* of the darkenes of this worlde, againſt ſpirituall wickednesſes, *vvhich are* in the hie places.

13 14 For this cauſe take vnto you the whole armour of God, ỹ ye may be able to reſiſt in the i euill day, and hauing finiſhed al things, to ſtand faſt.

14 Stande therefore, and your loynes girded about with veritie, and hauing on the breſt plate of righteouſnes,

15 And your feete ſhod with the k preparation of the Goſpel of peace.

16 Aboue all, take the ſhield of faith, wherwith ye may quench al the fyrie dartes of the wicked,

17 And take the helmet of ſaluation, and the ſword of the Spirit, which is the word of God:

11 It is the duetie of maſters, to vſe the authoritie that they haue ouer their ſeruants, modeſtly and holily, ſeing that they in an other reſpect μὲ θοδεσ haue a common maſter which is in heauen, who will judge both the bonde and the free.

† *Deut.*10.17. 2.*Chron.*19.7. *Iob.*34.19. *Act.*10.34. *Rom.*2.11. *Galat.*2.6. *Coloſ.*3.25. 1.*Pet.*1.17.

f *Esther of freedome or bondage.*

12 He concludeth the other part of this Epiſtle, with a graue exhortatiõ, that al be ready and fight conſtantly, truſting to ſpiritual weapons, vntill their enemies be cleane put to flight. And firſt of all he warneth vs to take the armour of God, wherwith only our enemy may be diſpatched. 13 Secõdly, he declareth that our chiefeſt & mightieſt enemies are inuiſible, that we may not thinke that our chiefeſt conflict is with them. g *Againſt men which are of a frayle and brittle nature, againſt which are ſet ſpiritual ſubtilties, more mighty then the other by a thouſand parts.* † *Cha.*2.2. h *He giueth theſe names to the euil angels, by reaſon of the effects which they worke: not that they are able to do the ſame of theſelues, but becauſe God giueth them the bridle.* 14 He ſheweth that theſe enemies are put to flight with the only armour of God, to wit, with vprightnes of cõſcience, a godly & holy life, knowledge of ỹ goſpel, faith, and to be ſhort, with the word of God, vſing daily & earneſt prayer for the health of the Church, & eſpecially for the cõſtancy of the true, godly and valiant Miniſters of the word. i *Looke Chap.*5.16. k *That the preparation of the Goſpel may be as it were ſhoes to you: and it is very fitly called the Goſpel of peace, for that, ſeing we haue to go to God through moſt dangerous rankes of enemies, that may encourage vs to go on manfully, in that we know by the doctrine of the Goſpel, that we take our iourney to God who is at peace with vs.*

18 And pray alwayes with all maner prayer and supplication in the l Spirit: and watche thereunto with all perseuerance & supplication for al Saintes,

19 And for me, that vtterance may be giuen vnto me, that I may open my mouth boldly to publish the secret of the Gospel, Ro. 15. 30. Col. 4. 3.

20 Wherof I am the ambassadour in bonds, that therein I may speake boldly, as I ought to speake.

21 ¶ 15 But that ye may also know mine affaires, and what I do, Tychicus my deare brother & faithful minister in the Lord, shal shew you of al things,

22 Whome I haue sent vnto you for the same purpose, that ye might know mine affaires, & that he might comfort your hearts.

23 Peace be with the brethren, and loue with faith from God the Father, and from the Lord Iesus Christ.

24 Grace be with all them which loue our Lord Iesus Christ, to their m immortalitie, Amen.

¶ Written from Rome vnto the Ephesians, and sent by Tychicus.

l *That holy prayers may proceede from the holy Spirit.* 1. Cor. 12. 25. Act. 2. 4.

15 A familiar & very amiable declaration of his state, together with a solemne prayer, wherewith Paul is wont to ende his Epistles.

m *To liue euerlastingly.*

THE EPISTLE OF PAVL TO THE PHILIPPIANS.

CHAP. I.

3 Hauing testified his godly and tender affection towards the Philippians, 12 he entreateth of himselfe, and his bonds: 22 And pricketh them forwarde by his owne example, 27 and exhorteth them to vnitie 28 and patience.

1 PAul and Timotheus the seruants of IESVS CHRIST, to all the Saintes in Christ Iesus which are at Philippi, with the a Bishops, and Deacons:

1 The marke wherat he shooteth in this Epistle, is to cõfirme the Philippians by all meanes possible, not only not to faint, but also to go forwarde. And first of all he commendeth their former doings, to exhort them to go forward: which thing he saith he hopeth fully they wil do, & that by the testimonie of their liuely charitie, but in the meane season he referreth all things to the grace of God.

a *By the Bishops are meant both the Pastors, which haue the dispensatiõ of the word, and the Elders that gouerne: and by Deacons, are meant those that were stewards of the treasurie of the Church, and had to looke vnto the poore.*

2 Grace

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Ieſus Chriſt.

3 I thanke my God, *hauing* you in perfect memorie,

4 (Alwayes in al my prayers for you al, praying with gladnes)

5 Becauſe of the *b* felowſhip which ye haue in the Goſpel, from the *c* firſt day vnto now.

6 And I am perſuaded of this ſame thing that he that hath begun *this* good worke in you, will perfourme it vntill the *d* day of Ieſus Chriſt, 1 Cor. 1. 8.

7 As it becommeth me ſo to iudge of you all, becauſe I haue you in remembrance that both in my *e* bands, and in my defence, and confirmation of the Goſpel you all were partakers of my *f* grace, Phil. 1. 17.

8 2 For God is my record, how I long after you all from the very heart roote in Ieſus Chriſt.

9 3 And this I pray, that your loue may abound, yet more and more in knowledge, and in al iudgement,

10 That ye may alowe thoſe things which are beſt, that ye may be pure, and without offence vntil the day of Chriſt,

11 Filled with the *g* fruites of righteouſneſſe, which are by Ieſus Chriſt vnto the glory and praiſe of God.

12 ¶ 4 I would ye vnderſtoode, brethren, that the thinges which *haue come* vnto me, are turned rather to the furthering of the Goſpel, 2 Tim. 2. 9.

b *Becauſe that you alſo are made partakers of the Goſpel.*

c *Euer ſince I knewe you.*

d *The Spirite of God will not forſake you vnto the verie latter ende, vntill your mortall bodies ſhal appeare before the iudgement of Chriſt to be glorified.*

e *A true proofe of a true knitting together with Chriſt.*

f *He calleth his bands, grace, as though he had receiued ſome ſingular benefite.*

2 He declareth his good will towardes them, therewithal ſhewing hy what meanes chiefly they may be confirmed, to wit, by continuall prayer. 3 He ſheweth what thing we ought chiefly deſire, to wit, firſt of all, that we may increaſe in the true knowledge of God (ſo that we may be able to diſcerne things that differ one from another) and alſo in charitie, that euen to the ende we may giue our ſelues to good works in deede, to the glory of God by Ieſus Chriſt.

g *If righteouſneſſe be the tree, and good workes the fruites, then muſt the Papiſtes needes be deceiued, when they ſay that workes are the cauſe of righteouſneſſe.* 4 He preuenteth the offence that might come by his perſecution, whereby diuers tooke occaſion to diſgrace his Apoſtleſhip. To whom he anſwereth, that God hath bleſſed his impriſonment in ſuche wiſe, that he is by that meanes become more famous, and the dignitie of the Goſpel by this occaſion is greatly enlarged, although not with like affection in all men, yet in deede.

13 So that my bandes *b* in Christ are famous throughout all the *i* iudgement hall, and in all other *places*,

14 In so much that many of the brethren in the Lord are boldned through my bãds, & dare more frankely speake the *k* word.

15 Some preach Christ euen through enuie and strife, and some also of good will.

16 The one part preacheth Christ of cõtention *and* not *l* purely, supposing to adde more affliction to my bandes.

17 But the others of loue, knowing that *I* am set for the defence of the Gospel.

18 5 What then? yet Christ is preached al maner wayes, whether *it be* vnder a *m* pretence, or syncerely: and I therein ioy, yea and will ioy.

19 For *I* know that this shal turne to my saluation through your prayer, and by the helpe of the Spirit of Iesus Christ,

20 6 As I feruently looke for, and hope, that in nothing I shal be ashamed, but that with all confidence, as alwayes, so nowe Christ shal be magnified in my bodie, whether *it be* by life or by death.

21 For Christ *is* to me both in life, and in death aduantage.

22 7 And whether to liue in the *n* flesh *were* profitable for me, and what to chuse I knowe not.

23 For *I* am distressed betweene both, desiring to be loosed and to be with Christ, which is best of all.

24 Neuertheless, to abide in the flesh, *is* more needfull for you.

25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance & ioye of *your* faith,

26 That ye may more aboundantly reioyce in IESVS CHRIST for me, by my comming to you againe.

h *For Christs sake.*
i *In the Emperours court.*
k *The Gospel is called the word, to set forth the excellencie of it.*
l *Not with a pure minde: for otherwise their doctrine was pure.*
5 He sheweth by setting forth his owne example, that the end of our afflictions is true ioye, & that through the vertue of the Spirit of Christ, which he giueth to them that aske it.
m *Vnder a good colour and shewe: for they made Christ a cloke for their ambition and enuie.*
6 We must continue euen to the ende, with great confidẽce, hauing nothing before our eyes, but Christs glory only, whether we liue or die.
7 An example of a true shepheard, who maketh more accompt howe he may profite his sheepe, then he doeth of any commoditie of his owne whatsoeuer.
n *Yelue in this mortall body.*

27 8 Onely

27 8 Onely let your conuerſation be, as it becõmeth the Goſpel of Chriſt, that whether I come and ſee you, or els be abſent, I may heare of your matters that ye o continue in one Spirit, *and* in one minde, fighting together through the faith of the Goſpel.

28 9 And in nothing feare your aduerſaries, which is to them a token of perdition, and to you of ſaluation, and that of God.

29 10 For vnto you it is geuen for Chriſt, that not onely ye ſhould beleeue in him, but alſo ſuffer for his ſake,

1 Thes. 2. 3. 2. Tim. 3. 12. & 1 Thes. 1. 5. 6.

30 11 Hauing the ſame fight, which ye ſawe in me, and now heare *to be* in me.

8 Hauing ſet downe thoſe things before, in maner of a preface, he deſcendeth now to exhortations, warning them firſt of all, to conſent both in doctrine & minde and afterwarde, that being thus knit together with thoſe common bands, they continue through the ſtrength of faith to beare al aduerſitie in ſuch ſort, that they admit nothing vnworthy the profeſſion of the Goſpel. o *The worde ſignifieth to ſtand faſt, & it is proper to wreſtlers, that ſtand faſt & ſhrinke not a foot.* 9 We ought not to be diſcouraged, but rather encouraged by theſe perſecutions which the enemies of the Goſpell imagine and practiſe againſt vs: ſeeing that they are certaine witneſſes from God him ſelfe both of our ſaluation, & of the deſtruction of the wicked. 10 He proueth that his ſaying, that perſecution is a token of our ſaluation, becauſe it is a gift of God to ſuffer for Chriſt, which gift he beſtoweth vpon his owne, as he doeth the gift of faith. 11 Nowe he ſheweth for what purpoſe he made mention of his afflictions.

CHAP. II.

1 He exhorteth them aboue al things 3 to humilitie, 6 and that by the example of Chriſt. 19 He promiſeth to ſend Timotheus ſhortly vnto them, 26 and excuſeth the long tarying of Epaphroditus.

1 IF *there be* therefore any cõſolation in *a* Chriſt, if any comfort of loue, if any felowſhip of the Spirit, if any *b* compaſſion and mercy,

1 A moſt earneſt requeſt, to remoue all thoſe things, whereby ỹ great & ſpeciall conſent & agreement is cõmonly broke, to wit, contentiõ & pride whereby it cõmeth to paſſe that they ſeparate them ſelues one from another

2 Fulfill my ioy, that ye be like minded, hauing the ſame loue, being of one accorde, and of one iudgement,

This exhortation dependeth vpon the vnity of faith. vers. 5. Epha. 4. 5.

3 That nothing *be done* through contention or vaine glory, but that in meekenes of minde euery man eſteeme other better then him ſelfe.

4 Looke not euery man on his owne thinges, but euery man alſo on the things of other men.

2 *Any Chriſtian comfort.* b *If any feeling of inward loue.* c *Like loue.*

2 He ſetteth before them a moſt perfit example of al modeſtie & ſweete conuerſation, Chriſt Ieſus, whom we ought to folowe w all our might: who abaſed him ſelfe ſo farre for our ſakes, although he be aboue all, that he tooke vpon him the forme of a ſeruant, to wit, our fleſh, willingly, ſubiect & to all infirmities, euē to the death of the croſſe.

d *Such as God hiim ſelfe is, & therfore God, for there is none in all parts like to God, but God him ſelfe.*

e *Chriſt that glorious and euerlaſting God knewe that he might rightfully & lawfully not appeare in the baſe fleſh of man, but remaine with Maieſtie meete for God: yet he choſe rather to debaſe him ſelfe.* f *If the Sonne be equall to the Father, then is there of neceſſitie an equalitie, which Arrius that heritike denieth: and if the Sonne be compared with the Father, then is ther a diſtinction of perſons, which Sabellius that heritike denyeth.* g *He brought him ſelfe from al things, as it were to nothing.* h *By taking our manhood vpon him.* 3 He ſheweth the moſt glorious euēt of Chriſts ſubmiſſion, to teach vs that modeſtie is the true way to true praiſe & glorie. i *Dignitie and renoume, and the matter with it.* k *All creatures ſhal at length be ſubiect to Chriſt.* l *Euery nation.* 4 The concluſion: We muſt go on to ſaluation w humilitie & ſubmiſſion by the way of our vocation. m *He is ſaide to make an end of his ſaluation, which ſtandeth in the race of righteouſneſſe.* 5 A moſt ſure & grounded argamēt againſt pride, for ỹ we haue nothing in vs praiſe worthie, but it cōmeth of the free gift of God, & is without vs, for we haue no abilitie or power, ſo much as to wil wel, (much leſſe to do wel) but only of the free mercy of God. n *Why then, we are not ſtockes, but yet we do not will well of nature, but only becauſe God hath made of our naughtie will a good will.* 6 He deſcribeth modeſtie by the contrarie effectes of pride, teaching vs ỹ it is farre both from all malicious & cloſe or inward hatred, & alſo from open contentions and brawlings. ✣ 1. *Pet.* 4. 9.

5 2 Let the ſame minde be in you that was euen in Chriſt Ieſus, *Rom. 15. 5. 7*

6 Who being in the d forme of God, e thought it no robberie to be f equal, with God:

7 But he made himſelfe of g no reputation, and tooke on him the h forme of a ſeruant, & was made like vnto men, and was found in ſhape as a man.

8 He humbled himſelfe, and became obedient vnto the death, euen the death of the croſſe.

9 3 Wherefore God hath alſo highly exalted him, and geuen him a i Name aboue euery name,

10 That at the Name of Ieſus ſhoulde k euery knee bowe, both of things in heauen, and things in earth, and things vnder the earth, *Act. 4. 12.*

11 And that l euery tongue ſhould confeſſe that Ieſus Chriſt *is* the Lord, vnto the Glorie of God the Father.

12 4 Wherefore my beloued, as ye haue alwayes obeyed me, not as in my preſence onely, but nowe much more in mine abſence, ſo m make an end of your owne ſaluation with feare and trembling.

13 5 For it is God which worketh in you, both n the wil and the deed, *euen* of *his* good pleaſure.

14 6 Do all things without ✣ murmuring and

reaſonings

reasonings,

15 7 That ye may be blameleſſe, and pure, *and* the ſonnes of God without rebuke in the middes of a naughtie and crooked nation, among whom ye ſhine as ✣ lights in the world,

16 Holding forth the o word of life, 8 ỿ I may reioyce in the day of Chriſt, that I haue not runne in vaine, neither haue laboured in vaine.

17 Yea, and though I be offred vp vpon the p ſacrifice, and ſeruice of your faith, I am glad, and reioyce with you all.

18 For the ſame cauſe alſo ye be glad, and reioyce with me.

19 9 And I truſt in the Lord Ieſus, to ſend ✣ Timotheus ſhortly vnto you, that I alſo may bee of q good comfort, when I know your ſtate.

20 For I haue no man like minded, who will faithfully care for your matters.

21 ❧ For r all ſeeke their owne, *and* not that which is Ieſus Chriſts.

22 But ye know the proofe of him, ỿ as a ſonne ẅ the father, he hath ſerued with me in ỿ Goſpel.

23 Him therefore I hope to ſende aſſoone as I know how it will go with me,

24 And truſt in the Lorde, that I alſo my ſelfe ſhall come ſhortly.

25 But I ſuppoſed it neceſſary to ſend *my* brother Epaphroditus vnto you, my cõpaniõ in labor, and fellow ſouldier, euen your meſſenger, and he that miniſtred vnto me ſuch things as I wanted.

26 For he longed after al you, & was ful of heauines, becauſe ye had heard that he had bene ſicke.

27 And no doubt he was ſicke, very neere vnto death: but God had mercy on him, and not on him onely, but on me alſo, leſt I ſhould haue ſo-

7 To be ſhort, he requireth a life ẅout fault, and pure, that being lightened ẅ the worde of God, they may ſhine in the darkneſſe of this world.

✣ *Mat.5.14.*

o *The Goſpel is called the worde of life, becauſe of the effects which it worketh.*

8 Againe he pricketh them forward, ſetting before them his true Apoſtolike care ỿ he had of thẽ: comforting thẽ moreouer, to the ende they ſhould not be ſory for ỿ greatnes of his afflictions, no not although he ſhuld die to make perfit their oblatiõ with his blood, as it were with a drinke offring.

p *As of he ſaid, I brought you Philippians to Chriſt, my deſire is that you preſent your ſelues a liuely ſacrifice to him, and then ſhall it not grieue me to be of-*

fred vp as a drinke offring, to accompliſh this your ſpirituall offring. 9 Moreouer, hee confirmeth their mindes both by ſending backe Epaphroditus vnto them, whoſe fidelitie towards them, & great paines in helping him, he cõmendeth: & alſo promiſing to ſend Timothie ſhortly vnto them, by whoſe preſence they ſhal receiue great cõmoditie, and hoping alſo to come him ſelfe ſhortly vnto them, if God will. ✣ *Act.16.1.* q *May be confirmed in my eye of minde.* ❧ *1.Cor.10 24.* r *The moſt part.*

rowe

rowe vpon ſorowe.

28 I ſent him therefore the more diligently, that when ye ſhould ſee him againe, ye might reioyce, and I might be the leſſe ſerowfull.

29 Receiue him therefore in the Lord with all gladneſſe, and make much of ſuch:

f He calleth it here the worke of Chriſt, to viſite Chriſt being poore and in bands in the perſon of Paul.

30 Becauſe that for the *f* woorke of Chriſt he was neere vnto death, and regarded not his life, to fulfill that ſeruice which was lacking on your part toward me.

CHAP. III.

2 He refuteth the vaine boaſtings of the falſe apoſtles, 7 and ſetteth Chriſt againſt them. 10 He ſetteth out the force and nature of faith, 15 that laying al things aſide, they may be partakers of the croſſe of Chriſt, 18 the enemies whereof he noteth out.

1 A concluſion of thoſe things which haue bin before ſaid, to wit, that they go forward cheerefully in the Lord

1 MOreouer, my brethrē, reioyce in ỹ Lord. It grieueth me not to write the *a* ſame things to you, & for you it is a ſure thing.

2 A preface to the next admonition that followeth, to take good heede and beware of falſe

2 Beware of dogges: beware of euill workers: beware of the *b* conciſion.

3 For we are the circumciſion, which woorſhip God in the ſpirite, and reioyce in Chriſt Ieſus, and haue no confidence *c* in the fleſh:

4 Though I might alſo haue cōfidence in the fleſhe. If any other man thinketh that he hath

apoſtles, which ioyne circumciſion with Chriſt, (that is to ſay, iuſtificatiō by woorkes, with free iuſtification by faith) and beare into mens heades the ceremonies which are aboliſhed, for true exerciſes of godlineſſe and charitie. And he calleth them dogges as prophane barkers, and euil workmen, becauſe they neglected true woorkes, and did not teach the true vſe of them. To be ſhort, he calleth them Conciſion, becauſe in vrging Circumciſion, they cut off them ſelues and others from the Church. *a Which you haue of ſentimes heard of me.* *b He alludeth to Circumciſion, of the name whereof whiles they boaſted, they cut aſunder the Church.* 3 He ſheweth that we ought to vſe true circumciſion, to wit, the circumciſion of the heart, that cutting off all wicked affections by the vertue of Chriſt, we may ſerue God in puritie of life. *c In outward things, which pertune nothing to the ſoule.* 4 He douteth not to preferre him ſelf euen according to the fleſh, before thoſe peruerſe hote vrgers of the Lawe, that all men may know that he doeth with good iudgemēt of mind, lightly eſteeme all thoſe outward thinges: for ſo much as he lacketh nothing, which hath Chriſt, nay, the cōfidence of our workes can not ſtand with the free iuſtification in Chriſt by faith.

whereof

whereof he might truſt in the fleſh, much more I,

5 Circumciſed the eight day, of the kinred of Iſrael, of the tribe of Beniamin, † an Ebrewe of the Ebrewes, † by the Law a Phariſe.

6 Concerning zeale, I perſecuted the Church: touching the righteouſnes which is in the Lawe, I was vnrebukeable.

7 But the thinges that were *d* vantage vnto me, the ſame I counted loſſe for Chriſtes ſake.

8 Yea, doubtles I think *e* al things but loſſe for the excellent knowledge ſake of Chriſt Ieſus my Lord, for whō I haue coūted all things loſſe, & do iudge *them* to be dongue, that I might *f* winne Chriſt,

9 And might be found in *g* him, *that is h* not hauing mine owne righteouſnes, which is of the law, but that which is through the faith of Chriſt, *euen* the righteouſnes which is of God through faith,

10 ¶ That I may *i* knowe him, and the vertue of his reſurrection, and the *k* fellowſhip of his afflictions, and be made conformable vnto his death,

11 If by any meanes I might attaine vnto the *l* reſurrection of the dead:

12 Not as though I had already attayned *to it*, either were already perfect: but I followe, if that I may cōprehend *that* for whoſe ſake alſo I am *I* cōprehended of Chriſt Ieſus.

13 Brethren, I counte not my ſelfe, that I haue attained *to it*, but one thing I *do*: I forget that which is behinde, & endeuour my ſelfe vnto that which is before,

14 And follow harde toward the marke, for the priſe of the hie calling of God in Chriſt Ieſus.

† 2. *Cor.* 11. 22.
† *Actes* 23. 6.
d *Which I accepted for vantage.*
e *He ſhutteth out all workes, as well thoſe that go before as thoſe that come after faith.*
f *That in their place I might get Chriſt, and of a poore man become rich: ſo farre off am I from loſing any thing.*
g *In Chriſt: for they that are found without Chriſt, are ſubiect to condemnation.*
h *That is, to be in Chriſt, to be found not in a mans own righteouſnes, but clothed w the righteouſnes of Chriſt imputed to him.*
5 This is the end of righteouſnes by faith touching vs, that by the vertue of his reſurrection we may ſcape from death.
i *That I may feele him in deede, and haue a tryall of him.* 6 The way to that eternall ſaluation is to follow Chriſt his ſteppes, by afflictions and perſecutions, vntill wee come to Chriſt him ſelfe who is our marke whereat wee ſhoote, and receiue that reward whereunto God calleth vs in him. And the Apoſtle ſetteth theſe true exerciſes of godlineſſe, againſt thoſe vaine ceremonies of the Lawe, wherein the falſe Apoſtles put the ſumme of godlineſſe. k *To life euerlaſting, which followeth the reſurrection of the Saintes.* l *For wee runne not, but ſo farre forth as wee are layde holde on of Chriſt, that is, as God giueth vs ſtrength, and ſheweth vs his way.*

we ought to beare with such ignorance as hurteth not vnlawe religion nor is dangerous to the loss of saluation.

7 The conclusiō of this exhortation standing vpon three mēbers: The one is, that such as haue profited in the trueth of this doctrine, should cōtinue in it. The second is, that if there be any which are yet ignorant and vnderstand not these things and doubt of the abolishing of the Law, they should cause no trouble, and should be gently borne withal, vntill they also be instructed of the Lord. The third is, that they esteeme the false apostles, by their fruits: wherin he douteth not to set forth himselfe for an example. m *He sayde before that hee was not perfect. So that in this place he calleth them perfect, which haue somewhat profited in the knowledge of Christ and the Gospel, whom he setteth against the rude and ignorant, as he expoundeth himselfe in the next verse following.* 8 He painteth out the false apostles in their colours, not vpon malice or ambition, but with sorrow and teares, to wit, because that being enemies of the Gospell (for that it is ioyned with affliction) they regard nothing els, but the commodities of this life: that is to say, that, flowing in peace, quyetnes, & al worldly pleasures, they may liue in great estimation amongst men: whose miserable end he forewarneth them of. ✣ *Rom.* 16.17. n *Reward.* o *Which they hunt after at mens hands.* 9 He setteth against these fellowes, true Pastoures which neglect earthly things, & aspire to heauen only, where they know, that euen in their bodies they shall be clothed with that eternall glory, by the vertue of God. ✣ 1. *Cor.* 1.7. *Titus* 2.13.

15 7 Let vs therefore as many as be *m* perfect, be thus minded: and if ye be otherwise minded, God shall reueile euen the same vnto you. *Rom.* 14.4. 1 *Cor.* 2.5.

16 Neuertheles, *in that* whereunto we are come, let vs proceede by one rule, that wee may minde one thing.

17 Brethren, be followers of me, and looke on thē, which walke so, as ye haue vs for an ensample.

18 8 ✣ For many walke, of whome I haue tolde you often, and now tell you weeping, *that they are* the enemies of the Crosse of Christ.

19 Whose *n* ende *is* damnation, whose God *is their* belly, & *whose* o glory *is* to their shame, which minde earthly things.

20 9 But our conuersation is in heauen, from whence also wee looke for the ✣ Sauiour, *euen* the Lord Iesus Christ,

21 Who shall change our vile body, that it may be fashioned like vnto his glorious bodye, according to the working, whereby hee is able euen to subdue all things vnto him selfe.

CHAP. IIII.

1 Frō particular exhortations, 4 he cōmeth to general. 10 He saith that he tooke such ioy in their readynesse to liberality, 12 that he will patiently beare the want.

1 A rehearsall of the conclusion: That they manfully continue

1 THerefore, 1 my brethren, beloued and longed for, *my* ioy and my *a* crown, so continue vntil they haue gotten the victory, trusting to ỹ Lords strēgth. a *My honour.*

in the b Lord, ye beloued.

2 2 I pray Euodias, and beseech Syntiche, that they be of one accorde in the Lord.

3 Yea, and I beseech thee, faithfull yokefellow, helpe those women, which laboured with me in the Gospell, with Clement also, and with other my fellowe labourers, whose names are in the † c booke of life.

4 3 Reioyce in the d Lorde alwaye, againe I say, reioyce.

5 4 Let your e patient mind be knowen vnto all men, 5 The Lord is at hand.

6 6 Be nothing careful but in all things let your requestes be shewed vnto God in prayer, and supplication with f giuing of thankes.

7 And the g peace of God which passeth all vnderstanding, shall preserue youre h heartes and mindes in Christ Iesus. Hag. 2. 18

8 7 Furthermore, brethren, whatsoeuer things are true, whatsoeuer things i are honest, whatsoeuer thinges are iust, whatsoeuer thinges are pure, whatsoeuer thinges are worthye loue, whatsoeuer thinges are of good report, if there be any vertue, or if there be any prayse, think on these things,

9 Which ye haue both learned and receyued, & heard, and seene in me: those thinges doe, and the God of peace shal be with you.

b *In that concorde whereof the Lord is the hand.*

2 He also calleth on some by name, partly because they needed priuate exhortation, and partly also to stir vp other to be more prompt and ready.

† *Reuel. 3. 5. and 10. 8. & 21. 27.*

c *God is saide after the maner of men, to haue a booke, wherin the names of his elect are written, to whom he will giue euerlasting life. Ezechiel calleth it the writing of the house of Israel and the secret of the Lord. Chap. 13. 9.*

3 He addeth particular exhortations: and the first is, that the ioy of the Philippians be not hindred by any afflictions that the wicked imagine and worke against them. d *So is the ioy of the world distinguished from our ioy.* 4 The second is, that taking all things in good part, they behaue themselues moderately with all men. e *Your quyet and setled minde.* 5 The taking away of an obiection: We must not be disquyeted through impatience, seeing that God is at hand to giue vs remedie in time against all our miseries. f The third is, that we be not too carefull for any thing, but with sure confidence giue God thanks, and craue of him, whatsoeuer we haue neede of, that with a quyet conscience we may wholy and with al our hearts submit our selues to him. f *So Dauid began very ofte with teares, but ended with thankesgiuing.* g *That great quyetnes of minde, which God only giueth in Christ.* h *He deuideth the minde into the heart, that is, into that parte which is the seate of the will, and affections, and into the higher part, whereby we vnderstand and reason of matters.* 7 A generall conclusion, that as they haue beene taught both in worde and example, so they frame their liues to the rule of all holinesse and righteousnes. i *Whatsoeuer things are such as doe beautifie and set you out with a holy grauitie.*

8 He witnesseth that their liberalitie was acceptable to him, wherwith they did help him in his extreme pouertie: but yet so moderating his wordes, that he might declare himselfe voide of all suspicio of dishonestly, and that he hath a minde cõtented both with prosperitie and aduersitie, & to be short, that he reposeth him selfe in the only wil of God.

10 8 Now I reioyce also in the Lorde greatlye, that nowe at the last your care for me springeth afresh, wherein notwithstanding yee were carefull, but ye lacked opportunitie.

11 I speak not because of *k* want: for I haue learned in whatsoeuer state I am, therewith to be content.

12 And I can be *l* abased, and I can abound: euery where in all things I am *m* instructed, both to bee full, and to be hungrie, and to abound, and to haue want.

13 I am able to *do* all thinges through the helpe of Christ, which strengtheneth me.

14 Notwithstanding ye haue well done, that ye did communicate to mine affliction.

15 9 And ye Philippians know also that in the *n* beginning of ỹ Gospell, when I departed frõ Macedonia, no Church cõmunicated with me, concerning ỹ matter of giuing & receiuing, but ye only.

16 For euen *when* I *was* in Thessalonica, ye sent once, and afterward againe for my necessitie,

17 10 Not that I desire a gifte: but I desire the fruite which may further your reckoning.

18 Now I haue receyued all, and haue plentye: I was euen filled, after ỹ I had receiued of Epaphroditus that which *came* frõ you, an o odour ỹ smelleth sweete, a sacrifice acceptable, & pleasant to God.

19 And my God shall fulfill all your necessities through his riches with the glorie in Iesus Christ.

20 Vnto God euen our Father *be* praise for euermore, Amen.

21 Salute all the Sayntes in Christ Iesus. The brethren, which are with me, greete you.

22 All the Sayntes salute you, and most of all they which are of *p* Cesars housholde.

23 The

k *As though I praised for my want. He vseth a generall worde, and yet he speaketh but of one kinde of crosse, which is pouertie: for commonly pouertie bringeth all kindes of discommoditie with it.*

l *I can be abased.*

m *This is a metaphore taken from holy things or sacrifices, for our life is like a sacrifice.*

9 He witnesseth that he remembreth also their former benefites, and again putteth away sinistrous suspicion of immoderate desire, in that that he receiued nought of any els.

n *At the beginning, when I preached the Gospell amongest you.*

10 He witnesseth againe, that hee alloweth well of their benefite, not so much for his owne sake as for theirs, because they gaue it not so much to him, as they offered it to God as a sacrifice, whereof the Lord him selfe wil not be forgetfull.

o *He alludeth to the sweet smelling sauours ỹ were offred in the old Law.*

p *Such as belong to ỹ Emperour Nero.*

23 The grace of our Lorde Ieſus Chriſt *be* with you all, Amen.

¶ Written to the Philippians from Rome, *and ſent* by Epaphroditus.

THE EPISTLE OF PAVL TO THE COLOSSIANS.

CHAP. I.

1 After the ſalutation, 4 he praiſeth them the more to make them attentiue vnto him. 7 Hee reporteth the teſtimonie of the doctrine which they heard of Epaphras. 13 He magnifieth Gods grace towards them, 20 and ſheweth that all the parts of our ſaluation cõſiſt in Christ alone.

1 PAVL an Apoſtle of IESVS CHRIST, by the a wil of God, and Timotheus *our* brother,

2 To them which are at b Coloſſe, Saints & faithful brethrẽ in Chriſt: Grace *be* with you, & peace from God our Father, and *from* the Lord Ieſus Chriſt.

3 1 We giue thankes to God euen the c Father of our Lord Ieſus Chriſt, alwayes praying for you:

4 Since wee heard of your faith in Chriſt Ieſus, and of *your* loue toward all Saintes,

5 For the d hopes ſake, which is laide vp for you in heauen, whereof ye haue hearde before by the worde of trueth, *which is* the Goſpel,

6 VVhich is come vnto you, euen as *it is* vnto al ỹ world, & is fruitfull as *it is* alſo amõg you, frõ the day that ye heard and truely knew ỹ grace of God,

7 As ye alſo learned of Epaphras our dear felow ſeruãt, which is for you a faithful miniſter of chriſt:

8 2 VVho hath alſo declared vnto vs your loue in the e Spirit.

9 For this cauſe we alſo, ſince the day we heard of *it*, ceaſe not to pray for you, and to deſire that ye might be fulfilled with knowledge of f his wil, in all

a *By the free bountifulneſſe of God.*
b *Coloſſe is ſituated in Phrygia, not far from Hierapolis and Laodicia, on that ſide that they bend toward Lycia and Pamphylia.*
1 He commendeth ỹ doctrine that was deliuered them by Epaphras; and their readines in receiuing it.
c *We can not otherwiſe cõſider of God to our ſaluation, but as he is Chriſtes Father, in whom we are adopted.*
d *For the glorie that is hoped for.*
2 He declareth his good wil towards them, telling them that they muſt not ſtil remaine at one ſtay, but go on further both in the knowledge of the Goſpel, & alſo in the true vſe of it.
e *Your ſpirituall loue, or your loue which commeth from the Spirit.*
f *Gods wil.*

in all wisedome, and spirituall vnderstanding,

10 That ye might walke worthy of the Lord, & please *him* in all things, being fruitfull in all good workes, and increasing in the knowledge of God,

11 3 Strengthened with all might through his glorious power, vnto all patience, and long suffering with g ioyfulnes,

12 4 Giuing thankes vnto the 5 Father, which hath made vs meete to bee partakers of the inheritance of the Saintes in *b* light,

13 Who hath deliuered vs from the power of darkenes, & hath translated vs into the kingdome ✣ of his deare Sonne,

14 6 In whom we haue redemptiō through his bloud, *that is*, the forgiuenes of sinnes,

15 7 Who is the ✣ image of the inuisible God, *i* the first begotten of euery creature.

16 ∵ For by him were all thinges created, which are in heauen, and which are in earth, thinges visible and inuisible: whether *they be* *k* Thrones or Dominions, or Principalities, or Powers, all things were created by him, and for him, The Creation of angels

17 And he is before all things, and in him all things consist.

3 The gift of continuance is not of vs, but it proceedeth from the vertue of God, which he doeth freely giue vs.

g *It must not be vnwillinge, and as it were drawen out of vs by force, but proceede from a mery and ioyfull minde.*

4 Hauing ended the preface, he goeth to the matter it selfe, that is to say, to an excellent description (althoughit be but short) of whole Christianitie, which is fitly diuided into three treatises: for first of al he expoundeth the true doctrine according to the order of the causes, beginning from this verse to the 21. And from thence he beginneth to apply the same to the Colossians with diuers exhortations, to the 6. verse of the 2. chap. And last of all in the third place, euen to the 3. chap. hee refuteth the corruptions of true doctrine. 5 The efficient cause of our saluation is the only mercy of God the Father, who maketh vs meete to be partakers of eternall life, deliuering vs from the darknes wherein we were borne, and bringing vs to the light of the knowledge of the glorie of his Sonne. h *In that glorious & heauenly kingdome.* ✣ *Matth.* 3. 17. & 17. 5. 2. *Pet.* 1. 17. 6 The matter it selfe of our saluation, is Christ the Sonne of God, who hath obteyned remission of sinnes for vs, by the offering vp of himself. 7 A liuely descriptiō of the person of Christ, whereby we vnderstand that in him onely, God sheweth himselfe to bee seene: who was begotten of the Father before any thing was made, that is, from euerlasting, by whom also all things that are made, were made without any exception, by whom also all they doe consist, and whose glorie they serue. ✣ *Hebr.* 1. 3. i *Begotten before any thing was made: & therefore the euerlasting Sonne of the euerlasting Father.* ∵ *Iohn.* 1. 3. k *He setteth forth the Angels with glorious names, that by the comparison of most excellēt spirits, we may vnderstand howe farre passing the excellencie of Christ is, in whom onely we haue to content our selues, and let goe all Angels.*

18 And

18 8 And he is the heade of the bodie of the Church: he is the beginning, † and the *l* first begotten of the dead, that in all thinges he might haue the preeminence.

19 † For it pleased *the Father*, that in him should *m* all fulnes dwell,

20 9 And through peace made by that blood of that his crosse, to reconcile to himselfe through him, through him, *I say*, *n* all thinges both which *are* in earth, and which *are* in heauen. *The father & we saued by one meane*

21 10 And you which were in times past strangers and enemies, because *your* mindes *were set* in euill workes, hath *o* he now also reconciled,

22 In that bodie of his *p* flesh through death, to make you holy, and vnblameable and without fault in his sight,

23 11 If ye continue, grounded and stablished in the faith, & be not moued away from the hope of the Gospell, whereof ye haue heard, and which hath bene preached to *q* euery creature which is vnder heauen, 12 whereof I Paul am a minister.

8 Hauing gloriously declared the excellent dignitie of the person of Christ he discribeth his office & functiō, to wit, † he is † same to the Church, that the head is to the bodie, † is to say, the prince & gouernour of it, & the very beginning of true life, 18 who rising first from death, is the author of eternall life, so † he is aboue al, in whom only ther is most plentiful abundance of al good thinges,

which is powred out vpon the Church. † *Read.* 1. 5. 1. *Cor.* 15. 20. *l Who so rose againe that he shall dye no more, and who raiseth other from death to life by his power.* † *Ioh.* 1. 14. *Chap.* 2. 9. *m Most plentifull abundance of al things pertayning to God.* 9 Now he teacheth how Christ executed that office which his Father enioyned him, to wit, by suffering the death of the crosse (which was ioyned with the curse of God) according to his decree, that by this sacrifice he might reconcile to his Father, al men, as wel them which beleued in him to come, and were alreadie vnder this hope gathered into heauen, as them which should vpon the earth beleeue in him afterwarde. And thus is iustification described of the Apostle, which is one & the chiefest part of the benefit of Christ n *The whole Church.* 10 Sanctification is another worke of God in vs by Christ, in that that he restored vs (which hated God extremely, and were wholy & willingly geuen to sinne) to his gracious fauour in such sort, that he therewithal purifieth vs with his holy Spirit, and consecrateth vs to righteousnesse. o *The Sonne.* p *In that fleshly body, to giue vs to vnderstand that his body was not a fantastical body, but a true body.* 11 The second treatise of this part of the Epistle, wherein he exhorteth the Colossians not to suffer themselues by any meanes to be moued frō this doctrine, shewing & declaring that there is no where any other true Gospel. q *To all men: whereby we learne that the Gospel was not shut vp within the corners of Iudea alone.* 12 He purchaseth authoritie to his doctrine by his Apostleship, & taketh a most sure proofe thereof, of his afflictiōs which he suffereth for Christ his Name, to instruct the Churches with these examples of patiēce.

r For your profit and commoditie.

s The afflictions of the Church are said to be Christs afflictions, by reason of that fellowship and knitting together, that the bodie and the head haue the one with the other, not that there is any more need to haue the Church redeemed, but that Christ sheweth his power in the deyly weakenes of his, and that for the comforte of the whole bodie.

24 Now reioyce I in my ſuffrings for r you, and fulfill the s reſt of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the Church,

25 13 Whereof I am a miniſter, according to the diſpenſation of God, which is geuen me vnto you ward, to fulfill the word of God,

26 t Which is the miſterie hid ſince the worlde began, and from *all* ages, but now is made manifeſt to his u ſaints,

27 To whom God x would make knowen what is the riches of his glorious myſterie among the Gentiles, which *riches* is Chriſt in you, the hope of glorie,

28 14 Whom we preach, admoniſhing euery man, and teaching euery man in x all wiſdome, that we may preſent euery man perfect in Chriſt Ieſus,

29 Whereunto I alſo labour & ſtriue, according to his working which worketh in me mightily.

13 He bringeth an other proofe of his Apoſtleſhip, to wit, that God is the Author of it, by whom alſo he was appointed peculiarly Apoſtle of the Gentiles, to the end y by this meanes, that ſame might be fulfilled in him, which the Prophetes foretolde of the calling of the Gentils. t *Rom.* 16.25. *Epheſ.* 3.9.2. *Tim.* 1.10. *Tit.* 1 2. 1. *Pet.* 1.20. t *Whom he choſe to ſanctifie vnto himſelfs in Chriſt; moreouer he ſaith that the miſterie of our redemption was hidden ſince the world began, except it were reueiled vnto a few, who alſo were taught it extraordinarily.* u *Thus Paul bridleth the curioſitie of men.*

14 He proteſteth that he doeth faithfully execute his Apoſtleſhip in euery place, bringing men vnto Chriſt only through the Lords plentifull bleſſing of his labours. x *Perfect and ſound wiſdome, which is perfect in it ſelfe, and ſhall in the end make them perfect that folow it.*

CHAP. II.

4 He condemneth, as vaine, whatſoeuer is wout Chriſt, 11 intreating ſpecially of circumciſion, 16 of abſtinence from meates, 18 and of worſhipping of Angels. 20 That we are deliuered from the traditions of the Lawe through Chriſt.

1 The taking away of an obiection. In that that he viſited not the Coloſſians nor the Laodiceans, he did it not of any negligence, but is ſo much the more careful for them. a *Me preſent in bodie.*

1 FOr I 1 would ye knewe what great fighting I haue for your ſakes, and for them of Laodicea, and for as many as haue not ſeene my a perſon in the fleſh,

2 That *b* their hearts might be comforted, & they knit together in loue, and in all riches of the *c* full assurance of vnderstanding, to know the mysterie of God, euen the Father, and of Christ:

3 In whom are hid al the treasures of *d* wisdome and knowledge.

4 3 And this I say, lest any man should beguile you with *e* entising words:

5 ✣ For though I be absent in the flesh, yet am I with you in the spirite, reioycing and beholding your *f* order, and your *g* stedfast faith in Christ.

6 As ye haue therefore *b* receiued Christ Iesus the Lord, *so* walke in him,

7 Rooted and built in him, & stablished in the faith, as ye haue bene taught, abounding therein with thankes giuing.

8 4 Beware lest there be any man that *i* spoyle you through philosophie, and vayne deceite, *5* through the traditions of men, *6* according to the *k* rudimentes of the worlde, *7* and not after Christ?

9 8 For *l* in him *m* dwelleth *n* all the fulnesse of the Godhead *o* bodily.

2 He concludeth shortly the summe of the former doctrine to wit, that the whole summe of true wisdome and most secrete knowledge of God consisteth in Christ onely, and that this is the vse of it touching men, that they beeing knit together in loue rest them selues happily in the knowlege of so great goodnes, vntil they come fully to enioy it.

b *Whom he neuer saue.*

c *Of that vnderstanding, which bringeth forth a certaine and vndoubted persuasion in our minds.* d *There is no true wisdome, without Christ.* 3 A passing ouer to the treatise folowing, against the corruptions of Christianitie. e *With a framed kinde of talke made to persuade.* ✣ 1. Cor. 5. 3. f *The maner of your Ecclesiastical discipline.* g *Doctrine.* h *So then Christ hange not vpon mens traditions.* 4 He bringeth al corruptions to three kinds. The first is that, which resteth of vaine and curious speculations, & yet beareth a shew of a certaine subtil wisdome. i *This is a word of warre, and it is as much as to driue or carie away a spoyle or bootie.* 5 The second, which is manifestly superstitious and vaine, and standeth only vpon custome and fayned inspirations. 6 The third kind was of the which ioyned the rudiments of the world, (that is to say, the ceremonies of the Law) with the Gospel. k *Principles and rules, wherwith God ruled his Church, as it were vnder a scholemaster.* 7 A general confutation of all corruptions is this, that that must needes be a false religion, which addeth any thing to Christ. 8 A reason: Because only Christ God & man, is most perfect, and passeth farre aboue al things, so that whosoeuer hath him, may require nothing more. l *By these words, is shewed a distinction of the natures.* m *This word (dwelleth) noteth out vnto vs the ioyning together of those natures, so that of God and Man, is one Christ.* n *These words set downe most perfect Godhead to be in Christ.* o *The knitting together of God and man, is substantiall and essentiall.*

9 Now he dealeth preciſely againſt the thirde kinde, that is to ſaye, againſt them which vrged the Iewiſhe religion: & firſt of al, he denieth that we haue neede of the circumciſion of the fleſh, ſeeing that without it we are circumciſed within, by the vertue of Chriſt.

10 And ye are complete in him, which is the head of all principalitie and power.

11 9 In whom alſo ye are circumciſed with † circumciſion made without hands, by putting off the p ſinful body of the fleſh, through the circumciſiō of Chriſt, *Luke 1 Peter 3. 21.*

12 10 In that ye are † q buried with r him thorough baptiſme, 11 in whom ye are alſo rayſed vp together through the faith of the operation of f God, which raiſed him from the dead.

13 ∴ 12 And you which were dead in ſinnes, 13 and in the vncircumciſion of your fleſh, hath he quickened together with him, forgiuing you all your treſpaſſes,

14 14 And putting out the * t hand writing of

† *Rom. 2. 29.* p *Theſe many words are vſed to ſhewe what the olde man is, whome Paul in other places calleth the bodie of ſinne.* 10 The taking away of an obiection: We neede not ſo much as the external ſigne which our fathers had, ſeeing that our baptiſme is a moſt effectuall pledge and witneſſe, of that inwarde reſtoring and renewing. † *Rom. 6. 4. Epheſ. 1. 19.* q *Luke Rom. 6. 4.* r *So then all the force of the matter commeth not from the very deede done, that is to ſay, it is not the dipping of vs into the water by a Miniſter, that maketh vs to be buried with Chriſt, as the Papiſts ſay, that euen for the very actes ſake, we become verely Chriſtians, but it commeth from the vertue of Chriſt, for the Apoſtle addeth the reſurrection of Chriſt, and ſaith.* 11 One end of Baptiſme is the death and burial of the olde man, and that by the mightie power of God only, whoſe vertue we lay holde on by faith, in the death and reſurrection of Chriſt. f *Through faith which commeth from God.* ∴ *Epheſ. 2. 1.* 12 An other end of baptiſme is, that we which were dead in ſinne, might obteine free remiſsion of ſinnes and eternal life, through faith in Chriſt who died for vs. 13 A new argument which lieth in theſe few words, and it is thus: Vncircumciſion was no hinderance to you, why you beeing iuſtified in Chriſt ſhould not obteine life, therfore you need not circumciſion to the attainment of ſaluation. 14 He ſpeaketh now more generally againſt the whole ſeruice of the Law, & ſheweth by two reaſons that it is aboliſhed: Firſt, to what purpoſe ſhould he that hath obteined remiſsion of all his ſinnes in Chriſt, require thoſe helpes of the Law? Secondly, becauſe that if a man do nighly conſider thoſe rites, he ſhal find that they were ſo many teſtimonies of our guiltines, wherby we manifeſtly witneſſed as it were by our owne hand writings, that we deſerued damnation. Therefore did Chriſt put out that hand writing by his comming, and faſtening it to the croſſe, triumphed ouer al our enemies, were they neuer ſo mightie. Therfore to what end and purpoſe ſhould we nowe vſe thoſe ceremonies, as though we were ſtill guiltie of ſinne, and ſubiect to the tyrannie of our enemies? * *Epheſ. 2. 15.* t *Aboliſhing the rites and ceremonies.*

ordinances

ordinances that was against vs, which was contrarie to vs, he euen tooke it out of the way, and fastened it vpon the crosse,

15 And hath spoyled the u Principalities, and powers, and hath x made a shewe of them openly, and hath triumphed ouer them in the y same crosse.

16 15 Let no man therefore condemne you in meate and drinke, or in respect of an holie daye, or of the newe moone, or of the Sabbath dayes,

17 Which are *but* a shadowe of things to come: but the z bodie is in Christ.

18 16 Let no man at his pleasure beare rule ouer you by a humblenesse of minde, and worshipping of Angels, 17 aduancing him selfe in those things which he neuer saw, 18 b rashly puft vp with his fleshly minde,

19 19 And holdeth not the c head, whereof all the bodie furnished and knitte together by ioyntes and bandes, increaseth with the increasing of d God.

u *Satan and his angels.*

x *As a conqueror made he a shewe of those captiues, & put them to shame.*

y *The crosse was as a charior of triumph. No conquerour could haue triumphed so gloriously in his chariot, as Christ did vpon the crosse.*

15 The conclusion: wherein also he nameth certaine kinds, as the difference of dayes, and meates, and proueth by a new argument that we are not bound vnto them: to wit, because those things were shadowes of Christ to come, but we possesse him now exhibited vnto vs. z *The bodie as a thing of substance and pith, he setteth against shadowes.* 16 He disputeth against the first kinde of corruptions, and setteth downe the worshipping of Angels for an example: whiche kinde of false religion he confuteth, first, this way: because that they which bring in such a worship, attribute that vnto them selues which is proper onely to God, to wit, authoritie to binde mens consciences with religion, although they seeme to bring in these things by humblenesse of minde. a *By foolishe humblenesse of minde: for otherwise humblenesse is a vertue. For these Angell worshippers, blamed suche of pride as would go straight to God, and vse no other vnder meanes beside Christ.* 17 Secondly, because they rashly thrust vpon them for oracles, those thinges which they neyther sawe nor heard, but deuised of them selues. 18 Thirdly, because these thinges haue no other grounde whereupon they are built, but onely the opinion of men, which please them selues without all measure in their owne deuises. b *Without reason.* 19 The fourth argument, which is of great waight, because they spoyle Christ of his dignitie, who onely is sufficient both to nourishe and also to increase his whole bodie. c *Christ.* d *With the increasing which commeth from God.*

20 20 Wherfore

20 Now last of al, he sighteth against the secód kind of corruptions, that is to say, against mere superstitions, inuented of men, which partly deceiue ỹ simplicitie of some with their craftines, and partly with very foolish superstitions and to be laughed at: as when godlines, remission of sinnes, or any such like vertue, is put in some certaine kinde of meate and such like things, which the inuentors of such rites themselues vnderstand not, because in deede it is not. And he vseth an argument taken of comparison. If by the death of Christ who established a new couenant with his blood, you be deliuered from those externall rites wherwith it pleased the Lord to prepare the world, as it were by certaine rudimentes, to that full knowledge of true religion, why would ye be burdened with traditions I wote not what, as though ye were citizens of this world, that is to say, as though ye depended vpon this life, and earthly thinges? Nowe this is the cause why before, verse 8. he followed an other order then he doeth in the confutation: because he sheweth there by what degrees false religions came into the world, to wit, beginning first by curious speculations of the wise, after which in processe of time succeded grosse superstition, against which mischiefes the Lord set at length that seruice of the Lawe, vvhich some abuse in this sort: but in the confutation, he began with ỹ abolishing of the Law seruice, that he might shew by comparison, that those false seruices ought much more to be taken away. e *As though your felicitie stoode in these earthly things, and the kingdome of God were not rather spirituall.* 21 An imitation in the person of these superstitious men, rightly expressing their nature and vse of speach. 22 An other argument: The spiritual and inward kingdome of God can not consist in these outward things and such as perish with the vsing. 23 The third argument: Because God is not the authour of these traditions, & therfore they do not bind the consciences. 24 The taking away of an obiection. These things haue a goodly shewe, because men by this means, seeme to worship God with a good mind, and humble themselues, and neglect the body, which the most part of men curiously pamper vp and cherish: but yet notwithstanding the things themselues are of no value, forsomuch as they pertein not to things that are spirituall and euerlasting, but to the nourishment of the flesh. f *Which seeme in deede to be some exquisite thing, and some deuices as though they came from heauen.* g *Hence sprang the works of supererogation, as the Papistes terme them, that is to say, needelesse works, as though men performed more then is comanded them: which was the beginning & the very ground, whereon Monks merits were brought in.* h *A liuely description of Monkerie.* i *Seeing they standе in meate and drinke, wherin the kingdome of God doth not stand.*

20 20 Wherfore if ye *be* dead with Christ from the ordinances of the world, why, as though ye liued in the world, are ye burdened with traditions?

21 21 *As*, touch not, Taste not, Handle not?

22 22 Which al perish with the vsing, 23 *and are* after the commandements and doctrines of men.

23 24 Which thinges haue in deede a shewe of *f* wisdome in g voluntary religion and humblenes of mind, and in *h* not sparing the body, which are things of no valew, *sith they pertaine* to the *i* filling of the flesh. *Satisfactionem sapientiæ*

1 Against earthly exercises, which the false apostles vrged, 2 he setteth heauenly; 5 And beginneth with the mortifying of the flesh, 8 whence he draweth particular exhortations, 18 and particular duetics which depend on eche mans calling.

IF 1 ye then 2 be 4 risen with Christ, 3 seeke those things which are aboue, where Christ sitteth at the right hand of God.

2 Set your affections on things which are aboue, *and* not on things which are on the *b* earth.

3 4 For ye are deade, 5 and your life is hid with Christ in God.

4 When Christ which is our life, shall appeare, then shall ye also appeare with him in glorie.

5 6 Mortifie therfore your *c* members which are on the earth, fornication, vncleanenes, the inordinate affection, euil concupiscence, & couetousnes which is idolatrie.

1 An other part of this Epistle, wherein he taketh occasion by reason of those vaine exercises, to shew the duetie of a Christian life: which is an ordinarie thing with him, after he hath once set downe the doctrine it selfe

2 Our renewing or newe birth, which is wrought in vs by being partakers of the resurrection of Christ, is the fountaine of al holinesse, out of which sundry armes or riuers do afterwards flowe. 3 *For if we be partakers of Christ, we are caried as it were into another life where we shall neede neither meate nor drinke, for we shall be like vnto the Angels.* 3 The end and marke which al the duetics of Christian life shoote at, is to enter into the kingdome of heauen, and to geue our selues to those things which leade vs thither, ỹ is, to true godlines, & not to those outward and corporall things. b *So he calleth that shewe of religion, which he spake of in the former chapter.* 4 A reason taken of the efficient causes and others: you are dead as touching the flesh, that is, touching the olde nature which seeketh after all transitorie things, and on the other side, you haue beganne to liue according to the Spirit, therefore geue your selues to spirituall and heauenly, and not to carnall and earthly things. 5 The taking away of an obiection, whiles we are yet in this world, we are subiect to many miseries of this life, so that the life that is in vs, is as it were hidden: yet notwithstanding we haue the beginnings of life & glorie, the accomplishment whereof which lieth now in Christs and in Gods hand, shalbe assuredly and manifestly performed in that glorious commming of the Lord. 6 Let not your deade nature be any more effectuall in you, but let your liuing nature be effectuall. Now the force of nature is knowne by the motions. Therefore let the affections of the flesh dye in you, and let the contrarie motions which are spiritual, liue. And he reckoneth vp a greate longe scroule of vices, & theire contrarie vertues. 4 *Ephes.* 5.3. c *The motions and lustes that are in vs, are in this place very properly called members, because that the reason and will of man corrupted, doeth vse them as the bodie doeth his members.*

6 For

6 For the which things sake the wrath of God *d* commeth on the children of disobedience.

7 Wherein ye also walked once, when ye liued in them.

8 But now put ye away euen all these thinges, wrath, anger, maliciousnes, cursed speaking, filthie speaking, out of your mouth.

9 Lie not one to another, *e* seeing that ye haue put off the olde man with his workes,

10 And haue put on the newe, *f* which is renewed in *g* knowledge, after the image of him that created him,

11 *h* Where is neither Grecian nor Iewe, circumcision nor vncircumcision, Barbarian, Scythian, bond, free: But Christ is all, and in all things.

12 Now therefore as the elect of God holy and beloued, *i* put on the *k* bowels of mercies, kindnes, humblenes of minde, meekenes, long suffering:

13 Forbearing one another, and forgiuing one another, if any man haue a quarrel to another: euen as Christ forgaue, euen so do ye.

14 And aboue all these things *put on* loue, which is the *l* bond of perfectnes.

15 And let the peace of God *m* rule in your hearts, to the which ye are called in *n* one bodie, and be ye thankfull.

16 Let the word of Christ dwell in you plenteously in all wisdome, teaching and admonishing your owne selues, in *o* Psalmes, and hymnes, and

d Vseth to come.

7 A definition of our new birth taken of the parts thereof, which are, the putting off of the old man, *f* is to say, of *f* wickednes which is in vs by nature, & the restoring & repairing of the new man, *f* is to say, of purenes which is geue by grace: but both of them are but begonne in vs in this present life, and by certaine degrees finished, the one dying in vs by litle & litle, and the other comming to the perfection of another life, by litle and litle.

8 Newnes of life consisteth in knowledge † which transformeth man to the image of God his maker, that is to say, to the synceritie & purenes of the whole soule. *e* He speaketh of an effectual knowledge. 9 He telleth them againe *f* the Gospel doeth not respect those external things, but true iustification & sanctification in Christ onely, which haue manie fruites, as he reckoneth them vp here. But commendeth two things especially, to wit, godly concord, & continual study of Gods word. *f* So put on, that ye neuer put off. *g* Those most tender affections of exceeding compassio. *h* Which knitteth & knitteth together al the duelies that passe from man to man. *i* Rule & gouerne al things. *k* You are ioyned to eth, *l* into one bodie through Gods goodnes, that you might helpe one another, as felow members. *l* By Psalmes he meaneth all godly songs which were written vpon diuers occasions, and by hymnes, al such as conteine the praise of God, and by spirituall songs, other more peculiar & artificious songs which were also a praise of God, but they were made fuller of musike.

(† Syringes: or instruments)

spirituall

spiritual songs, singing with a grace in your hearts to the Lorde.

17 ✝ And whatsoeuer ye shall doe, in worde or deede, *doe* al in the *m* Name of ỹ Lord Iesus, giuing thankes to God euen the Father by him.

18 ¶ ✝ 10 Wiues, submit your selues vnto your husbands, as it is *n* comely in the Lord.

19 ∵ 11 Husbands, loue your wiues, and be not bitter vnto them.

20 ¶ * 12 Children, obey your parents in *o* all things: for that is well pleasing vnto the Lord.

21 13 Fathers, prouoke not your children to anger, least they be discouraged.

22 ¶ 14 * Seruants, be obedient vnto them that are *your* masters according to ỹ flesh, in all things, not with eye seruice as men pleasers, but in singlenes of heart, fearing God.

23 And whatsoeuer ye doe, do it heartily, as to the Lord, and not to men, 1 Cor. 7. 24.

24 Knowing that of the Lorde ye shall receyue the *p* rewarde of the inheritance: for ye serue the Lord Christ.

25 15 But he that doeth wrong, shal receiue for the wrong that hee hath done: and there is no respect of persons.

✝ 2. Cor. 10. 31.

m *Call vpon the Name of Christ, when you doit, & doit to Christes praise and glorie.* ✝ *Ephes.* 5. 22.

10 He goeth from precepts which concerne the whole ciuil life of man, to precepts perteining to euery mans familie, & requireth of wiues subiection in the Lord.

n *For those wiues do not wel, that do not set God in Christ before them in their loue, but this Philosophie knoweth not.* ∵ 1. Pet. 3. 1.

11 He requireth of husbandes, that they loue their wiues, and vse them gently.

* *Ephes.* 6. 1. 12 Hee requireth of children, that according to Gods commandement they be obedient to their parents. o *In the Lord, and so it is expounded. Ephes.* 5. 19. 13 Of parents, that they be gentle towards their children. 14 Of seruants, that fearing God himselfe to whom their obedience is acceptable, they reuerently, faithfully, and from the heart, obey their masters. * *Ephes.* 6. 5. *Tit.* 2. 9. 1. *Pet.* 2. 18. p *For that that you shall haue duely obeyed your masters, the time shall come, that you shalbe made sonnes, of seruants, and then shall you knowe this of a suertie, which shalbe when you are made partakers of the heauenly inheritance.* 15 Hee requireth of masters, that beeing mindfull how that they them selues also shall render an account before that heauenly Lord and master, which wil reuenge wrongfull doings without any respect of masters or seruants, they shewe themselues iust and vpright with equitie, vnto their seruants.

CHAP. IIII.

1 He returneth to generall exhortations, 3 touching prayer, & gracious speach, 7 and so endeth with greetings and commendations.

1 YE maſters, do vnto your ſeruants, that which is iuſt, and equal, knowing that ye alſo haue a maſter in heauen. *Leui. 25. 43. Epht. 6. 9.*

2 ✝ 2 Cõtinue in prayer, & watch in the ſame with thankeſgiuing,

3 ✝ Praying alſo for vs, that God may open vnto vs the a doore of vtterance, to ſpeake the myſterie of Chriſt: wherefore I am alſo in bondes, *Ro. 15. 30*

4 That I may vtter it, as it becommeth mee to ſpeake.

5 ¶ 4 ∵ Walk b wiſely toward thẽ that are without, and redeeme the c ſeaſon.

✝ 6 5 Let your ſpeache *be* d gracious alwayes, and powdred with e ſalt, that ye may know how to anſwere euery man. *Pro. 10. 20*

7 ¶ Tychicus *our* beloued brother and faithfull miniſter and fellow ſeruant in the Lorde, ſhall declare vnto you my whole ſtate:

8 Whõ I haue ſent vnto you for the ſame purpoſe ſ hee might know your ſtate, & might comfort your hearts,

9 With Oneſimus a faithfull & a beloued brother, who is one of you. They ſhal ſhewe you of al things here.

10 Ariſtarchus my priſon fellow ſaluteth you, & Marcus, Barnabas coſin (touching whõ ye receiued commandementes. If hee come vnto you, receiue him)

11 And Ieſus which is called Iuſtus, which are of the circumciſion. Theſe f onely are my workfelowes vnto the g kingdome of God, which haue bene vnto my conſolation.

12 Epaphras the ſeruaunt of Chriſt, which is one of you, ſaluteth you, and alwayes ſtriueth for you in prayers, that ye may ſtand perfect, and full in all the will of God.

13 For I beare him record, that he hath a great zeale for you, and for them of Laodicea, & them of Hierapolis.

1 He addeth certaine general exhortations, & at length endeth his Epiſtle with diuers familiar and godly ſalutations.

✝ *Luk. 18. 1. 2. Theſ. 5. 17*

2 Prayers muſt be continuall & earneſt.

3 Such as miniſter the worde, muſt eſpecially be commended to the prayers of the Church.

✝ *Ephe. 6. 18. 2. Theſ. 3. 1.*

a *An open & free mouth to preach the Goſpel.*

4 In all partes of our life, we ought to haue good conſideration euen of thẽ which are without the Church.

∵ *Ephe. 5. 15.*

b *Aduiſedly and circumſpectly.*

c *Seeke occaſion to winne them, although you loſe of your owne by it.*

5 Our ſpeach & talke muſt be applied to the profite of the hearers.

d *Framed to the profite of your neighbour.*

e *Againſt the vſe of filthy cõmunicatiõ, as Ephe. 4. 29.* f *Why then, Peter was not at that time at Rome.* g *In the Goſpel.*

14 ✝ Luke

14 † Luke the beloued physician greeteth you, † 2.Tim.4.11.
and Demas.

15 Salute the brethren which are of Laodicea, & Nymphas, and the Church which is in his house.

16 And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that ye likewise read the Epistle *written* frō Laodicea.

17 And say to Archippus, Take heede to the ministerie, that thou hast receiued in the Lorde, that thou fulfill it. 1 Thes. 5.14.

18 The salutation by the hand of me Paul. Remember my bandes. Grace *be* with you, Amen.

¶ Written from Rome to the Colosians, *and sent* by Tychicus, and Onesimus.

THE FIRST EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

1 He therfore beginneth with thankesgiuing 4 to put them in minde that whatsoeuer was praise worthie in them, it came of Gods goodnes: 8 and that they are ensamples vnto others.

1 PAVL and Siluanus, and Timotheus, vnto the Church of the Thessalonians, *which is* in God the Father, & in the Lord Iesus Christ: Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

2 1 Wee giue God thankes alwayes for you all, making mention of you in our prayers

3 2 Without ceasing, remembring your effectual

1 An example of a right Christian reioycing, whereby also we learne, that such as haue greate gifts in them, are in two sortes brideled, to wit, if they consider that they haue receyued all from God, and that continuance must be desired at his hands, whervnto also the whole Epistle exhorteth the Thessalonians. 2 He commendeth them for three speciall gifts, effectuall faith, continual loue, and patient hope: to the end they might be ashamed being indued with such excellent gifts, not to continue in Gods elec-

tion.

faith,

faith, and diligent loue, & the patience of your hope in our Lord Iesus Christ, in the sight of God euen our Father,

4 Knowing, beloued brethren, that ye are a elect of God.

5 3 For our Gospell was not vnto you in worde onely, but also in power, and in the holy Ghost, & in b much assurance, as yee know after what maner we were among you for your sakes.

6 4 And ye became followers of vs, and of the Lorde, and receiued the worde in much affliction, with ioy of the holy Ghost, *Gal. 6. 17. 1. Cor. 4. 9.*

7 So that ye were as ensamples to all that beleue in Macedonia and Achaia.

8 For from you sounded out the worde of the Lorde, not in Macedonia and in Achaia onelye: but your faith also which is toward God, spread abroade in all quarters, that wee neede not to speake any thing.

9 For c they themselues shew of vs what maner of entring in we had vnto you, 5 and how yee turned to God from idoles, to serue the liuing & true God,

10 And to looke for his Sonne from heauen, whome hee raysed from the dead, *euen* Iesus which deliuereth vs from e that wrath to come.

a *Worde for worde, that your elections of God.*

3 Another reason why they ought in no wise start back but continue to the end, because they cannot doubt of his doctrine which hath bin so many waies confirmed vnto them, euen from heauen, as they themselues did well know.

b *Paul sheweth by two things that there followed very great fruite of his preaching, to wit, by the gifts of the holy Ghost, and that certaine assurance which was throughly setled in their minds, as appeared by their willing bearing of the crosse.* 4 Another reason, because euen to that day, they embraced the Gospel with great chearefulnes, in so much that they were an example to all their neighbours: so that it should be more shame to them to faynt in the mid race. c *Within which compreth from the holy Ghost.* d *All the beleeuers.* 5 It is no true conuersion to forsake Idoles, vnlesse a man therewithall worship the true & liuing God in Christ the onely redeemer. e *This word (That) is not put here without cause: and by Gods wrath is meant that reuenge and punishment, wherewith the Lord will iudge the world at length in his terrible wrath.*

CHAP. II.

1 He declareth how faithfully he preached the Gospel vnto them, 5 seeking neither gaine, 6 nor praise of men: 10 And he prooueth the same by their own testimonies: 14 that they did courageously beare persecutions of their countrey men: 17 that hee desireth very much to see them.

1 For

1 FOr 1 ye your ſelues know, brethren, that our entrance in vnto you was not in vaine,

2 2 But euen after that we had ſuffred before, & were ſhamefully entreated at † Philippi (as yee know) we were bold in a our God, to ſpeake vnto you the Goſpel of God with much ſtriuing.

3 3 For our exhortation was not by deceite, nor by b vncleannes, nor by guile.

4 4 But as we were c allowed of God, that the Goſpel ſhould be committed vnto vs, ſo we ſpeake, not as they that pleaſe men, but God, which d approueth our hearts.

5 Neither yet did we euer vſe flattering words, as ye know, nor coloured couetouſnes, God is record.

6 5 Neither ſought we praiſe of men, neither of you, nor of others, when wee might haue beene e chargeable, as the Apoſtles of Chriſt.

7 But we were f gentle among you, euen as a nource cheriſheth her children.

8 6 Thus being affectioned towarde you, our good wil was to haue dealt vnto you, not the Goſpel of God only, but alſo our owne ſoules, becauſe ye were deare vnto vs.

9 7 For ye remember, brethren, † our laboure and trauaile: for we laboured day & night, becauſe we would not be chargeable vnto any of you, and preached vnto you the Goſpell of God.

10 8 Ye are witneſſes, and God alſo, how holily,

1 That which he touched before ſhortly concerning his Apoſtleſhip, he handleth now more at large, and to that end and purpoſe which we ſpake of.

2 The vertues of a true Paſtour are, freely, and without feare to preach the Goſpel, euen in the middeſt of dangers.

† *Actes 16.12.*

a *Through God his gracious help.*

3 To teach pure doctrine faithfully and with a pure heart.

b *By any wicked and naughtie kinde of deating.*

4 To approoue his conſcience to God, being free from al flatterie and couetouſnes.

c *Seeing there is ſuch difference betweene the iudgements of God and the iudgements of men that when we chooſe, they reſpecte the qualities of thoſe things which ſtand before them, but God ſeeth the reaſon of his counſel only in him ſelfe, it followeth that ſeeing we are not able to think a good thought, that whomſoeuer he firſt chuſeth to thoſe holy callings, he maketh the able, and doth not finde them able. And therefore in that we are allowed of God, it hangeth vpon his mercy.* d *Which ſifteth and allaweth of them.* 5 To ſubmit him ſelfe euen to the baſeſt, to win them, and to eſchew all pride. e *Whe I might lawfully haue liued vpon the expenſes of the Church. We were not rough, but eaſye, and gentle as a nource, that is neither ambitious nor couetous, but taketh all paynes as patiently as if ſhe were a mother.* 6 To haue the flock that is committed vnto him in more eſtimation then his owne life. 7 To departe with his owne right, rather then to be chargeable to his ſheepe. † *Act. 20.34. 1.Cor.9.4.12. 2.Theſſ.3.8.* f To excell other in example of godly life.

9 To exhort and comfort with a fatherly minde and affection.
10 To exhort all men diligently and earnestly to lead a godly life
✣ *Ephe.4.1. Philip.1.27. Colos.1.10.*
11 Having approued his ministery, he commendeth againe (to that end and purpose, that I spake of) the thersulnes of ỹ Thessalonians which was answearable to his diligẽce in preaching, & their manly patience.
12 He confirmeth thẽ in their afflictions which they suffred of their owne people, because they were afflicted of their owne countrey men: which came as wel (saith hee) to the Churches of the Iewes, as to them: & therefore they ought to take it in good part.

and iustly, and vnblameably we behaued our selues among you that beleeue.

11 9 As ye know how that we exhorted, you, & comforted, and besought euery one of you (as a father his children)

12 10 That ye ✣ woulde walke worthy of God, who hath called you vnto his kingdome & glory.

13 11 For this cause also thanke wee God without ceasing, that when yee receiued the worde of God, which ye heard of vs, yee receiued it not as the word of men, but as it is in deede the word of God, which also worketh in you that beleeue.

14 12 For brethren, ye are become folowers of the Churches of God, which in Iudea are in g Christ Iesus, because yee haue also suffred ỹ same things of your owne h countrey men, euen as they haue of the Iewes,

15 13 Who both killed ỹ Lord Iesus & their owne Prophetes, and haue persecuted vs away, 14 & God they please not, and are contrary to i all men,

16 And forbidde vs to preach vnto the Gentiles, that they might be saued, to k fulfill their sinnes alwayes: for the l wrath of God is come on them, to the vtmost.

17 15 Forasmuch brethren, as wee m were kepte

g *Which Christ hath gathered together.* h *Euen of them which are of the same country, and the same towne that you are of.* 13 He preuenteth an offence which might be take, for that ỹ Iewes especially aboue al other persecuted the Gospell. That is no new thing, saith he, seeinge they slewe Christ him selfe, and his Prophets, & haue banished me also. 14 He foretelleth the vtter destruction of the Iewes, least any man should be moued by their rebellion. i *For the Iewes would neither enter into the kingdome of God themselues, nor suffer other to enter in.* k *Vntil that wickednes of theirs which they haue by inheritance as it were of their fathers, be growen so great, that the measure of their iniquitie being filled, God may come forth to wrath.* l *The iudgement of God being angry, which in deed appeared shortly after in the destructio of the citie of Hierusalem, whither many resorted cum out of diuers prouinces, when it was besieged.* 15 He meeteth with an obiection, why he came not to them straightwaies being in so great miserie. I desired oftentimes (saith he) & it lay not in me, but Satan hindered my endeuours, and therfore I sent Timothie my faithfull companion vnto you, because you are most deare to me. m *Were kept asunder from you, and as it were orphans.*

from

from you for a season, concerning sight, but not in the heart, wee enforced the more to see your face with great desire.

18 Therefore we would haue come vnto you (I Paul, at least once or twise) but Satan hindered vs.

19 For what is our hope or ioy, or crowne of reioycing? are not euen you it in the presence of our Lord Iesus Christ at his comming?

20 Yes, ye are our glorie and ioye.

CHAP. III.

1 To shewe his affection towardes them, hee sendeth Timothie vnto them: 6 Hee is so moued by the report of their prosperous state, 9 that he cannot giue sufficient thankes, 11 and therfore he breaketh out into prayer.

1 WHerefore since we could no longer forbeare, wee thought it good to remaine at Athens alone,

2 ✣ And haue sent Timotheus our brother and minister of God, and our labour fellow in the Gospell of Christ, to stablish you, & to comfort you touching your faith,

3 That no man shoulde be mooued with these afflictions: for ye your selues know, that we are appointed thereunto. 1 Thes. 1. 29. 2 Tim. 3. 12

4 For verely when we were with you, we tolde you before that we should suffer tribulations, euē as it came to passe, and ye know it.

5 Euen for this cause, when I could no longer forbeare, I sent *him* that I might knowe of your faith, lest ✣ tempter had tempted you in any sorte, and that our labour had bene in vaine.

6 2 But nowe lately when Timotheus came frō you vnto vs, and brought vs good tidings of your faith and loue, & that ye haue good remembrance of vs alwayes, desiring to see vs, as we also do you,

7 Therfore, brethren, we had cōsolatiō in you, in al our afflictiō & necessitie through your faith.

8 For now are we a liue, if ye stand fast in the Lord.

✣ *Actes. 16. 1.*

1 The will of god who calleth his on this cōdition, to bring them to glory by affliction, is a most sure remedie against all afflictions.

2 Because they haue hitherto gone so wel forward, he exhorteth them againe to make an ende of the rest of the iourney, seeing that therein also they shal do him their Apostle a great pleasure.

a For howe you can not otherwise shake me fast and in good cast, vnles you go forward in religion and faith.

9 For what thanks can we recompence to God
againe for you, for all the ioye wherewith we re-
ioyce for your sakes before our God,

10 Night and day, † praying exceedingly that
wee might see your face, & might *b* accōplish that
which is lacking in your faith?

11 Now God himself, euen our Father, and our
Lord Iesus Christ, guide our iourney vnto you.

12 3 And the Lord increase you, and make you
abound in loue one toward another, and towarde
all men, euen as we *doo* toward you:

13 † To make your hearts stable and vnblame-
able in holines before God euen our Father, at the
cōming of our Lord Iesus Christ with al his Saints.

† *Rom.* 1. 10. *and* 15. 23.

b *Paul was constrained through the importunate dealing of the enemies to leaue the building which he had scarce begun: And for that cause he had left Silas & Timothe in Macedonia, and when Timothe came to Athens to him, hee sent him backe againe straightway. So that he desireth to see the Thessalonians, that he may throughly accomplish their faith & religion, that was as yet imperfect.* 3 An other part of the Epistle, wherein he speaketh of the duetres of a Christian life. And he sheweth that the perfection of a Christian life, cōsisteth in two things, to wit, in charitie toward all men, and inward purtie of the heart, the accomplishment whereof notwithstanding is deferred to the next comming of Christ, who will then perfit this worke by the same grace, wherwith he begonne it in vs. † *Chap.* 5. 23. 1. *Cor.* 1. 8.

CHAP. IIII.

1 He exhorteth them 3 to holines, 9 & brotherly loue.
13 He forbiddeth thē to sorowe after ỹ maner of infidels. 15 He setteth out the history of our resurrectiō.

1 Diuers exhortatiōs, ỹ ground whereof is this, to be mindefull of those things which they haue heard of the Apostle.

2 *That ye labour to excel more and more, and deeply prosse your selues.* † *Rom.* 12. 2. *Ephe.* 5. 17.

1 AND furthermore we beseech you, brethrē, and exhort you in the Lorde Iesus, that yee *a* increase more and more, as yee haue receiued of vs, how ye ought to walke, and to please God.

2 For ye know what commandements we gaue you by the Lord Iesus.

3 † 2 For this is the wil of God *euen* your *b* sanctification, *and* that yee should abstaine from fornication,

4 3 That euery one of you should know, how to possesse his vessell in holines and honour,

3 *This is the summe of those things, which he deliuered them, to dedicate themselues wholy to God. And he condemneth plainely all filthines through lust, because it is altogether contrarie to the wil of God.* b *Looke Iohn.* 17. 17.

3 *An other reason, because it defileth the body.*

5 4 *And*

4 The third, because the Saints are discerned frō them which know not God, by honestie and puritie.

5 4 *And* not in the lust of concupiscence, euen as the Gentiles which know not God:

6 ✠ 5 That no man oppresse or defraud his brother in any matter: for the Lord *is* auenger of all such things, as we also haue tolde you before time, and testified.

✠ 1.*Cor*.6.8.

5 Secondly, he reprehendeth al violēt oppression, & immoderate desire, and sheweth most seuerely as ✠ Prophet of God, ✠ God wil reueng such wickednes

7 ✠ For God hath not called vs vnto vncleanes, but vnto holines. *Eph*. 2. 10.

✠ 1.*Cor*.1.2.

8 He therefore that c despiseth *these things*, despiseth not man, but God who hath euen giuen you his holy Spirit.

c *These commandements which I gaue you.*

6 Thirdly he requireth a readie minde to all maner of louing kindenes, & exhorteth them to profit more and more in ✠ vertue

9 6 But as touching brotherly loue, we neede not that I write vnto you: ✠ for ye are taught of God to loue one another.

✠ *Iohn*.13.34. *and* 15.12. 1.*Iohn*.2.8. *and* 4.21.

10 Yea, and that thing verely ye do vnto all the brethren, which are throughout all Macedonia: but we beseech you, brethren, that ye increase more and more,

11 7 And that ye studie to be quiet, and to meddle with your owne busines, & and to worke with your owne hands, as we commanded you,

7 He condēneth vnquiet braines, and such as are curious in matters which appertaine not vnto them. 8 He rebuketh idlenes & slouthfulnes, which vices whosoeuer are geuen vnto, fall into other wickednes, to the great offence of the Church. 9 The third part of the epistle, which is interlaced amōg the former exhortations (which he returneth vnto afterward) wherein he speaketh of mourning for the deade, and the maner of the resurrection, and of the latter day. 10 We must take heede that we do not immoderatlie bewaile the deade, that is, as they vse to do which thynke that they are vtterly perished. 11 A confirmation: for death is but a sleepe of the bodie (for he speaketh of the faithful) vntil the Lord commeth. 12 A reason of the confirmation, for seeing that the head is risen, the members also shal rise, and that by the vertue of God. d *They dye in Christ, which continue in faith whereby they are graffed into Christ, euen vnto the last gaspe.*

12 That ye may behaue your selues honestly toward them that are without, and that nothing be lacking vnto you. *& That we haue no need of man. Eph*. 4. 28. *Pro*. 10. 16.

13 ¶ 9 I would not, brethren, haue you ignorant 10 concerning them 11 which are a sleepe, that ye sorowe not euen as other which haue no hope.

14 12 For if we beleeue that Iesus is dead, and is risen, euen so them which sleepe in d Iesus will

God e bring with him.

15 13 For this say we vnto you by the f word of the Lord, that g we which liue, and are remayning in the comming of the Lord, shall not preuent them which sleepe.

16 For the Lord himselfe shall descend from heauen with a h shoute, and with the voyce of the Archangel, and + with the trumpet of God: and the deade in Christ shall rise first:

17 Then shall we which liue and remaine, be i caught vp with them also in the clouds, to meete the Lord in the aire: and so shall, we euer be with the Lord.

18 Wherefore comfort your selues one another with these wordes.

b Will call their bodies out of their graues, and ioyne their soules to them againe.

13 The maner of the resurrection shalbe thus. The bodies of ỹ dead shalbe as it were raised out of sleepe, at the sound of the trumpet of God. Christ himselfe shall discend frō heauen. The saints (for he speaketh properly of them) which shal then be found aliue, together ẇ the dead which shal rise, shalbe takē vp into the cloudes to meete the Lord, & shalbe in perpetual glory ẇ him.

e In the Name of the Lord, as though he himselfe spake vnto you. f He speaketh of these things, as though he should be one of them whom the Lord shal finde aliue at his comming, because that time is vncertaine: & therefore euery one of vs ought to be in such a readines, as if the Lord were comming at euery moment. g The word which the Apostle vseth here signifieth properly that encouragement which mariners vse one to another, when they all together with one shout put forth their oares & row together. + 1. Cor. 15. 52. 1 Suddenly & in the twinkling of an eye.

CHAP. V.

1 Condemning the curious searching for the seasons of Christes comming, 6 he warneth them to be ready dayly to receiue him: 11 And so geueth them sundrie good lessons.

1 BVt of the times and + seasons, brethren, ye haue no neede that I write vnto you.

2 For ye your selues know perfectly, ỹ the day of the Lord shal come, euen as a thiefe in the night.

3 For when they shall say, Peace, and safetie, then shall come vpon them sudden destruction, as the trauaile vpon a woman with childe, and they shall not escape.

4 a But ye, brethren, are not in darkenes, that

1 The day that God hath appointed for this iudgement, we know not. But this is sure ỹ it shal come vpon men when they looke for nothing lesse.

a *Luke, Act. 1. 7.*

2 Returning to exhortations, he warneth vs which are lightened with the knowledge of God, ỹ it is our duty not to liue securely in deliciousnes lest we be suddēly taken in a dead sleepe in pleasures: but contrariwise to haue an eye to the Lord, & not suffer our selues to be oppressed ẇ the cares of this world, for that it meete for the darknes of the night, and this for the light.

that

that day ſhal come on you, as *it were* a thiefe.

5 Ye are all the children of light, and the children of the day: we are not of the night, neither of darkenes.

6 Therfore let vs not ſleepe as do other, but let vs watch and be ſober.

7 For they that ſleepe, ſleepe in the night, and they that be drunken, are drunken in the night.

8 3 But let vs which are of the day, be ſober, + putting on the breſt plate of faith and loue, and of the hope of ſaluation for an helmet.

9 4 For God hath not appoynted vs vnto wrath, but to obtaine ſaluatiō by the meanes of our Lord Ieſus Chriſt,

10 5 Which died for vs, that whether we wake or ſleepe, we ſhould liue together with him.

11 6 Wherfore exhort one another, and edifie one another, euen as ye do.

12 7 Nowe we beſeeche you, brethren, that ye *b* acknowledge them, which labour among you, & are ouer you in the *c* Lord, and admoniſh you,

13 That ye haue them in ſingular loue for *d* their workes ſake. 8 Be at peace among your ſelues.

14 9 We deſire you, brethren, admoniſhe them that are *e* out of order: comfort the feeble minded: beare with the weake: be pacient towarde all men.

15 10 + See that none recompence euill for euill vnto any man: but euer followe that which is

3 We muſt fight with faith and hope, much leſſe ought we lye carelesly ſnorting.

+ *Eſai.59.17. Epheſ.6.17.*

4 He pricketh vs forwards by ſetting moſt certaine hope of victorie before vs.

5 The death of Chriſt, is a pledge of our victory, for therfore he dyed, that we might be partakers of his life or vertue, yea euen whiles we liue here.

6 We muſt not only watch our ſelues, but we

are alſo bound to ſtirre vp and confirme one another. 7 We muſt haue great conſideration of them which are appointed to the miniſterie of the word, & gouernment of the Church by God, and do their duetie. *b That is to acknowledge and take them for ſuch as they are, that is to ſay, men worthy to be greatly accompted of among you.* c *In thoſe things which perteine to Gods ſeruice: ſo is the eccleſiaſticall function diſtinguiſhed from ciuill authoritie, and true ſhepheards from wolues.* d *So then, where this cauſe ceaſeth, there muſt the honour ceaſe.* 8 The maintenance of mutual concord, is eſpecially to be looked vnto. 9 We muſt haue conſideration of euery man, and as the diſeaſe is, ſo muſt the remedie be vſed. e *That keepe not their ranke or ſtanding.* 10 Charitie ought not to be ouercome with any iniuries. + *Prou.17.13. and 20.22. Matth.5.39. Rom.12.17. 1.Pet.3.9.*

good, both towarde your ſelues, and towarde all men.

16 11 Reioyce euermore.

17 ✣ Pray continually.

18 In al things giue thanks: for this *is* the *f* wil of God in Chriſt Ieſus toward you.

19 12 Quench not the Spirit.

20 Deſpiſe not *g* prophecying.

21 Trye all thinges, *and* keepe that which is good.

22 13 Abſteine from all *h* appearance of euil.

23 Nowe the very God of peace *i* ſanctifie you throughout: and *I pray God* that your whole ſpirite and ſoule & body, may be kept blameles vnto the comming of our Lord Ieſus Chriſt.

24 14 ✣ *k* Faithful *is he* which calleth you, which will alſo *l* do it.

25 15 Brethren, pray for vs.

26 Greete all the brethren with an holy kiſſe.

27 I charge you in the Lord, that this epiſtle be read vnto all the brethren the Saints.

28 The grace of our Lorde Ieſus Chriſt *be* with you, Amen.

11 Aquiet and appeaſed minde, is nouriſhed with continuall prayers, reſpecting the will of God.

✣ *Luke.* 18. 1.

f An acceptable thing to God, and ſuch as he liketh well of.

12 The ſparkes of the Spirit of God that are kindled in vs, are nouriſhed with dayly hearing the word of God: but true doctrine muſt be diligently diſtinguiſhed from the falſe.

g The expounding of the word of God.

13. A generall concluſion, that we wayting for the comming of Chriſt, do giue our ſelues to pureneſs both in mind, will, and bodie, through the grace and ſtrength of the Spirite of God. h *Whatſoeuer hath but the very ſhewe of euill, abſteine from it.* i *Separate you from the world, and make you holy to him ſelfe through his Spirite in Chriſt, in whom only you ſhall attaine vnto that true peace.* 14 The good will and power of God is a ſure confirmation againſt all difficulties, whereof we haue a ſure witneſſe in our vocation. ✣ 1. *Corin.* 1. 9. k *Alwayes one, and euer like him ſelfe, who perfourmeth in deede whatſoeuer he promiſeth: and an effectuall callyng is nothing els but a right declaring and true ſetting forth of Gods will: and therefore the ſaluation of the elect, is ſafe and ſure.* l *Who will alſo make you perfit.* 15 The laſt part of the epiſtle, wherein with moſt waighty charge, he commendeth both him ſelfe and this epiſtle vnto them.

¶ The firſt *Epiſtle* vnto the Theſſalonians written from Athens.

THE

THE SECOND EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

3 He commendeth the increase of faith, and charitie, 4 and the patience of the Thessalonians: 6 and describing Gods vengeance against such as oppresse the godly, 10 he teacheth the godly to waite for the last iudgement.

1 PAul and Siluanus, and Timotheus, vnto the Church of the Thessalonians, *vvhich is* in God our Father, and in the Lord Iesus Christ:

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

3 ✝ 1 We ought to thanke God alway for you, brethrē, as it is mete, because that your faith a groweth exceedingly, and the loue of euery one of you toward another, aboundeth,

4 So ỹ we our selues reioyce of you in the Churches of God, because of your patience & faith in al your persecutions and tribulations that ye suffer,

5 ✝ 2 *VVhich is* a manifest token of the righteous iudgement of God, that ye may be counted worthy of the kingdome of God, for the which ye also suffer. *Gal. 6. 17. 1. Cor. 4. 9. Eph. 3. 13. Phil. 1. 29*

6 3 For it is a righteous thing with God, to recompence tribulation to them that trouble you,

7 And to you which are troubled rest 4 with vs, 5 when the Lord Iesus shall shewe him selfe from heauen with his mightie Angels,

8 In flaming fire, rendring vengeance vnto them,

✝ *1. Thess. 1. 2.*

1 The first part of the Epistle, wherin he reioyceth ỹ through ỹ grace of God, they haue mansully susteined all the assaults of their enemies wherin he confirmeth them: moreouer shewing with what giftes they must chiefly fight, to wit, with faith & charitie, which must dayly increase.

This growes not our
Translators: but confer
a *Thus whereas* 1 *it grew vp before, it doth also receiue some increase euery day more and*

more. ✝ *Iude. 6.* 2 He openeth the fountaine of all true comfort, to wit, that in afflictions which we suffer of the wicked for righteousnes sake, we may behold as it were in a glasse ỹ testimonie of that iudgement to come, & the end thereof most acceptable to vs, and most sharpe to his enemies. 3 A proofe; God is iust, therfore he will worthily punish the vniust, and wil do away the miseries of his people. 4 He cōfirmeth them also by the way, by this meanes, that the condition both of this present state and the state to come, is cōmon to him with them. ✝ *1. Thes. 4. 16.* 5 A most glorious description of the second comming of Christ, to be set against all the miseries of the godly, and the triumphes of the wicked.

them, 6 that do not know God, & which obey not vnto the Gospel of our Lord Iesus Christ,

9 Which shal be punished with euerlasting perdition, from the presence of the Lord, and from the glory of his power,

10 When he shall come to be glorified in his Saintes, and to be made marueilous in all them that beleeue (7 because our testimonie towarde you was beleeued) in that day.

11 8 Wherefore, we also pray alwayes for you, that our God may make you worthy of b this calling, & fulfil c al the good pleasure of his goodnes, and the d worke of faith with power,

12 That the Name of our Lord Iesus Christ may be glorified in you, & ye in him, according to the grace of our God, and of the Lord Iesus Christ.

6 There is no knowledge of God vnto saluatiō, without the gospel of Christ
7 The children of God shall be counted by the faith which they haue in the Gospel, which is preached vnto them by the Apostles.
8 Seeing that we haue the mark set before vs, it remaineth that we go vnto it. And we go to it, by certaine degrees of causes: first by the free loue and good pleasure of God, by vertue wherof al other inferiour causes worke: from thence proceedeth the free calling to Christ, and from calling, faith, wherupon foloweth both the glorifying of Christ in vs, and vs in Christ.

b *By (calling) he meaneth not the very act of calling, but that selfe same thing whervnto we are called, which is the glory of that heauenly kingdome.* c *Which he determined long since only vpon his gracious & mercyful goodnes towards vs.* d *So then faith is an excellent worke of God in vs: and we see here plainly that the Apostle leaueth nothing to free will, to make it checkemate with Gods working therein, as the Papistes dreame.*

CHAP. II.

2 He sheweth that the day of the Lord shal not come, til there be a departure from the faith, 3 and that Antichrist be reuealed, 8 whose destructiō he setteth out, 15 and therupon exhorteth to constancie.

1 NOwe 1 we beseeche you, brethren, by the comming of our Lord Iesus Christ, and by our a assembling vnto him,

2 2 That ye be not suddenly moued from your

1 The seconde part of the epistle, conteining an excellent

prophecie of the state of the Church, which shal be from the Apostles times vnto the latter day of iudgement. 2 *If we thinke earnestly vpon that vnmeasurable glory, which we shalbe partakers of with Christ, it will be an excellent remedie for vs against wauering and impatience, so that neither the glistering of the world shall allure vs, nor the dreadfull sight of the crosse dismay vs.* 2 We muste take heede of false prophets, especially in this matter, which go about to deceiue, & that for the most part, after three sorts: for either they bragge of fained prophetic all reuelations, or they bring coniectures and reasons of their owne, or vse counterfet writings.

minde,

minde, nor troubled neither by *b* Spirit, nor by *c* word, nor by *d* letter, as it were from vs, as though the day of Christ were at hand.

3 Let no man deceiue you by any meanes: 3 for *that day shall not come*, except there come a departing first, and that *e* that man of sinne be disclosed, *even* the sonne of perdition,

4 Which is an aduersarie, and *f* exalteth him selfe against all that is called God, or that is worshipped: 4 so that he doeth sit as God in the Temple of God, shewing him selfe that he is God.

5 Remember ye not, that when I was yet with you, I tolde you these things?

6 And now ye knowe *g* what withholdeth, that he might be reueiled in his time.

7 6 For the mistery of iniquitie doth alreadie worke: 7 onely he which now *h* withholdeth, *shall let* til he be taken out of the way.

8 8 And then shall *i* that wicked man be reueiled, *k* whom the Lord shall *l* consume with the Spirit of his mouth, and shall abolish with the brightnesse of his comming,

b *By dreames and fables, which men pretende to be Spiritual reuelations.*

c *Either by words of mouth, or by bookes written.*

d *Either by forged letter, or falsely glosed vpon.* Dan. 7. 25. & 11. 36.

3 The Apostle foretelleth that before the comming of the Lord there shall be a throne set vp cleane contrarie to Christes glory, wherein that wicked man shal sit, & transferre all things that appertaine to God, to him selfe, and many

Dan. 8. 25. & 7. 26.

shall fall away from God to him. e *By speaking of one, he poynteth out the bodie of the tyrannous and persecuting Church.* f *All men knowe who he is that saith he can shut vp heauen and open it at his pleasure, and tooke vpon him to be Lord and Master aboue all kings and princes, before whom kings and princes fall downe and worship, honouring that Antichrist as a God.* 4 He foretelleth, that Antichrist (that is, whosoeuer he be that shall occupie that seate that falleth away from God) shall not reigne without the Church, but in the very bosome of the Church. 5 This prophecie was cõtinually declared to the Auncient Church, but it was neglected of them that followed. g *What hindereth antichrysth.* 6 Euen in the Apostles time the first foundations of the Apostaticall seat were laied, but yet so that they deceiued men. 7 He foretelleth, that when the empire of Rome is taken away, the seate that falleth away from God shall succeede and shall hold his place, as the old writers, Tertullian, Chrysostome and Hierome do expounde it. h *He which is nowe in authoritie and ruleth all, to wit, the Romaine empire.* 8 That wickednes shall at length be detected by the worde of the Lord, and shall vtterly be abolished by Christ his comming. i *Word for word, that lawlesse fellowe: that is to say, he that shall tread Gods law cleane vnder foote.* ✠ *Esa.* 11. 4. k *Bring to nought.* l *With his worde, for the true Ministers of the worde are as a mouth, whereby the Lord breatheth out that mightie and euerlasting worde, which shall breake his enemies in sunder, as it were a tyrannes.*

9 He foretelleth ỽ Satan will bestow al his might & power, & vse all false miracles that he can to establish ỽ seate: and that with great successe, because the wickednes of the world doth so deserue it: yet so, ỽ onely the vnfaithfull shal perish through his deceite.

m *Which are partly false, & partly wrought to establish a falshood.*

n *A most mightie working to deceiue them.*

o *They liked lies so wel, that they had pleasure in them, which is the greatest madnes that may be.*

10 The elect shal stand stedfast & safe from all these mischieues.

9 *Euen him* whose comming is by the effectuall working of Satan, with all power, and signes, & *m* lying wonders,

10 And in al deceiueablenes of vnrighteousnes, among the that perish, because they receyued not the loue of the trueth, that they might be saued.

11 And therefore God shall send them *n* strong delusion, that they should beleue lies,

12 That all they might be damned which beleued not the trueth, but *o* had pleasure in vnrighteousnes.

13 10 But we ought to geue thankes alway to God for you, brethren beloued of the Lord, because that God hath from the beginning chosen you to saluation, through *p* sanctification of the Spirit, and the *q* faith of trueth,

14 Whereunto he called you by our *r* Gospell, to obtaine the glory of our Lord Iesus Christ.

15 11 Therefore brethren, stand fast and keepe the instructions, which ye haue bene taught, eyther by word, or by our Epistle.

16 Now the same Iesus Christ our Lord, & our God euen the Father which hath loued vs, and hath geuen vs euerlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in euery word and good worke.

Now election is knowne by these testimonies: Faith is gathered by sanctification of faith, by that that we accord vnto the trueth: trueth, by calling, through the preaching of the Gospel: from whence we come at length to a certaine hope of glorification.

p *To sanctifie you.* q *Faith which leyeth hold not vpon lies, but vpon the trueth of God, which is the Gospel.* r *By our preaching.* 11 The conclusion: It remaineth then, ỽ we continue in the doctrine which was deliuered vnto vs by ỽ mouth & writings of the Apostles, through the free good wil of God, which comforteth vs with an inuincible hope, and also in all godlinesse our whole life longe.

CHAP. III.

1 He desireth them to further the preaching of the Gospel with their prayers, 6 and to withdrawe themselues from those, who through idlenes, 11 and curiosity peruert good order: 14 Whom he excludeth from the company of the faithfull.

1 Further-

1 FVrthermore, brethren, † pray for vs, that the word of the Lord may haue free passage, and be glorified, euen as it is with you,

2 And that we may bee deliuered frō † vnreasonable and euill men: for all men haue not faith.

3 But the Lorde is faithfull, which will stablish you, and keepe you from b euill.

4 3 And we are persuaded of you through the Lord, that ye both do, & wil doe the things which we warne you of.

5 4 And the Lord guide your hearts to the loue of God, and the waiting for of Christ.

6 5 We warne you, brethrē, in the Name of our Lorde Iesus Christ, that ye withdrawe your selues from euery brother that walketh inordinately, & not after the instruction, which he receiued of vs.

7 6 For ye your selues know, † howe ye ought to follow vs: for wee behaued not our selues inordinately among you,

8 Neyther tooke wee bread of any man for nought: but wee wrought with labour & trauaile night and day, because we would not be chargeable to any of you.

9 Not because wee haue not authoritie, but that we might make our selues an ensample vnto you to followe vs.

10 For euen when we were with you, this wee warned you of; that if there were anye, which would not worke, that he should not eate.

11 For wee heare, that there are some which

1 Henceforward.

2 Or, vnreasonable.

3 The second admonition is, that they follow alwayes the doctrine of the Apostles as a rule for their life. 4 Thirdly, he diligently and earnestly admoni heth them of two thinges which are giuen vs by the onely grace of God, to wit, of charitie, and a watchfull minde to the comming of Christ. 5 Fourthly, he sayeth, that idle and lasie persons, ought not to be relieued of ỹ Church, nay, that they are not to be suffered. 6 Least he might seeme to deale hardly with them, he setteth forth him selfe for an example, who besides his trauaile in preaching laboured with his handes, which he saith he was not simply bound to do. † 1. Cor. 11. 1. ‡ 1. Thes. 4. 11. c What shall we doe then with those idle bellied Monkes, & sacrificing Priests? A Monke (sayeth Socrates, booke 8. of his Tripartite history) which worketh not with handes, is like a theefe.

r He addeth now cōsequently according to his maner, diuers admonitiōs. The first of them is, that they make prayers for the increase and free passage of the Gospel, & for ỹ safetie of ỹ faithfull ministers of the same. † Ephes. 6. 19. Colos. 4. 3.

a Which haue no care of their dueties.

2 It is no marueile that the Gospell is hated of so many, seing that faith is a rare gift of God. Notwithstanding, the Church shal neuer be destroyed by the multitude of the wicked, because it is grounded & stayed vpon the faithful promise of God.

b From Satans snares, & fro euil.

walke

How great a faultridlenes is, he declareth by that that God created no man in vaine or to no purpose, neither is there any vnto whome he hath not allotted as it were a certaine standing & roome, whereupon it followeth, that the order which God hath appointed, is troubled by the idle, yea broken, which is great sinne and wickednes.

8 He reprehendeth a vice.

walke among 7 you inordinately, and worke not at all, 8 but are busie bodies.

12 9 Therefore them that are such, wee warne and exhorte by our Lorde Iesus Christ, that they worke with quietnes, and eate their owne bread.

13 10 And ye, brethren, be not wearie in well doing.

14 11 If any man obey not this our saying in this letter, note him, & haue no 12 company with him, 13 that he may be ashamed:

15 14 Yet count him not as an enemie, but admonish him as a brother.

16 15 Nowe the Lorde him selfe of peace giue you peace alwayes by all meanes. The Lorde be with you all.

17 16 The salutatiō of me Paul, with mine own hande, which is the token in euery Epistle: so I write,

18 The grace of our Lord Iesus Christ be with you all, Amen.

which is ioyned with the former, whereupon followe an infinite sorte of mischieses: to wit, that there are none more busie in other mens matters, then they which neglect their owne. 9 The Lorde commandeth, and the Apostles pray in the Name of Christ, first, that no man be idle, & next, that euery man doe quietly and carefully see to do his duetie in that office and calling wherein the Lorde hath placed him. 10 We must take heede, that some mens vnworthines cause vs not to be slacker in well doing. 11 Excommunication is a punishment for the obstinate. 12 We must haue no familiaritie nor fellowship with the excommunicate. 13 The ende of excommunication is not the destruction, but the saluation of the sinner, that at least through shame he may be driuen to repentance. 14 Wee must so eschewe familiaritie with the excommunicate, that we diligently seeke all occasions & meanes that may be to bring them gaine into the right way. 15 Prayers are the seales of all exhortations. 16 The Apostle subscribed his letters with his owne hande, that false letters might not bee brought and put in place of true.

¶ The seconde Epistle to the Thessalonians, written from Athens.

THE

THE FIRST EPISTLE OF PAVL TO TIMOTHEVS.

CHAP. I.

Setting forth a perfect paterne of a true Pastour, whose office especially consisteth in teaching, 4 he warneth him, that vaine questions set apart, hee teache those things, 5 which further charitie and faith: 12 and that his authority be not contemned, 14 he sheweth what an one he is made through the grace of God.

1 PAVL an Apostle of IESVS Christ, by the * commandement of GOD our Saviour, and of our Lorde IESVS CHRIST our hope,

2 Vnto Timotheus my naturall sonne in the faith: Grace, a mercy, and peace from God our Father and from Christ Iesus our Lord.

3 As I besought thee to abide stil in Ephesus, whē I departed into Macedonia, so do, that thou mayst warne some, that they teach none other doctrine,

4 Neither that they giue heede to fables and b genealogies, which are endles, which breede questions rather, then godly edifying which is by faith,

5 For † the ende of the c commandement is d loue out of a pure heart, & of a good conscience, and of faith vnfayned.

6 From the which thinges some haue erred,

1 First of all, he anoucheth his owne free vocation & also Timothies, that the one might be confirmed by the other: and therewithall be declareth the summe of the Apostolicall doctrine, to wit, the mercy of God in Christ Iesus apprehended by faith, the ende whereof is yet hoped for.

* Or ordinance.

a There is as much difference betwixt mercy and grace, as is betwixt the effect, and the cause: For grace is that free good will of God, wherby he chose vs in Christ, and mercie is that free iustification which followeth it. 2 This whole Epistle consisteth in admonitions, wherein all the duetie of a faithfull Pastour are liuely set out. And the first admonition is this, that no innouatiō be made either in the Apostles doctrine it self, or in the maner of teaching it. 3 The doctrine is corrupted not onely by false opinions, but also by vaine and curious speculations: the declaration and vtterance wherof can nothing helpe our faith. b He noteth out one kinde of vaine questions. 4 The second admonition is, that the right vse and practise of the doctrine, must be ioyned with the doctrine. And that consisteth in pure charity, & a good conscience, and true faith. † *Rom.* 13. 10. c *Of the Law.* d *There is neither loue without a good conscience, nor a good conscience without faith, nor faith without the worde of God.* 5 That which he spake before generally of vaine & curious contpuersies, he applyeth to them which pretending a zeale of the Lawe, dwelled vpon outward thinges, and neuer made an end of babbling of foolish trifles.

and

and haue turned vnto vaine iangling.

6 There are none more vnlearned, and more impudent in vsurping the name of holines then foolish sophistical bablers.
7 The taking away of an obiection: He condemneth not the Law, but requireth the right vse and practise of it.
8 He in deede escaperh the curse of ℣ Lawe, and therefore doth not abhor it, who fleeing & eschewing those things which the Law condemneth, giueth him selfe with all his heart to obserue it: & not the that maketh a vaine babling of outward and curious matters.

7 6 They would be doctours of the Lawe, and yet vnderstand not what they speake, neither where of they affirme.

8 7 And we know, that the Law is good, if a man vse it lawfully,

9 8 Knowing this, that the Law is not giuen vnto a righteous man, but vnto the lawles and disobedient, to the vngodly, and to sinners, to the vnholy, and to the prophane, to murtherers of fathers and mothers, to manslayers,

10 To whoremongers, to buggerers, to men stealers, to liers, to the periured & if there be any other thing that is cõtrary to wholsome doctrine,

11 9 Which is according to ℣ glorious Gospell of the blessed God, 10 which is committed vnto me.

12 11 Therfore I thanke him, which hath made me strong, *that is*, Christ Iesus our Lord: for hee counted me faithfull, and put me in *his* seruice:

13 When before I was *a* blasphemer, and a persecuter, and an oppresser, but I was receyued to mercye: for I did it ignorantly through vnbeliefe,

14 But the grace of our Lorde was exceeding abundant 12 with faith and loue, which is in Christ Iesus.

e And such a one is he, whom the Lorde hath indued with true doctrine, and with the holy Ghost. *f To such as make an, or as it were of nothing.* 9 He setteth against fond and vaine babbling, not only the Lawe, but the Gospel also, which condemneth not, but greatly commendeth the wholesome doctrine conteyned in the commandements of God & therefore he calleth it a glorious Gospell, and the Gospell of the blessed God, the vertue whereof these babblers knewe not. 10 A reason why neither any other Gospell is to be taught then he hath taught in the Church, neyther after any other sorte, because there is no other Gospell beside that, which God committed to him. 11 He maintaineth of necessitie his Apostleship, against some that did carpe at his former life, debasing himselfe euen to hell, to aduance Christes onely mercy, wherewith he aboliſhed all those his former doinges. *g Which gaue me strength, not only when I had no will to doe well, but also when I was wholye giuen to euill.* h *These are the preparatiue works which Paul braggeth of.* 12 He prooueth his change by ℣ effects, for that, that he that was a prophane man, is become a beleeuer: and hee that did most outragiously persecute Christ, burneth now in loue towards him.

15 13 This

15 13 This is a i true saying, and by all meanes worthie to bee receiued, that ✣ Christ Iesus came into the worlde to saue sinners, of whome I am chiefe.

16 Notwithstanding, for this cause was I receiued to mercie, that Iesus Christ should first shewe on mee all long sufferinge vnto the ensample of them, which shall in time to come beleeue in him vnto eternal life.

17 14 Nowe vnto the king euerlasting, immortall, inuisible, vnto God k onely wise, be honoure and glory, for euer, and euer, Amen.

18 15 This commaundement committe I vnto thee, sonne Timotheus, according to the prophecies, which went before vpon thee, that thou l by them shouldest fight a good fight,

19 Hauinge m faith and a good conscience, 16 which some haue put away, & as concerning faith, haue made shipwracke.

20 Of whome is Hymeneus, and Alexander, ✣ 17 whom I haue n deliuered vnto Satã, that they might o learne not to blaspheme.

13 He turneth the reproche of the aduersaries vpon their own head, shewing that this singular example of the goodnes of God, redoundeth to the commoditie of the whole Church.

i *Worthie to be beleeued.*

✣ *Mat.9.13. Marke 2.17.*

14 He breaketh out into an exclamation euen for very zeale of minde, for that he can not satisfie himselfe in amplifying y grace of God.

k *Looke Ioh.17.3.*

15 The conclusion of both the former fatherly admonitions, to wit, that Timothie striuing manfully against all lets, being called to the ministerie according to many prophecies which went before of him, shoulde both maiuteine the doctrine which he had receiued, and keepe also a good conscience.

l *By the helpe of them.* m *Wholesome and sound doctrine.* 16 Whosoeuer keepe not a good conscience, doe lose also by litle and litle, the gifte of vnderstanding: which he prooueth by two most lamentable examples. ✣ *1.Cor.5.5.*

17 Such as fall from God and his religion, are not to be suffered in the Church, but rather ought to be excommunicated.

n *Cast out of the Church, and so deliuered them to Satan.* o *That by their smart they might learne what it is to blaspheme.*

CHAP. II.

1 Hee exhorteth them to make publike prayers for all men, 4 5 and that for two causes: 8 And therefore hee wisheth all men in al places to pray: 9 And declareth in what apparell, 11 and with what modestie, women ought to behaue them selues in holy assemblies.

1 Hauing dispatched those thinges which perteine to doctrine, he speaketh now in the second place of the other part of the ministerie of the worde, to wit, of publike prayers. And first of all, declaring this question, for whom we ought to pray: he teacheth that we must pray for all men, and especially, for all maner of magistrates, which thing was at that time somewhat doubted of, seeing that kinges, yea and the most part of magistrates were at that time enemies of the Church. 2 An argument taken of the end: to wit, because that Magistrates are appointed to this ende, that men might peaceably and quyetly liue in all godlines and honestie, & therefore must we commend them especially to God, that they may faithfully execute so necessary an office. a *This worde conteineth all kinde of duetie, which is to be vsed amongst men in all their affayres.*

3 Another argument, why Churches or congregations ought to pray for all men, without any difference of nation, kinde, age, or order: to wit, because the Lord by calling of al sorts, yea sometime those that are greatest enemies to the Gospel, will haue his Church gathered together after this sort, and therfore prayers to he made for al. 4 God should not els be manifested to be the only God of all mē, vnlesse he should shew his goodnes in sauing of all sortes of men: neither shoulde Christ be seene to be the only Mediatour betweene God and all sorts of men, by hauing taken vpon him that nature of man which is common to all men, vnlesse he had satisfied for all sortes of men, and made intercession for all. b *Christ Jesus which was made man.*

5 A confirmation, because that euen to ỹ Gentiles is the secret of saluatiō now opened and made manifest, the Apostle him selfe being appoynted properly to this office, which hee doeth faithfully and syncerely execute.

✣ 2. Tim. 1. 11. c *Faithfully and syncerely: and by faith hee meaneth wholesome and sound doctrine, and by truth, an vpright and syncere handling of it.*

1 I Exhorte therefore, that first of all, supplication, prayers, intercessions, *and* giuing of thanks be made for all men,

2 For Kinges, and for all that are in authoritie, 2 that we may leade a quyet and a peaceable life, in all godlines and a honestie. *Ier. 29. 7. Psal. 72. 1.*

3 3 For this is good and acceptable in the sight of God our Sauiour,

4 Who will that al men shalbe saued, and come vnto the acknowledging of the trueth.

5 4 For there is one God, and one Mediatour betweene God and man, *which is* the b man Christ Iesus, *Eph. 4. 4.*

6 Who gaue himselfe a ransome for all men, *to be* that testimonie in due time,

7 ✣ Whereunto I am ordeyned a preacher and an Apostle (I speake the trueth in Christ, and lye not) *euen* a teacher of the Gentiles in c faith and veritie.

8 6 I will therefore that the men pray, euerie where *d* lifting vp pure handes without *e* wrath, or *f* doubting.

9 ✣ 7 Likewise also the women, that they araye themselues in comely apparell, with shamefastnes and modestie, not with broyded heare, or golde, or pearles, or costly apparell,

10 But (as becommeth women that professe the feare of God) with good workes.

11 Let the women learne in silence with all subiection.

12 ✣ I permit not a woman to teach, 8 neither to vsurpe authoritie ouer the man, but to be in silence.

13 9 For ⁘ Adam was first formed, then Eue.

14 ✱ 10 And Adam was not *g* deceiued, but the woman was deceiued, & was in the transgression.

15 11 Notwithstanding, through bearing of childrē she shalbe saued if they continue in faith, and loue, and holines with modestie.

6 He hath spoken of the persons for whom wee must pray: and nowe hee teacheth that the difference of places is taken away: for in times past, one only nation, and in one certaine place, came together to publike seruice: but nowe Churches or congregations are gathered together euerie where, (orderly and decentlie) & men come together to serue God publikely with common prayer, neither must we striue for the nationō, or for the purificatiō of the body, or for the place, but for the minde to haue it cleane frō all offēce, & ful of sure trust & cōfidēce. *d* *He putteth the signe for ỹ thing it self, the lifting up of hands for the calling vpō God.* *e* *Without whose griefes & offences of the minde, which hinder vs frō calling vpon God with a good conscīēce.* *f* *Doubting which is against faith.* Iam. 1. 6. ✣ 1. Pet. 3. 7 Thirdly he appointeth womē to learne in the publike assēblies with silēce & modesty, being comely appareled, without any riot or excesse in their apparell. ✣ 1. Cor. 14. 34. 8 The first argumēt, why it is not lawful for womē to teach in the cōgregation, because by this meanes they should be placed aboue mē, for they should be their masters, which is against Gods ordināce. 9 He proueth this ordinance of God, wherby the woman is subiect to man, first by that, that God made the womā after man, for mans sake. ⁘ Gen. 1. 27. & 2. 7. 21. ✱ Gen. 3. 6. 10 Then, because that after sin, God inioyned the womā this punishment, for that the man was deceiued by her. *g* *Adam was deceiued, but through his wiues meanes, & therfore she is worthyly for this cause subiect to her husband & ought to bee.* 11 Hee addeth a cōfort by the way, that this subiection hindereth not but that women may be saued as well as men, if they behaue themselues in those burdens of mariage holyly & modestly, with faith and charitie.

CHAP. III.

2 He setteth out Bishops, 8 and Christian Deacons, with their wiues, 12 children and familie: 15 hee calleth the Church the house of God.

1 Hauing dispatched the treatise as well of doctrine and of the maner of handling of it, as also of publike prayer, he nowe in the third place commeth to the persons themselues speaking first of Pastours, and afterward of Deacons, and he vseth a preface, that the Church may knowe that these be certain and sure rules.

2 A bishopricke or the ministerie of the worde is not an idle dignitie, but a worke, and that an excellent worke: & therefore a Bishop must be furnished with many vertues both at home and abroad. Wherefore it is requisite before he be chosen, to examine well his learning, his gifts, and ablenes, and his life.

1 THis *is* a true saying, 2 If any man *a* desire the office of a bishop, he desireth a worthy worke.

2 ✣ A bishop therfore must be vnreproueable, the husband of *b* one wife, watching, temperate, modest, harberous, apt to teache,

3 Not *c* giuen to wine, no striker, not giuen to filthie lucre, but gentle, no fighter, nor couetous,

4 One that can rule his owne house honestlie, hauing childrē vnder obedience with all honesty.

5 For if any can not rule his own house, howe shall he care for the Church of God?

6 He may not be a yong scholer, lest he being puffed vp fall into the *d* cōdemnation of the deuil.

7 Hee must also be well reported of, euen of them which are without, lest he fall into rebuke, and the snare of the deuil.

8 3 Likewise *must* e Deacons *be* graue, not double tongued, not giuen vnto much wine, neither to filthy lucre,

9 ✣ Hauing the *f* mysterie of the faith in pure conscience.

10 And let them first be proued: then let them minister, if they be found blameles.

11 4 Likewise their wiues *must be* honest, not euil speakers, *but* sober, *and* faithfull in all things.

a He speaketh not here of ambitious seeking, then the which there cannot be a worse fault in the Church, but generally of the minde and disposition of man, framed and disposed to help and edifie the Church of God, when & wheresoeuer it shall please the Lord. ✣ *Tit. 2. 6.*

b Therfore he that shutteth out married men from the office of Bishops, onely because they are maried, is Antichrist.

c A common tippler, and one that will sit by it.

d Lest by reason that he is aduanced to that degree, he take occasion to be proude, which will vndoe him, and so he fall into the same condemnation that the deuill himselfe is fallen into.

3 Likewise the Deacons must first be proued, that that may bee good triall of their honestie, trueth, sobrietie, minde voide of couetousnes, that they are well instructed in the doctrine of faith, & to be short, of their good conscience and integritie.

e These are they that had to see to the poore. ✣ *Chap. 1. 19.*

f The doctrine of the Gospel, which is a mysterie in deede: for flesh and blood doe not reueile it.

4 Regarde must bee had also, to the Pastours and Deacons wiues.

12 5 Let the Deacons be the husbands of one wife, and ſuch as can rule theire children well, and theire owne houſholdes.

13 For they that haue miniſtred well, get them ſelues a good *g* degree, and *h* great libertie in the faith, which is in Chriſt Ieſus.

14 6 Theſe things write I vnto thee, truſting to come very ſhoortly vnto thee.

15 But if I tarie long, that thou mayeſt yet knowe, how thou oughteſt to behaue thy ſelfe in the 7 houſe of God, which is the Church of the liuing God, the *i* pillar and ground of trueth. *See 1 Ph. 4. 11.*

16 8 And without controuerſie, great is the miſterie of godlines, *vvhich is*, God is manifeſted in the fleſh, *k* iuſtified in the Spirit, ſeene of Angels, preached vnto the Gentiles, beleeued on in the worlde, *and* receyued vp in glorie. *Mat. 13. 17. 1 Pet. 1. 12.*

5 They *f* haue more wiues the one, at one time, muſt neither be called to be miniſters, nor to be Deacons.

g *Honour and eſtimation.*

h *Bold and aſſured confidence without feare.*

6 Paule purpoſing to adde many peculiar things perteining to *g* dayly office of a Paſtour, ſpeaketh firſt a word or two concerning his comming to Timothie, that he ſhould be ſo much the more careful, leaſt at his comming he might be reproued of negligence. 7 The Paſtour hath alwayes to thinke, howe that he is occupied in the houſe of the liuing God, wherein the treaſure of the trueth is kept. *i To wit, in reſpect of men: for the Church reſteth vpon that corner ſtone, Chriſt, and is the preſeruer of the trueth, but not the mother.* 8 There is nothing more excellent then this trueth, whereof the Church is the keeper and preſeruer here amongſt men, the miniſterie of the word being appointed to that end and purpoſe: for it teacheth vs the greateſt matters that may be thought of, to wit, that God is become viſible in the perſon of Chriſt, by taking our nature vpō him, whoſe Maieſtie notwithſtanding in ſo great weakenes was manifeſted many waies, in ſo much that the ſight of it pearced the verie Angels, and to conclude, he being preached vnto the Gentiles was receiued of them, and is now placed aboue in glorie vnſpeakeable. *k The power of the Godheade ſhewed it ſelfe ſo maruelouſly in that weake fleſh of Chriſt, that though he were a weake man, yet all the world knoweth he was and is God.*

CHAP. IIII.

1 He condemneth aſwell falſe doctrines 3 of mariage and the choiſe of meates, 7 as alſo prophane fables: 8 And commendeth the godly exerciſe, 13 and the dayly reading of the Scripture.

1 NOw the Spirit ſpeaketh euidently, that in the latter times ſome ſhall depart from

1 He ſetteth againſt that true doctrine, falſe opinions, which he foretelleth that certaine which ſhall fall away from God and his religion, ſhall bring in by the ſuggeſtion of Satan, and ſo, that a great nomber ſhall geue eare to them.

the a faith, and shall geue heede vnto spirites of errour, and doctrines of deuils,

By the ouersight of the teachers

2 2 Which speake lyes through b hypocrisie, and haue theire c consciences burned with an hote yron,

A notable prophecy saying openly popes doctrine & traditions

3 3 Forbidding to marie, *and commanding* to absteine from meates 4 which God hath created 5 to be receiued 6 with geuing thankes of them which beleeue and knowe the trueth.

4 7 For euery creature of God *is* good, and nothing *ought* to be refused, if it be receyued with thankesgeuing.

Ro. 14. 14.

* 5 8 For it is d sanctified by the e worde of God, and prayer.

Leuit. 26. Rom. 14. 6. Deu. 8. 10.

6 9 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Iesus Christ, which hast bene nourished vp in the wordes of faith, and of Good doctrine, which thou hast continually f folowed.

a *From the true doctrine of God.*

b *Although heretikes counterfet holines neuer so much, yet haue they no conscience.*

b *For they will as it were practise the art of disguised persons & players, that we may not thinke they wil lie lurking in some one corner, or kepe any resemblance of sanctimonie.*

c *Whose conscience waxed so hard, that there grewe an hard flesh lumpe ouer it and so became to haue a canker in it, and now at length required of very necessitie to be burned with an hote yron.* 3 He setteth downe two kindes of this false doctrine, to wit, the Law of sole life, and difference of meates. 4 He proueth that he iustly called such doctrines deuilish, first, because the teachers of them make Lawes of things which are not theire owne: for haue they created the meates? 5 Secondly, because they ouerthrowe with theire decrees, the end wherefore they were created of God, to wit, that we should vse them. 6 Thirdly, for that by this meanes they robbe God of his glorie, who wil be honoured in the vse of them. And herewithall, the Apostle declareth that we must vse the liberallitie of God, soberly, & with a good conscience. 7 He setteth an Apostatical rule, for taking away the difference of meates, against that false doctrine. 8 He vseth Gods benefites rightly, which acknowledgeth the giuer of them by his word, & calleth vpon him. d *It is so made pure and holy in respect of vs, that we may vse it with a good conscience, as receyued at the Lords hand.* e *We confesse and acknowledge that God is the maker and geuer of those creatures which we vse. Secondly, that we are of the number of those, who through Christs benefite, haue recouered that right ouer all creatures, which Adam lost by his fall. Thirdly, by our prayers we craue of the Lord, that we may vse those meates with a good conscience, which we receiue at his hands. Fourthly, we make an end of our eating and drinking, with thankesgeuing and prayer: and so are our meates sanctified to vs.*

9 The conclusion with an exhortation to Timothie, to propound these things diligently to the Churches, which he had sucked of the Apostle euen in a manner from the teate.

f *Neuer departing from the side of it.*

7 10 But

7 10 But cast away prophane, and old wiues fables, 11 and exercise thy selfe vnto g godlines.

8 12 For bodily exercise profiteth litle: but godlines is profitable vnto all things, which hath ♁ promes of the life present, and of that that is to come.

9 13 This *is* a true saying, & by al meanes worthie to be receiued.

10 For therfore we labour and are rebuked, because we trust in the liuing God, which is the Sauiour of al men, specially of those that beleeue.

11 These things warne and teache.

12 14 Let no mā despise thy youth, but be vnto them that beleeue, an ensample, in word, in cōuersation, in loue, in spirit, in faith, *and* in purenes.

13 15 Till I come, giue attendance to reading, to exhortation, *and* to doctrine.

14 Despise not the gift that is in thee, which was giuen thee by prophecie with the laying on of the hands of the company of the Eldership.

15 These thing exercise, *and* giue thy selfe vnto them, that it may be seene howe thou profitest amōg all men.

16 Take heede vnto thy self, and vnto learning: continue therein: for in doing this thou shalt both *h* saue thy selfe, and them that heare thee.

10 He setteth againe true doctrine not onely against that false and apostaticall doctrine, but also against all vaine and curious subtilties.

11 It is not only requisite that the Minister of the worde be sounde in doctrine, but also that his life be godly and religious.

g *In the true seruing of God.*

12 Godlinesse cōsisteth in spirituall exercise, and not in outward austerenes of life, vvhich though it be something to be accoūted of if it be rightly vsed, yet is it in no wise comparable with godlines. For it profiteth not of it selfe, but through the benefite of another, but this hath the promise both of the life present, and of that that is to come. 13 He goeth a litle frō his matter, & sheweth that they which giue themselues to godlines, although they are afflicted and reproched, are notwithstanding not to be counted miserable as other men are, because they are not afflicted for that cause that other men are, and the end of them both is farre different one frō the other. For how can God forsake his, which is bountiful euen towards his enemies? And he willeth ♁ this doctrine be well beaten into their heads. 14 Now he returneth to that exhortation, shewing which are ♁ true vertues of a Pastour, whereby he may come to be reuerenced although he be but yong, to wit, such speach & life as are witnesses of charity, zeale, faith, and puritie: but here is no mention made of the crosier staffe, ring, cloke, and such other foolish & childish toyes. 15 The priuate exercise of Pastours is continual reading of the Scriptures, whence out they may drawe matter of wholsome doctrine and exhortation, both to themselues and to other. h *Faith is by hearing, and hearing by preaching: and therfore the Ministers of the word are so said to saue themselues and other, for that in them the Lord hath put the word of reconciliation.*

CHAP. V.

1 Hauing set downe a maner howe to rebuke all degrees, 5 he entreateth of widowes, who then were chosen for the seruice of the Church: 17 Then he commeth to Elders, 23 and speaketh somewhat touching the health of the body.

1 Of keeping measure in priuate reprehensions according to the degrees of ages and kindes.

2 The Apostle giueth these rules, touching the care of widowes.

a *Haue care of those widowes which haue needa of helpe.*

3 Widows children & nephews must take care for their parets, according to their habilitie.

4 The first reason, because that that which they bestowe vpon theirs, they bestowe it vpon themselues.

5 Another, because nature it selfe teacheth vs

1 REbuke † not an Elder, but exhort him as a father, *and* the yonger men as brethren,

2 The elder women as mothers, the yonger as sisters, with all purenes.

3 2 a Honour widowes, which are widowes in deede.

4 3 But if any widowe haue children or nephewes, let them learne first to shewe godlinesse 4 towarde their owne house, and 5 to recompence their kinred: 6 for that is an honest thing and acceptable before God.

5 7 And she that is a widow in deed and left alone, trusteth in God, and continueth in supplications and prayers night and day.

6 8 But she that liueth in pleasure, is dead, while she liueth.

7 These things therfore warne *them* of, that they may be blameles.

8 If there be any that prouideth not for his owne, and namely for them of his housholde, he denieth the faith, and is worse then an infidel.

9 9 Let not a widowe be taken into the number vnder three score yeere olde, that hath bene the wife of b one husband,

10 And wel reported of for good works: if she haue nourished her children, if she haue lodged

to recompence our parents. 6 The third: because this duetifulnes pleaseth God. 7 The second rule: Let the Church haue care of such as are widowes in deede, that is to say, such as are poore & destitute of helpe of their owne friendes, and liue godly and religiously. 8 The third rule: Let widowes that liue in pleasure, and neglect the care of their owne familie, be holden and accompted as fallers away from God and his religion, and worse then very infidels. 9 The fourth rule: Let none vnder threescore yeere old, be taken into the number of widowes, to serue the Congregations and Churches, and such as are free from all reproch of vnchastitie, and are well reported of, for their diligence, charitie, and integritie.

† *That hath had no more husbandes, but one at one time.*

the

the ſtrangers, if ſhe haue c waſhed the Saints feete, if ſhe haue miniſtred vnto them which were in aduerſitie, if ſhe were continually giuen vnto euery good worke.

11 10 But d refuſe the yonger widowes: for when they haue begun to waxe wanton againſt Chriſt, they will marry,

12 Hauing damnation, becauſe they haue broken the firſt faith.

13 11 And likewiſe alſo beeing idle they learne to go about from houſe to houſe: yea, *they are* not only idle, but alſo pratlers and buſibodies, ſpeaking things which are not comely. *Leuit. 19. 16.* *vnſeeme & curious.*

14 12 I wil therfore that the yonger wome̅ marie, and beare children, and gouerne the houſe, *and* giue none occaſion to the aduerſary to ſpeake euil.

15 For certaine are already turned backe after Satan.

26 13 If any faithfull man, or faithfull woman haue widowes, let them miniſter vnto them, & let not the Church be charged, that there may be ſufficient for them that are widowes in deede.

17 ¶ 14 The Elders that rule well, let them be had in e double honour, f ſpecially they which labour in the word and doctrine. *Leu. 21. 8. 1 Thes. 5. 12. 13. Heb. 13. 17. 2 Cor. 2. 16.*

18 For the Scripture ſayth, ✣ Thou ſhalt not mouſell the mouth of the oxe that treadeth out the corne: and, ✝ The labourer is worthie of his wages.

c *This is ſpoken in reſpect of the maner of thoſe countries.*

10 The firſt reaſon why yonger widows are not to be admitted to this miniſterie, to wit, becauſe for the lightnes of their age they will at length ſhake off the burden that Chriſt hath laid vpon them, and thinke rather vpon marrying againe: & ſo will forſake the miniſterie wherevnto they had bound theſelues.

d *Take them not into the colledge of widowes.*

11 An other reaſon: becauſe they are for the moſt part pratlers and buſie bodies, & gadders vp & down, neglecting their charge and duetie. 12 The fifth rule: Let yonger widowes marry and gouerne their houſes godly. 13 The ſixt rule: Let the faithful helpe their widowes at their own charges as much as they can, & let not the Congregation be burdened with theſe expences. 14 Now he giueth rules, & ſheweth how he ought to behaue himſelf with the Elders, that is to ſay, with the Paſtours & ſuch as haue the gouernance in the diſcipline of the Church, which is preſident of their company. The firſt rule: Let the Church or Congregation ſee vnto this eſpecially, as God himſelfe hath commanded, that the Elders that do their dutie wel, be honeſtly mainteined. e *Wee muſte bee more carefull for them, then for the reſt.* f *There were two kindes of Elders, the one attended vpon the gouernement onely, and looked to the maners of the Congregation, the other did beſide that, attende vpon preaching and prayers to and for the Congregation.* ✣ *Deut. 25. 4. 1. Cor. 9. 9.* ✝ *Mat. 10. 10. Luke. 10. 7.*

19 15 Againſt

15 The seconde rule. Let no accusation be admitted against an Elder, but vnder two or three witnesses. 16 The thirde rule. Let the Elders so conicted be rebuked openly, that they may be an exaple to other. *Chap. 6. 13.* 17 The fourth rule. Let synceritie be vsed without any preiudice or respect of persons in Ecclesiastical proceedings (especially against ỹ Elders) because God him selfe is there present, & the Lord Iesus Christ with a multitude of Angels. 18 The fift rule. Let the Minister lay hands suddenly on no man. Let him not be faultie herein, either by fauoring any mans follie, or peruerse affection: If ought be done otherwise then wel of his felowes, let him keepe his conscience pure. g *As much as in thee lyeth do not rashly admit any whatsoeuer, to any Ecclesiastical function.* 19 The sixt rule. Let the Elders haue indifferent consideration of their health, in ỹ maner of their diet. 20 Because hypocrites sometimes creepe into the ministerie, although there be neuer so great diligence vsed, the Apostle willeth the Pastours not to be troubled therfore, or slacke any whit of their diligence in trying and examining, because the Lord hath appointed a time to discouer the faults of such men, & it is our parts to take heede that we offend not therin. 21 Another comfort belonging to them, which sometimes are slaundered and misreported of.

Timothy may not vse Symeons or Salomons liberalitie for himselfe, vnwarrantable.

19 15 Against an Elder receiue none accusation, but vnder two or three witnesses.

20 16 Them that sinne, rebuke openly, that the rest also may feare.

21 ¶ ✣ 17 I charge *thee* before God and the Lord Iesus Christ, & the Elect Angels, that thou obserue these thinges without preferring one to another, and do nothing partially. *the election of these proueth the fault of the Bishops in proceade of Reprehension.*

22 18 Lay hands suddenly on no man, neither be partaker of other mens sinnes: keepe thy self pure.

23 19 Drinke no lõger water, but vse a litle wine for thy stomakes sake, and thine often infirmities.

24 20 Some mens sinnes are open before hand, and go before vnto iudgement: but some mens followe after.

25 21 Likewise also the good works are manifest before hande, and they that are otherwise, can not be hid.

CHAP. VI.

1 He sheweth the duty of seruants: 10 And what a mischieuous euill couetousnes is: 13 and hauing spoken somewhat of rich men, he once againe forbiddeth Timothie 20 to comber himselfe with vaine babblings.

1 He addeth also rules for the seruants duetie towards their masters: whereupon no doubt there were many questions then moued by them, which tooke occasion by the Gospel to trouble the common state. And this is the first rule: Let seruants that are come to the faith and haue infidels to their masters, serue them notwithstanding with great fidelitie.

1 LEt as many seruants as are vnder the yoke, count their masters worthy of all honour,

2 that

2 that the Name of God, and *his* doctrine be not euil ſpoken of.

2 3 And they which haue beleeuing maſters, let them not deſpiſe them, becauſe they are brethren, but rather do ſeruice, becauſe they are faithful, and beloued, and a partakers of the benefite. 4 Theſe things teach and exhort.

3 5 If any man teach otherwiſe, and conſenteth not to ỹ wholſome words of our Lord Ieſus Chriſt, & to the doctrine, which is according to godlines,

4 He is puft vp & knoweth nothing, but doteth about queſtions & *b* ſtrife of words, whereof commeth enuie, ſtriſe, raylings, euill ſurmiſings,

5 Frowarde *c* diſputations of men of corrupt mindes & deſtitute of the trueth, which thinke that gaine is godlines: from ſuch ſeperate thy ſelfe.

6 6 But godlines is great gaine, if a man be content with that he hath.

7 7 For we brought nothing into the world, & it is certaine, that we can carie nothing out.

4 8 Therefore when we haue foode & rayment, let vs therewith be content.

9 8 For they that wil be rich, fal into tentation

2 The reaſon leſt God ſhould ſeeme, by the doctrine of the Goſpel to ſtirre vp men to rebellion & all wickednes.

3 The ſecond rule: Let not ſeruants ỹ are come to the faith, and haue alſo maſters of the ſame profeſſion & religiõ, abuſe the name of brotherhood, but let thẽ ſo much the rather obey them.

a *Let this be ſufficient, that as touching thoſe things which pertaine to euerlaſting life, they are partakers of the ſame good wil & loue of God,*

as theire maſters themſelues are. 4 A general concluſion, ỹ theſe things ought not only to be ſimply taught, but muſt ẅ exhortation, be diligently beate into theire heads. 5 He condẽneth ſeuerely & excõmunicateth or caſteth out of the Church as proud men, ſuch as cõtent not themſelues ẅ Chriſts doctrine, (ỹ is to ſay, the doctrine of godlines) but wearie both themſelues & others, in vaine queſtiõs, (for all other things are vaine) becauſe they content not themſelues in Chriſts doctrine: & as lying deceiuers, becauſe they ſauour or ſound of nothing but vanitie: as mad men, becauſe they trouble thẽſelues ſo much in matters of nothing: as miſchieuous plagues, for ỹ they cauſe greate contentions, & corrupt mens mindes & iudgemẽt: to be ſhort, as prophane & wicked, becauſe they abuſe the precious name of godlines & religion, to filthie lucre. b *Strivings about words, & not about matter: & by words he meaneth al thoſe things which haue no pith in them, & wherby we can reape no profit.* c *Such as we ſee in thoſe ſhameleſſe ſchooles of Paperie, which are nothing els but vaine babling & prating.* 6 He turneth away ſtily, the name of gaine & lucre, confeſſing ỹ godlines is greate gaine, but far after another ſort, to wit, becauſe it bringeth true ſufficiencie. 7 He mocketh their follie, which do ſo greedily gape after fraile things, ỹ they can in no wiſe be ſatiſfied, & yet notwſtanding they can not enioye ỹ exceſſe. 8 He fraieth Timothie frõ couetouſnes after another ſort, to wit, becauſe it draweth ẅ it an infinit ſort of luſts, & thoſe very hurtful, wherewith couetous men do torment themſelues, ſo far forth that in the end, they caſt away from them theire faith and ſaluation.

and

and snares,& into many fooliſh & noyſome luſtes, which drowne men in perdition and deſtruction.

10 For the deſire of mony is the roote of all euill,which while ſome luſted after, they erred from the faith, and d pearced themſelues through with many ſorowes.

11 9 But thou,O e man of God,flee theſe things, and follow after righteouſnes,godlines,faith, loue patience,and meekenes.

12 Fight the good fight of faith:lay holde of eternall life,whereunto thou art alſo called, and haſt profeſſed a good profeſsiō before many witneſſes.

13 ✝ I charge thee in the ſight of God, who quickeneth al things,& before Ieſus Chriſt, which vnder Pontius Pilate ✝ witneſſed a good cōfeſsion,

14 That thou keepe *this* commandement without ſpot,and vnrebukeable, vntill the appearing of our Lord Ieſus Chriſt,

15 Which, in due time he ſhall ſhewe, that is, f ☞bleſſed and Prince onely,the King of kings,and Lord of Lords,

16 Who onely hath immortallitie,and dwelleth in the light that none can attaine vnto, * whom neuer man ſaw,neither can ſee,vnto whome *be* honour and power euerlaſting,Amen.

17 11 Charge them that are rich in g this world, that they be not high minded, & that they * truſt not in vncertaine riches, but in the *b* liuing God, (which geueth vs aboundantly all things to enioy)

18 That they do good, *and* be riche in good workes,*and* readie to diſtribute, and communicate,

d *Sorow & griefe doe as it were pearce through the minde of man, and are the harueſt and true fruites of couetouſnes.*

9 A peculiar exhortation to diuers vertues, wherwith it behoueth the Paſtours eſpecially to be furniſhed.

e *Whom the Spirit of God ruleth.*

✝ *Chap.5.21.*

10 A moſt earneſt requeſt and charge,to obſerue and keepe all the premiſſes faithfully,with our eies ſet vpō the comming of Ieſus Chriſt, whoſe glory we haue to ſet againſt the vaine gliſtering of this world,and his power,againſt al the terrours

of the wicked. ✝ *Matth.27.11. Ioh.18.37.* f *He heapeth many words together, to our purpoſe: whereby he voucheth the power of God, which if we ſticke faſt vnto,we ſhall not be moued out of our ſtandings.* ☞ *Chap.1.11. Reuel.17.14.and 19.16.* * *Ioh.1.18.* 11 He addeth for an ouerplus as it were, a ſharpe admonition to the rich,that they chiefely take heede of two miſchiefes,to wit, of pride, and deceitful hope,againſt which he ſetteth three excellent vertues,hope in the liuing God,liberalitie towards theire neighbour, and gentle conditions. g *In things pertayning to this life,with whom thoſe men are compared, which are rich in good workes.* * *Mark.4.19 Luk. 12.15.* h *Who onely is, and that euerlaſting: for he ſetteth the fraile nature of riches againſt God.*

19 ✝ 11 Laying

19 ✤ 12 Laying vp in ſtore for thēſelues a good foundation againſt ſ time to come, that they may obteine eternall life. Luk. 16.9. 1. Tim. 6.19. Pſal. 112.9.

20 13 O Timotheus, kepe that which is cōmitted vnto thee, & auoid prophane & vain bablings, and oppoſitions of ſcience falſely ſo called,

21 Which while ſome profeſſe, they haue erred concerning the faith. Grace be with thee, Amen.

✤ Matth. 6.2.

12 The praiſe of liberality, by the effects thereof: becauſe it is a ſure teſtimonie of the Spirite of God which dwellethin vs, & therefore of the ſaluation that ſhalbe giuen vs. 13 He rehearſeth the chiefeſt of all the former exhortations, which ought to be deepely imprinted in the mindes of all miniſters of the word, to wit, that they eſchew all vaine babblings of ſophiſtrie, and continue in the ſimplicitie of ſyncere doctrine. 1 *Not onely in worde, but alſo in countenance and geſture: to be ſhort, whiles their behauiour was ſuch that euē whē they held their peace, they would make men beleeue, their heades were occupied about nothing but hie & waightie matters, euen then they erred concerning the faith.*

¶ The firſt Epiſtle to Timotheus, written from Laodicea, which is the chiefeſt citie of Phrygia Pacaciana.

THE SECOND EPISTLE OF PAVL TO TIMOTHEVS.

CHAP. I.

5 Hee commendeth Timothies faith, 6 and exhorteth him to go on faithfully in the charge committed vnto him: 8 and that neither for his bondes, 15 nor the reuolting of others, he faint. 11 He triumpheth of his Apoſtleſhip. 14 Hee willeth him to haue care of the thing committed vnto him, 16 & praiſeth Oneſimus.

1 PAVL an Apoſtle of IESVS CHRIST by ſ wil of God, a according to the promiſe of life which is in Chriſt Ieſus,

2 To Timotheus my beloued ſonne: Grace, mercy and peace from God the Father, and from Ieſus Chriſt our Lord.

3 I thanke God, ✤ whome I ſerue from mine

a Sent of God to preach that life, which he promiſed in Chriſt Ieſus.

1. The chiefeſt marke that he ſhooteth at in this Epiſtle, is to confirme Timothie to continue conſtantly & manfully euen to the ende, ſetting firſt before him the great good will he beareth him, & then reckoning vp the excellent gifts which God would as it were haue to be by inheritance in Timothie, and his anceſtours, which might ſo much the more make him bounde to God. ✤ Acts 22.3.

b elders

b From Abrahã, Isaac & Iacob: for he speaketh not of Pharisaisme, but of Christianisme.

2 He warneth vs to set the inuincible power of the Spirit, which God hath giuen vs, against those stormes which may and do come vpon vs.

c The gift of God is as it were a cerraine liuely flame kindled in our hearts, which the flesh and the deuill go about to put out: and therfore we on the contrarie side must labour as much as we can to foster and keepe it burning.

d To pearce vs through, and terrifie vs, as men whome the Lord will destroy.

b elders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

4 Desiring to see thee, mindefull of thy teares, that I may be filled with ioye:

5 When I call to remembrance the vnfayned faith that is in thee, which dwelt first in thy grandmother Lois, & in thy mother Eunice, & am assured that *it dwelleth* in thee also.

6 2 Wherfore, I put thee in remembrance that thou sturre vp the gift of God which is in thee, by the putting on of mine hands. 1 Tim. 4. 14.

7 For God hath not giuen to vs the Spirite of d feare, but of power, and of loue, and of a founde minde.

8 3 Be not therefore ashamed of the testimonie of our Lorde, neither of me e his prisoner: but be partaker of the afflictions of the f Gospell, according to the g power of God,

9 4 Who hath saued vs, and called vs with an ✣ holy calling, not according to our ✣ works, but according to his owne purpose and grace, which was b giuen to vs through Christ Iesus i before the ∵ worlde was,

10 But is now made manifest by that appearing

3 Hee proueth that the ignominie or shame of the crosse is not onely not to be ashamed of, but also that it is glorious and most honorable: first, because the Gospell wherfore the godly are afflicted, is the testimonie of Christ: and secondly, because at length the great vertue and power of God appeareth in them. e *For his sake.* f *The Gospel as for us is fully to be effected in them that preach it.* g *Through the power of God.* 4 He sheweth with how great benefites God hath bound vs to maintaine boldly and constantly his glorie which is ioyned with our saluation, and reckoneth vp the causes of our saluation, to witte, that free & eternall purpose of God to saue vs in Christ which was to come, whereby it should come to passe, that wee shoulde at length bee freely called of God by the preaching of the Gospell, to Christ the destroyer of death and authour of immortalitie. ✣ 1. *Cor.* 1. 2. ✣ *Tit.* 3. 5. h *He sayth that that grace was giuen vs from euerlasting, vnto which we were predestinate from euerlasting. So that the doctrine of foreseene faith and foreseene workes, is cleane contrarie to the doctrine which preacheth & teacheth the grace of God.* i *Before that course of yeres, which hath runne on euer since the beginning of the worlde.* ∵ *Rom.* 16, 25. *Ephe.* 1. 4. *Col.* 1. 16. *Tit.* 1. 2.

of our Sauiour Ieſus Chriſt, who hath aboliſhed death, & hath brought life and immortalitie vnto light through the Goſpel.

k *Hath cauſed life & immortalitie to appeare.* ✣ 1. *Tim.* 2. 7.

11 ✣ 5 Whereunto I am appointed a preacher, & Apoſtle, and a teacher of the Gentiles.

12 6 For the which cauſe I alſo ſuffer theſe things, 7 but I am not aſhamed: for I knowe whom I haue beleeued, & I am perſwaded that hee is able to keepe that which I haue committed to him againſt that day. *1 Pet. 4. 19.*

13 8 Keepe the true paterne of the wholeſome wordes, which thou haſt hearde of me in fayth and loue which is in Chriſt Ieſus. *Gall. 2. 14.*

14 9 That worthy thing which was committed to thee, keepe 10 through the holy Ghoſt, which dwelleth in vs. *Mat. 28. 20.*

15 11 This thou knoweſt, that al they which are in Aſia, be turned from me; of which ſort are Phygellus and Hermogenes.

16 The Lord giue mercie to the houſe of Oneſiphorus: for he oft refreſhed me, and was not aſhamed of my chayne,

17 But when he was at Rome, hee ſought mee out very diligently, and found *me*.

18 The Lord graunt vnto him, that he may find mercy with the Lorde at that day, & in how many things he hath miniſtred vnto me at Epheſus, thou knoweſt very well.

5 That is, the Goſpell which the Apoſtle preached.

6 He confirmeth his Apoſtleſhip by a ſtrange argument, to wit, becauſe the worlde could not abide it, and therefore it perſecuted him that preached it.

7 By ſetting his owne example before vs, he ſheweth vs how it may be, that we ſhall not be aſhamed of the croſſe of Chriſt, to wit, if we be ſure that God both can and will keepe the ſaluation which he hath as it were laide vp in ſtore by him ſelfe for vs againſt that day. 8 He ſheweth wherein he ought to be moſt conſtant, to wit, both in the doctrine it ſelfe, the abridgement whereof is faith and charitie, and next in the maner of teaching it, a liuely paterne and ſhape whereof Timothie knew in the Apoſtle. 9 An amplification, taken of the dignitie of ſo great a benefite committed to the miniſters. 10 The taking away of an obiection. It is an hard thing to doe it, but the Spirit of God is mightie, who hath inwardlye indued vs with his vertue. 11 He preuenteth an offence which aroſe by the meanes of certaine that fell from God and the religion, and vttereth alſo their names that they might be knowen of all men. But hee ſetteth againſt them the ſingular faith of one man, that one onelye good example might counterpoyſe and weygh downe all euill examples.

The Papiſts ſay y Onſiphorus mentioned at the writing of this Epiſtle, but cannot proue it. ſurely y Apoſtle hath ſome other cauſe to pray for his houſe onely, becauſe of that prouide they.

CHAP.

CHAP. II.

a The conclusiõ of the former exhortatiõ, which hath also added vnto it a declaration, how that they do not keep that worthy thing that is cõmitted vnto thẽ, which keepe it to themselues, but they rather which doe most freely cõmunicate it w̃ other, to the ende that many may be partakers of it, without any mans losse or hinderance. *a When many were by, which eare beare witnesse of these thinges.*

2 The better to set out perseueraunce in the Christian warfare, 3 he taketh similitudes 4 from souldyers, 6 and from husbandmen. 10 He sheweth that his bõds are for the profite of the Saintes: 15 Then he warneth Timothie to deuide the worde of trueth aright, 17 to beware of the examples of the wicked. 22 and to do all things modestly.

1 THou therefore, my sonne, be strong in the grace that is in Christ Iesus.

2 And what thinges thou hast heard of mee, by many witnesses, the same deliuer to faithfull mẽ, which shal be able to teach other also.

3 2 Thou therefore suffer affliction as a good souldyer of Iesus Christ.

4 No man that warreth, entangleth him selfe with the affaires of *b this* life, because hee woulde please him that hath chosen him to be a souldier.

5 3 And if any man also striue for a masterye, he is not crowned, except he striue as he ought to do.

6 4 The husbandman must labour before he receiue the fruites.

7 5 Consider what I say: and the Lord giue thee vnderstanding in all things:

8 6 Remember that Iesus Christ, *made* of the seede of Dauid, was raysed againe from the dead according to my Gospell,

9 7 Wherin I suffer trouble as an euil doer, leuen

2 Another admonition: That the Ministery of the word is a spirituall warfare, which no mã can so trauaile in, that he may please his captaine, vnlesse he forgo and part with all hinderances which might drawe him away from it. *b With affaires of housholde, or other thinges that belong toother or beare businesses.* 3 The third admonition: The ministerie is like to a game or iusting, wherein men striue for the victorie, & no mã is crowned, vnlesse he striue according to the lawes which are prescribed, be they neuer so hard and painfull. 4 Another similitude tending to the same ende: no man may looke for the haruest, except he first take paines to plow and sow his ground. 5 Al these thinges cannot be vnderstood, and much lesse practised, vnlesse we aske of God and he giue vs vnderstanding. 6 He cõfirmeth plainly two principles of our faith, which are alwayes assaulted of heretikes, the one whereof (to wit, that Christ is the true Messias, made mã of the seede of Dauid) is the ground of our saluation: and the other is the highest part of it, to wit, that he is risen again from the dead. 7 The taking away of an obiection: Trueth it is, that he is kept in prison as an euill doer, yet there is no cause, why therefore some should goe about to derogate credite from his Gospel, seeing that notwithstanding God did blesse his ministerie, nay rather, the example of this his captiuitie & patience did sundrie wayes confirme the Church in the hope of a better life.

vnto bondes: but the word of God is not bound.

10 Therefore I ſuffer all thinges, for the electes ſake, that they might alſo obteine the ſaluation which is in Chriſt Ieſus, with eternall glory.

11 8 *It is* a true ſaying, For if we be ✣ c dead together *with him*, we alſo ſhal liue together *with him*

12 If we ſuffer, we ſhal alſo reigne together *with him*: ✣ if we denie *him*, he alſo wil denie vs.

13 If ∵ we beleeue not, *yet* abideth hee faithful: he cannot denie himſelfe.

14 Of theſe things put them in remembrance, and d proteſt before the Lord, that they ſtriue not about wordes, which is to no profite, *but* to the peruerting of the hearers.

15 9 Studie to ſolicite to ſhew thy ſelfe approoued vnto God, a workman that needeth not to be aſhamed, deuiding the worde of trueth e aright.

16 f Stay prophane and vaine babblings: 10 for they ſhall encreaſe vnto more vngodlines.

17 And their worde ſhall frette as a canker: of ſanyrane which ſorte is Hymeneus and Philetus,

18 Which as concerning the trueth haue erred from the marke, ſaying that the reſurrection is paſt alreadie, and doe deſtroy the faith of certaine.

19 11 But the foundation of God remaineth ſure,

8 The fourth admonition: wee ought not to cõtend vpõ words and queſtions, which are not only vnprofitable, but alſo for the moſt part hurtfull: but rather vpon this, how we may frame our ſelues to all maner of patience, and to die alſo with Chriſt (that is to ſay, for Chriſtes Name) becauſe that is the plain way to the moſt glorious life: as contrariwiſe the falling away of men can diminiſh no part of the trueth of God, although by ſuch meanes they procure

moſt certain deſtruction to themſelues. ✣ *Rom.* 6.5. c *If we be afflicted with Chriſt, and for Chriſtes ſake.* ✣ *Mat.* 10.33. *Marke* 8.38. ∵ *Rom.* 3.3. *and* 9.6. d *Cal God to witnes, or as a* Iudge: *as Moſes, Ioſhua, Samuel, & Paul himſelf did, Actes* 20. 9 The fifth admonition: A miniſter muſt not be an idle diſputer, but a faithful ſteward in deuiding aright the word of trueth, in ſo much ŷ he muſt ſtop the mouthes of other vaine babblers.

e *By adding nothing to it, neither ouerſlipping any thing, neither mangling it, nor renting it in ſunder, nor wreſting of it: but marking diligently what his hearers are able to beare, and what is fit to be ſayd.* f *Mark and watch, & ſee they creepe not on further.* 10 He diſcoureth the ſubtiltie of Satan, who beginning w theſe principles, draweth vs by litle and litle to vngodlines through the meanes of that wicked and prophane babling, ſtil creeping on: which he proueth by the horrible example of them that taught, that the reſurrection was already paſt. 11 A digreſsion, wherein he ſaueth that offence which roſe by their falling away: ſhewing firſt, that the elect are out of all danger of any ſuch falling away: ſecondly, that they are known to God, and not to vs: & therfore it is no marueile if we count hypocrites ofcentimes for true brethren: but we muſt take heede that we be not like them, but rather that we be in deede, ſuch as we are ſayde to be.

and hath this seale, The Lorde knoweth who are his: and, Let euery one that g calleth on the Name of Christ, depart from iniquitie. *Esa. 26. 13.*

20 12 Notwithstanding in a great house are not onely vessels of golde and siluer, but also of wood and of earth, ✣ & some for honour, and some vnto dishonour.

21 If any man therfore *b* purge himselfe frō these, vessels he shalbe a vessel vnto honour, sanctified, & meete for the Lord, & prepared vnto euery good worke.

22 13 Flee also from the lustes of youth, and followe after righteousnes, faith, loue, *and* 14 peace, with them that ✣ call on the Lord with pure heart.

23 ∵ And put away fooliſhe and vnlearned questions, knowing that they ingender strife.

24 But the seruant of the Lord must not striue, but *must* be gentle toward all men, apte to teache, *i* suffering the euill,

25 Instructing them with meekenesse that are *k* contrary minded, *proning* if God at any time will giue them repentance, that they may acknowledge the trueth,

26 And come to amendement out of that snare of the deuill, of whom they are taken prisoners to *doe* his will.

g *That serueth & worshippeth him, and is as it were named of him a faithful man or Christian.*

12 The taking away of an obiection: it is no dishonor to the good man of the house, ỹ he hath not in a great house all vessels of one sort & for one seruice, but we must loke to this that we be found vessels prepared to honor. ✣ *Rom. 9. 21.*

h *By these words is ment the execution of the matter, and not the cause: for in that we purge our selues, it is not to be attributed to any free wil that is in vs, but to God, who freely & wholy worketh in vs, a good and an effectuall will.*

13 Returning to the matter from whence he digressed verse 16. he warneth him to exercise himselfe in waighty matters, and such as perteine to godlines. 14 The sixt admonition: We must aboue all thinges eschew all bitternes of minde both in teaching all men, and also in calling them backe which haue gone out of that way ✣ 1. *Cor.* 1. 2 ∵ 1. *Tim.* 1. 4. & 4. 7. *Tit.* 3. 9. i *To winne them through our patient bearing with them, but not to please them or excuse them in their wickednesse.* k *He meaneth such as doe not yet see the trueth.*

CHAP. III.

1 He foretelleth the dangerous times that are to insue: 9 but with the certaine hope of victorie. 10 He encourageth him to the combat, 14 setting out especially the triall of sound doctrine.

1 THis 1 know also, that in the *last dayes shal come perillous times.

1 The seuenth admonition: we may not hope for a Church in this world without corruption: but there shal be rather great abundance of most wicked men euen in the verye bosome of ỹ Church, which notwithstanding shall make a shew and countenance of great holinesse and charitie. * 1. *Tim.* 4. 1. 2. *Pet.* 3. 3. *Iude.* 18.

2 For

2 For men shalbe louers of their owne selues, couetous, boasters, proude, cursed speakers, disobedient to parents, vnthankfull, a vnholy.

3 VVithout naturall affection, trucebreakers, false accusers, intemperate, fierce, no louers at all of them which are good,

4 Traitours, headie, high minded, louers of pleasures more then louers of God,

5 Hauing a shew of godlines, but haue denied ȳ power thereof: & turne away therefore from such.

6 For of this sort are they which creepe into houses, & leade captiue simple women laden with sinnes, and led with diuers lustes,

7 VVhich vvomen are euer learning, & are neuer able to come to the acknowledging of the trueth.

8 ✣ And as Iannes & Iambres withstoode Moses, so do these also resist the truth, men of corrupt mindes, reprobate concerning the faith.

9 But they shal preuaile no ſoger: for their madnes shalbe euident vnto all men, as theirs also was.

10 ¶ But thou hast b fully knowen my doctrine, maner of liuing, purpose, faith, long suffring, loue, patience,

11 Persecutions, and afflictions which came vnto me at c Antiochia, at Iconium, and at Lystri, which persecutions I suffred: but from them all the Lord deliuered me.

12 Yea, and all that wil liue godly in Christ Iesus, shall suffer persecution.

13 But the euill men and deceiuers, shall waxe d worse and worse, deceiuing, and being deceiued.

14 But continue thou in the things which thou hast learned, and which are committed vnto thee, knowing of whom thou hast learned *them*;

15 And ȳ thou hast knowen the holy Scriptures of a childe, which are able to make thee wise vnto saluation, through ȳ faith which is in Christ Iesus.

a *Which make no account, either of right or honestie.*

2 We must not dally with such men as resist the trueth not of simpleignorãce, but of a peruerse minde, (which thing appeareth by their fruites which he painteth out here liuely) but we must rather turn away from them. ✣ *Exod. 7. 11.* *Neuer can come to the knowledg of the truth.*

3 He addeth a comfort: The Lorde wil at length pluck off all their visards.

4 That we be not deceiued by such hypocrites, we must set before vs the vertues of the holy seruants of God, and we must not be afraid of persecution which they suffred willingly, & which alwayes followeth true godlines. But we must especially holde fast the doctrine of the Apostles, the summe whereof is this, ȳ we are saued through faith in

Christ Iesus. b *Thou knowest throughly not onely what I taught and did, but also how I was minded and disposed.* c *Which is in Pisidia.* d *Their wickednes shal daily encrease.*

✣ 2.Pet.1.20.

16 ✣ 5 For the whole Scripture *is* giuen by inspiration of God,& *is* profitable to teach, to conuince, to correct, *and* to instruct in righteousnes,

17 That the *e* man of God may be absolute, being made perfect vnto all good workes.

5 The eight admonition which is most precious: A Pastour must be wise by the word of god only, wherein wee haue perfectly deliuered vnto vs, whatsoeuer perteyneth either to discerne, know and establish true opinions, and to confute false: and furthermore, to correct euil maners, and to frame good. *e The Prophets and expounders of Gods will, are properly and peculiarly called, Men of God.*

CHAP. IIII.

1 Hee chargeth him to preach the Gospel with all diligence, 3 in that so miserable time: 6 That his death is hard at hand, 8 yet so, that as a conquerour, he maketh hast to a glorious triumph. 10 Hee sheweth the cause why he sendeth for Timothie, 11 euen by reason of his present state.

1 The principal and chiefe of all admonitiõs, being therefore proposed with a most earnest ✱ charge, is this: that the word of God be prpoũded with a certaine holie importunitie, as necessitie requireth: but so, that a good and true ground of ✣ doctrine be laide, and the vehemẽcie be tempered with all holy meekenes.

1 I Charge *thee* therefore before God, and *before* the Lorde Iesus Christ, which shall iudge the quicke and dead at that his appearing, and in his kingdome,

2 Preach the worde: be instant, in season and out of season: improue, rebuke, exhort with all lõg suffering and doctrine.

3 2 For the time will come, when they will not suffer wholsome doctrine: but hauing their eares itching, shall after their owne lustes get them an heape of teachers,

4 And shall turne their eares from the trueth, and shalbe giuen vnto *a* fables.

5 3 But watch thou in all things: suffer aduersitie: do the worke of an Euangelist: *b* cause thy ministerie to be throughly liked of. *approued.*

6 4 For I am nowe ready to be *c* offred, and the

2 Faithfull pastours in times past tooke all occasions they could, because men were very prompt and readie to returne to their fables. *a To false and vnprofitable doctrines, which the world is now so bewitched withal, that it had rather the open light of the trueth were vtterly put out, then it would come out of darkenes.* 3 The wickednes and falling away of the world, ought to cause faithfull ministers to be so much the more carefull. *b Proue and shewe by good & substantiall proufe, that thou art the true minister of God.* 4 He foretelleth his death to be at hande, and setteth before them an excellent example, both of inuincible constancie, and sure hope. *c To bee offered for a drinke offering: and he alludeth to the powring out of blood or wine which was vsed in sacrifices.*

pin e

time of my departing is at hand.

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 For henceforth is laid vp for me the crowne of righteousnes, which the Lord ỹ righteous iudge shall geue me at that day: and not to me onely, but vnto all them also that loue that his appearing.

The Lord is first a mercifull father to geue grace then a iust iudge to crowne his gifts. Aug. ad Val. de grat. & lib. arbitrio.

9 ¶ Make speede to come vnto me at once:

10 For Demas hath forsaken me, & hath *d* embraced this present world, and is departed vnto Thessalonica. Crescens *is gone* to Galatia, Titus vnto Dalmatia.

11 ✣ Onely Luke is with me. Take marke and bring him with thee: for he is profitable vnto me to minister.

12 And Tichicus haue I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou commest, bring with thee, & the books, but specially the parchments.

14 Alexander the copper smith hath done me much euil: the Lord rewarde him according to his workes.

15 Of whom be thou ware also: for he withstoode our preaching sore.

16 At my first answering no man assisted me, but all forsooke me: *I pray God,* that it may not be laid to theire charge.

17 Notwithstanding the Lord assisted me, and strengthened me, that by me the preaching might be fully beleeued, and that all the Gentiles should heare: and I was deliuered out of the mouth of the *e* Lion.

18 And the Lord wil deliuer me from euery *f* euil worke, and will preserue me vnto his *g* heauenle kingdome: to whom *be* praise for euer and euer, Amen.

19 Salute Prisca, and Aquila, and the ✝ household of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

5 The last part of the Epistle, setting forth grieuous complaints against certaine, and examples of singular godlines in euery place, and of a mind neuer wearied.

d Consented him selfe with this ✣ *Col.4.10.14.*

e Of Nero.

f Preserue me pure from committing any thing vnworthie my Apostleship.

g To make me partaker of his kingdome.

✝ *Chap.1.16.*

21 Make ſpeede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, & Claudia, and all the brethren.

22 The Lord Ieſus Chriſt *be* with thy Spirit. Grace *be* with you, Amen.

¶ The ſecond *Epiſtle* written from Rome vnto Timotheus, the firſt Biſhop elected of the Church of Epheſus, when Paul was preſented the ſecond time before the Emperour Nero.

THE EPISTLE OF PAVL TO TITVS.

CHAP. I.

6 He ſheweth what kind of men ought to be choſen Miniſters: 10 how vaine babblers mouthes ſhould be ſtopped: 12 and through this occaſió he toucheth the nature of the Cretians, 14 and the Iewes who put holines in outward things.

1 He voucheth his Apoſtleſhip, (not for Titus, but for the Cretenſes ſake) both by the teſtimony of his outward calling, & by his conſent, wherin he agreeth with al the elect from the beginning of the world.

1 PAul *a* a ſeruant of God, and an Apoſtle of Ieſus Chriſt, according to the faith of Gods *b* elect, & the acknowledging of the trueth, which is according vnto godlines,

2 Vnto the *c* hope of eternal life, which God ✝ cannot lie, hath *d* promiſed before ✝ the world began:

3 But hath made his worde manifeſt in due time through the preaching, which is ✝ committed vnto me, according to the commandement of God our Sauiour:

4 To Titus *my* natural ſonne according to the

a A Miniſter, as Chriſt himſelfe in that he was a miniſter and herde of the Prophetes, is called a ſeruant: Eſa. 43.10. *b Of thoſe whom God hath Choſen.* 2 The faith wherein all the elect conſent, is the true and ſincere knowledge of God, tending to this end, that worſhipping God aright, they may at length obteine life euerlaſting according to the promiſe of God, who is true, which promiſe was exhibited in Chriſt in due time according to his eternall purpoſe. *c Hope is the end of faith:* *d Freely and of his meere liberalitie.* ✝ *Rom.* 16 25. *Eph* ſ. 3.9. *Col.* 1.26. 2. *Tim.* 1.9. 1. *Pet.* 1. 20. *e Looke* 2. *Tim.* 1 9. 3 This trueth is no other where to be ſought, but in the preaching of the Apoſtles. ✝ *Gal.* 1.1. *f This word (Sauiour) doeth not onely ſignifie a preſeruer of life, but alſo a giuer of life.* 4 The Apoſtle moueth the Cretenſes to heare Titus by ſetting forth his conſent and agreement with him in the faith, and therewithall ſheweth by what ſpeciall note we may diſtinguiſh true miniſters from falſe.

common

cõmon faith, 5 Grace, mercy & peace frõ God the father, & *from* the Lord Iesus Christ our Sauiour.

5 6 For this cause left I thee in Creta, that thou shouldest continue to redresse the thinges that remaine, and shouldest ordaine Elders in euery citie, as I appointed thee, *The office of an euangelist.* 1. Cor. 4. 17.

6 ✣ If any be vnreproueable, the husband of one wife hauing faithfull children, which are not slandred of riot, neither are *g* disobedient.

4 7 7 For a Bishop must be vnreproueable, as Gods *h* stewarde, not *i* froward, nor angrie, nor giuen to wine, no striker, nor giuen to filthy lucre, Luke. 12. 42. 1. Cor. 4. 1.

8 But harberous, one that loueth goodnes, *k* wise, righteous, holy, temperate,

9 8 Holding fast that faithfull word according to doctrine, 9 that he also may be able to exhort with wholsome doctrine, and conuince them that say against it.

10 10 For there are many disobedient & vaine talkers and deceiuers of minds, chiefly they of the *l* Circumcision,

11 Whose mouthes must be stopped, which subuert whole houses, teaching things, which they ought not, for filthy lucres sake.

12 *m* One of themselues, *euen* one of their owne prophets said, The Cretians *are* alwayes lyars, euill beastes, slowe bellies.

13 This witnes is true: wherfore conuince the *n* sharply, that they may be sound in the faith,

5 There is but one way of saluation, common both to the Pastour and the flocke.

6 The first admonition, to ordeine Elders in euery citie.

✣ 1. *Tim.* 3. 2.

g *This word is proper to horses and oxen, which will not abide the yoke.*

7 The seconde admonitiõ, what faultes Pastours (whom he comprehẽded afore vnder the word Elders) ought to be voide of, and what vertues they ought to haue.

h *Whom the Lord hath appointed stewarde of his giftes.*

i *Not hard conditioned, and euill to please. Sette vnder Tuscr. Not giuing him to pleasure.*

k *Circumspect, & hauing iudgement of a sound iudge-*

ment, and of a singular example of moderation. 8 The third admonition: The Pastour must hold fast that doctrine, which the Apostles deliuered, & pertaineth to saluation, leauing al curious and vaine matters. 9 The fourth admonition: To applie the knowledge of true doctrine vnto vse, which consisteth in two things, to wit, in gouerning them which shew thẽ selues apt to learne, and cõfuting the obstinate. 10 An applying of the general proposition to a particular: The Cretenses aboue al other neede sharpe reprehẽsions: both because their minds are naturally giuen to lies & slothfulnes, & also because of certain couetous Iewes, which vnder a colour of godlines, ioyned partly certaine vaine traditions, and partly old ceremonies with the Gospel. ✣ l *Of the Iewes, or rather of those Iewes which went about to ioyne Christ and the Law together.* m *Epimenides, who was counted a Prophet amongest them. Looke vpon Laertius, and Cicero in his first booke of diuination.* n *Roughly and plainely, and go not about the bushe with them.*

† 1.*Tim.*1.4.

11 He sheweth in fewe wordes, that purity cõsisteth not in any externall vvorship, & that that is according to the old Law (as in difference of meates,& washings,and other such thinges which are abolished) but in the minde and conscience: and whosoeuer teach otherwise,know not what is true religion in deede,and also are nothing lesse then that that they would seeme to be.

♣ 14 And not taking heede to † Iewish fables and cõmandements of men, that turne away from the trueth.

15 11 Vnto the pure *are* al things pure,but vnto them that are defiled & vnbeleuing, *is* nothing pure,but euen their o mindes and consciences are defiled.

† 16 They professe that they knowe God, but by works they deny *him*, & are abhominable and disobedient,and vnto euery good worke reprobate.

2 *Tim.* 3.5

† *Rom.*14.20. o *If our mindes and consciences be vncleane,what cleannes is there in vs before regeneration?*

CHAP. II.

2 He setteth out the dueties of sundry persons & states, 6 & willeth him to instruct ỹ Church in maners. 11 He draweth an argument frõ the end of our redemption, 12 which is,that we liue godly and vprightly.

1 The fifth admonition: The doctrine must not only be generaly pure, but also be applied to all ages and orders of men, according to ỹ diuersitie of circumstances.

2 What are the chiefest vertues for old & yong, both men & womẽ: & how they ought to be stirred vp vnto thẽ continually.

a *No gaddlers vp and downe.*

v *Ephe.*5.23.

3 The sixth admonition: That

1 BVt speake thou the thinges which become wholsome doctrine,

2 2 That the elder mẽ be watchful, graue,temperate,sound in the faith,in loue,*and* in patience:

3 The elder womẽ likewise,that they be in such behauiour as becommeth holines, not false accusers not subiect to much wine, *but* teachers of honest thinges,

4 That they may instruct the yong women to be sober minded, that they loue their husbandes, that they loue their children,

5 *That they be* temperate, chaste, *a* keeping at home,good and v subiect vnto their husbands,that the word of God be not euil spoken of.

6 Exhort yong men likewise,that they be sober minded.

7 3 In all things shewe thy selfe an example of good works with vncorrupt doctrine, with *b* grauitie,integritie,

both the Pastours life and doctrine must be sound.

b *Not such a grauitie as may driue men from comming to the minister, but such as may cause them to come in most reuerent and honest sort.*

8 *And*

8 *And* with the wholſome word, which can not be condemned, that he which withſtandeth, may be aſhamed, hauing nothing concerning you to ſpeake euill of.

9 ✣4 Let ſeruantes be ſubiect to their maſters, & pleaſe *them* in *c* all things, not anſwering againe,

10 Neither pikers, but that they ſhewe all good faithfulneſſe, that they may adorne the doctrine of God our Sauiour in all things.

11 ✣5 For that grace of God, that bringeth ſaluation vnto all men, hath appeared,

12 And teacheth vs we ſhould deny vngodlines & *d* worldly luſts, & that we ſhould liue ſoberly and righteouſly, and godly in this preſent world,

13 *e* Looking for that bleſſed hope, and appearing of that glory of that mightie God, and our Sauiour Ieſus Chriſt,

14 Who gaue himſelfe for vs, that he might redeeme vs frō al iniquitie, & purge vs *to be* a *f* peculiar people vnto himſelfe, zealous of good works.

15 Theſe things ſpeake, & exhort, and conuince with all *g* authoritie. See that no man deſpiſe thee.

✣*Epheſ.6.5. Col.3.22. 1.Pet.2.18.*

4 The ſeuenth admonition, of ſeruantes duetie toward their maſters.

c Which may be done without offence to God.

✣*1.Cor.1.2. Coloſſ.1.22.*

5 The eigth admonition belōging to all the godly, that ſeing God calleth all men to the Goſpel, and Chriſt hath ſo iuſtified vs, that he hath alſo ſanctified vs we muſt all of vs giue our ſelues to true godlines and righteouſnes, ſetting before vs a ſure hope of that immeſurable glory: which thing muſt in ſuch ſort be beaten into their heads, that the gainſayers alſo muſt be reproued, by the authoritie of the mightie God. *d Luſtes of the fleſh, which belong to the preſent ſtate of this life and world. e Chriſt is here moſt plainly called that mightie God, and his appearance & cumming is called by the figure Metonymie, our hope. f As it were a thing peculiarly layed vp for him ſelfe. g With all authoritie poſſible.*

CHAP. III.

1 He willeth that all generally be put in minde to reuerence ſuch as be in authoritie: 3 That they remember their former life, & attribute all iuſtification vnto grace: 9 And if any brabler withſtand theſe thinges, 10 he willeth that he be reiected.

1 PVt them in remēbrance that they ✣ be ſubiect to the Principalities and powers, *and* that they be obedient, *and* ready to euery good worke,

1 He declareth particularly and ſeuerally, that which he ſaide before generally, noting out certaine chiefe and principal duetie, which men owe to men, and eſpecially ſubiectes to their magiſtrates.

✣*Rom.13.1. 1.Pet.2.13.*

2 That

2 He confirmeth againe the former exhortation by propoũding the free benefite of our regeneration, the pledge whereof is our Baptisme.

2 That they speake euill of no man, that they be no fighters, *but* soft, shewing al meekenes vnto all men.

3 ✠ For we our selues also were in times past vnwise, disobedient, deceiued, seruing the lusts and diuers pleasures, liuing in maliciousnes and enuie, hatefull, *and* hating one another.

4 But when that bountifulnes and that loue of God our sauiour toward man appeared,

5 ✠ Not by the works of *a* righteousnes, which we had done, but according to his mercy he saued vs, by the washing of the newe birth, and the renuing of the *b* holy Ghost,

6 Which he shed on vs aboundantly, through Iesus Christ our Sauiour,

7 That we, being iustified by his grace, should be made heires according to the hope of eternall life.

8 ✠ This *is* a true saying, and these things I will thou shouldest affirme, that they which haue beleued God, might be carefull to shewe foorth *c* good works. These things *are* good and profitable vnto men.

9 ✠ But stay foolish questions, and genealogies, and contentions, and brawlings about the Law: for they are vnprofitable and vaine.

10 ✠ Reiect him that is an heretike, after once or twise admonition,

11 Knowing that he that is such, is peruerted, & sinneth, being damned of his owne selfe.

12 ✠ When I shall sende Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas the expounder of the Law, and Apollos on their iourney diligently, that they lacke nothing.

2 *Word for word, of workes which are done in righteousnes: and this place doth fully refute the doctrine of merites.*

b *Which the vertue of the holy Ghost worketh.*

3 Againe with great earnestnes he beateth into our heads, how ✠ we ought to giue our selues to true godlines, and eschew all vaine questions, which serue to nothing but to moue strife and debate.

c *Giue themselues earnestly vnto good workes.*

✠ 1.*Tim.*1.4.*and* 4.7. 2.*Tim.*2.23.

4 The ministers of the worde,

but at once cast of heretikes, that is, such as stubburnely and seditiously disquiet the Church, and will giue no eare to Ecclesiastical admonitions.

5 Last of all, he writeth a worde or two of priuate matters, and commendeth certaine men.

14 And let ours also learne to shewe forth good workes for necessarie vses, that they be not vnfruitfull.

15 All that are with me, salute thee. Greete them that loue vs in ỹ faith. Grace *be* with you all, Amen.

¶ To Titus, elect the first Bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

THE EPISTLE OF PAVL TO PHILEMON.

¶ Paul handling a base and small matter, yet according to his maner mounteth aloft vnto God. 8 sending againe to Philemon his vagabounde and thieuish seruant, he intreateth pardon for him, and very gravely preacheth of Christian equitie.

1 PAul a prisoner of IESVS CHRIST, and *our* brother Timotheus, vnto Philemon our deare friend, and fellowe helper,

2 And to *our* deare *sister* Apphia, and to Archippus our fellow souldier, and to the Church that is in thine house:

3 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

4 I ✣ geue thankes to my God, making mention alwayes of thee in my prayers,

5 (When I heare of thy loue & faith, which thou hast toward the Lord Iesus, and toward all Saints)

6 That the *a* fellowship of thy faith may be made effectuall, and that whatsoeuer good thinge is in you through Christ Iesus, may be *b* knowen.

7 For we haue greate ioy and consolation in thy loue, because by thee, brother, the Saints *c* bowels are comforted.

8 Wherefore, though I may be very bold in Christ

✣ 1. *Thes.* 1. 2. 2 *Thes.* 1. 3.

a *By fellowship of faith, he meaneth those guesties of charitie which are bestowed vpon the Saints, and flow e forth of an effectuall faith.*

b *That by this meanes all men may perceiue howe rich you are in Christ, to wit, in faith, charitie, and all bountifulnesse.*

c *Because thou dedest so dutifully, & cherefully refreshe the Saints, that they conceiued inwardly a meruelous ioy: for by this word (Bowels) is meant not onely the inward feeling of wants and miseries that men haue one of anothers state, but also that ioy and comfort which entreth into the very bowels, as though the heart were refreshed and comforted.*

to

to commande thee that which is conuenient,

9 1 *Yet* for loues ſake I rather beſeech thee, though I be as I am, euen Paul aged, and euen now a priſoner for Ieſus Chriſt.

10 I beſeech thee for my ſonne ✣ Oneſimus, whom I haue begotten in my bondes,

11 Which in time paſt was to thee vnprofitable, but now profitable both to thee and to me,

12 Whom I haue ſent againe: thou therefore receyue him, that is mine owne *d* bowels,

13 Whom I woulde haue reteined with me, that in thy ſtead he might haue miniſtred vnto mee in the bonds of the Goſpel,

14 But without thy minde would I do nothing, that thy benefit ſhould not be as it were of *e* neceſſitie, but willingly.

15 It may be that he therefore *f* departed for *g* a ſeaſon, that thou ſhouldeſt receiue him for euer,

16 Not nowe as a ſeruant, but aboue a ſeruant: *euen as* a brother beloued, ſpecially to me: howe much more then vnto thee, both in the *b* fleſh and in the Lord?

17 If therefore thou count our thinges common, receiue him as my ſelfe. *Si me communicantem habes*

18 If he hath hurt thee, or oweth thee ought, that put on mine accounts.

19 I Paul haue written *this* with mine owne hand: I will recompence it, albeit I doe not ſay to thee, that thou oweſt moreouer vnto me euē thine owne ſelfe.

20 *i* Yea, brother, let me obteine this pleaſure of thee in the Lord: comforte my bowels in the Lord.

21 Truſting in thine obedience, I wrote vnto thee, knowing that thou wilt doe euen more then I ſay.

22 Moreouer alſo prepare me lodging: for I truſt through your prayers I ſhalbee freely geuen vnto you.

23 There ſalute thee Epaphras my fellowe priſoner

1 An example of a Chriſtian excuſe and commendation for an other man.
✣ *Coloſ.4.9.*

d As mine owne ſonne, and as if I had begotten him of mine owne body.

e That thou mighteſt not ſeeme to haue lent me thy ſeruant vpon conſtraint, but willingly.

f Thus he aſſwageth the harder kinde of ſpeach, which is to ſay, he ranne away.

g For a litle time.

h Becauſe he is thy ſeruant, as other ſeruants are, and becauſe he is the Lords ſeruant, ſo that thou muſt needes loue him both for the Lords ſake, and for thine owne ſake.

i Good brother let me obtaine this benefit at thine hand.

prisoner in Christ Iesus,

24 Marcus, Aristarchus, Demas *and* Luke, my fellow helpers.

25 The grace of our Lorde Iesus Christ *be* with your spirit, Amen.

¶ Written from Rome to Philemon, *and sent* by Onesimus a seruant.

THE EPISTLE TO THE HEBREWES.

The drift and end of this Epistle, is to shewe that Iesus Christ the Sonne of God both God & man, is that true eternall & onely Prophet, King, & high Priest, that was shadowed by the figures of the olde Lawe, and is nowe indeede exhibited: of whome the whole Church ought to be taught, gouerned, and sanctified.

CHAP. I.

1 To shewe that the doctrine which Christ brought, is most excellent, in that it is the knitting vp of all prophecies, 4 hee aduanceth him aboue the Angels: 10 And prooueth by diuers testimonies of the Scripture, that he farre passeth all other.

1 AT sundrie times & in diuers maners God spake in the old time to *our* fathers by ỹ Prophets: in these *a* last dayes he hath spoken vnto vs by his *b* Sonne,

1 The first parte of the generall proposition of this Epistle: The Sonne of God is in deede that Prophet or teacher, which hath actually now performed that that God after a sort and in shadowes signified by his Prophets, and hath fully opened his Fathers will to the worlde. 2 *So that the former declaration made by the Prophetes was not full, and nothing must be added to this latter.* b *Which one Sonne is God and man.* 2 The second part of the same proposition: The same Sonne is appointed of the Father to be our King and Lord, by whome also he made all things, and in whom onely he setteth forth his glory, yea and him selfe also to be beholden of vs, who beareth vp and susteineth all things by his will & pleasure. c *Possessour & equall compartner of all things with the Father.* d *That is, whatsoeuer hath bene at any time, is, or shall be.* ✣ *Col.* 1. 15. e *He in whome that glorie and Maiestie of the Father shineth, who is otherwise infinite, and can not be beholden.*

2 Whome he hath made *c* heire of all things, by whome also he made the *d* worldes,

3 ✣ Who being the *e* brightnesse of the glory, and

UMI

His fathers person.

g Sustaineth, defendeth, and cherisheth.

3 The thirde part of the same proposition: The same Sonne executed the office of the hie Priest in offring vp him selfe, and is our onely and most mightie Mediatour in heauen.

h This sheweth that the sauour of that his sacrifice is not onely most acceptable to the Father, but also is euerlasting, & furthermore howe farre this high Priest passeth all the other high Priests.

4 Before he commeth to declare the office of Christ, he setteth forth the excellencie of his person, and first of all he sheweth him so to be man, that therewithall he is God also.

and the ingraued forme of his f person, & g bearing vp all things by his mightie word, 3 hath by him selfe purged our sinnes, and *h* sitteth at the right hand of the Maiestie in the highest places,

4 4 And is made so much more excellent then the Angels, in as much as hee hath obteined a more excellent *i* Name then they.

5 5 For vnto which of the Angels said he at any time, ✣ Thou art my Sonne, *k* this day begate I thee? 6 and againe, I ✣ will be his Father, and hee shall be my Sonne?

6 7 And *l* again, whē he bringeth in *his* first begotten Sonne into the world, he saith, ✣ And let all the Angels of God worship him.

7 8 And of ȳ Angels he saith, ✣ He maketh ȳ spirits his *m* messēgers, & his ministers a flame of fire

8 But vnto the Sonne *he saith*, ✣ O God, thy throne *is* for euer *n* and euer: the scepter of thy kingdome *is* a *o* scepter of righteousnes.

9 Thou hast loued righteousnes and *p* hated iniquity: VVherfore God, *euen* thy God, hath *q* anointed thee with ȳ oyle of gladnes aboue thy *r* fellowes.

10 9 And, ✣ Thou, Lord, in the beginning hast *s* established the earth, and the heauens are the workes of thine hands.

11 They shal perish, but thou doest remaine: & they all shall waxe olde as doeth a garment.

i *Dignitie & honour.* 5.6.7.8.9.10. Hee proueth & cōfirmeth ȳ diuinitie of Christ manifested in the flesh, by these six euident testimonies, wherby it appeareth ȳ he farre passeth all Angels, in so much ȳ he is called both Sonne, and God in the verses 5.6.8.10.13. ✣ *Psal.*2.7. *Chap.*5.5. k *The father begate the Sonne from euerlasting, but that euerlasting generation was made manifest and represented to the world in his time, & therefore hee addeth this word (To day)* ✣ 2. *Sam.*7.14. 1. *Chro.*22.10. l *The Lorde was not content to haue spoken it once, but hee repeateth it in another place.* ✣ *Psa.*97.7. ✣ *Psal.*104.4. m *Cherub, Psal.*18.11. n *Seraph, Esay.*6.2 ✣ *Psal.*45.7.0 *The throne is proper to the Prince, & not to the seruant.* p *For euerlasting, for this doubling of the word increaseth the signification of it beyond all measure.* q *The gouernment of thy kingdome is righteous.* r *This kinde of rehearsing which the Iewes vse by contraries, hath great force in it.* [*In that, that the word became flesh, by powring the holy Ghost vpon him without measure.* t *For he is the head and we are his members.* ✣ *Psal.*102.25. u *Madest the earth firme and sure.*

12 And

12 And as a veſture ſhalt thou folde them vp, & they ſhalbe changed: but thou art the ſame, and thy yeeres ſhall not faile.

13 10 Vnto which alſo of the Angels ſayde he at any time, † Sit at my right hande, till I make thine enemies thy footeſtoole?

14 Are they not all x miniſtring ſpirits ſent foorth to miniſter, for their ſakes which ſhall be heires of ſaluation?

† *Pſal.110.1. 1.Cor.15.25. Ebeb.10.12.13.*

x *By that name by which we commonly cal Princes meſſengers, he here calleth the ſpirites.*

Zech.1.9.3.

CHAP. II.

1 Thereof he inferreth, that good heede muſt be giuen to Chriſtes doctrine: 9 And he ſetteth hym out vnto vs euen as our brother in our fleſh, that we may with a good wil yeelde vp our ſelues wholy vnto him.

1 THerefore we ought diligently to giue heede to the thinges which *a* wee haue heard, leſt at any time we *b* runne out.

1 Now as it were pauſing by him ſelfe, and ſhewing to what end and purpoſe all theſe thinges were ſpoken, to wit, to vnderſtand by the excellencie of Chriſt aboue all creatures, that his doctrine, maieſtie, and prieſthoode, is moſt perfect, he vſeth an exhortation taken from a

2 For if the *c* word ſpoken by Angels was ſtedfaſt, and euery tranſgreſsion, and diſobedience receiued a iuſt recompence of reward,

Contumacye

Iam.2.10. Mat.5.

3 How ſhall wee eſcape, if we neglect ſo great ſaluation, 2 which at the firſt began to be preached by the Lorde, and *afterward* was confirmed vnto vs by *d* them that heard him,

4 † God bearing witneſſe thereto, both with ſignes and wonders, & with diuers miracles, & gifts of the holy Ghoſt according to his own will?

5 3 For he hath not put in ſubiection vnto the Angels the *f* world to come, whereof we ſpeake.

comparison. a *He maketh himſelfe an hearer.* b *They are ſayd to let the word run out, which hold it not faſt when they haue heard it.* c *The Law which appointed puniſhment for the offenders: and which Paul ſaieth was giuen by Angels, Gal.3.19. & Steuen, Act.7.53.* 2 If the breach and tranſgreſsion of the word ſpoken by Angels was not ſuffred vnpuniſhed, much leſſe ſhall it be lawfull for vs to neglect the Goſpell which the Lord of Angels preached, and was confirmed by the voice of the Apoſtles and with ſo many ſignes and wonders from heauen, and eſpecially with ſo great and mightie working of the holy Ghoſt. d *By the Apoſtles.* † Mar 16.20. e *This is the true end of miracles. Now they are called ſignes, becauſe they appeare one thing and repreſent another: & they are called wonders, becauſe they repreſent ſome ſtrange and vnaccuſtomed thing: and vertues, becauſe they giue vs a glimce of Gods mightie power.* 3 If it were an haynous matter to contemne the Angels which are but ſeruants, much more haynous is it to contemne that moſt mightie king of the reſtored worlde. f *The worlde to come, whereof Chriſt is Father, Eſai 9.6. or the Church, which is a new worlde, was to be gathered together by the Goſpel.*

4 He sheweth that the vse of this kingly dignity consisteth herein, that mē might not onely in Christ recouer that dignity which they haue lost, but also might be through him aduanced aboue all things: which dignitie of men Dauid describeth most excellently.

6 4 But ✣ one in a certaine place witnessed, saying, g What is man, that thou shouldest be mindefull of him? or the *b* sonne of man, that thou wouldest consider him?

7 Thou *i* madest him a litle inferior (*m* or, for a litle while) to the ♀ Angels: thou crownedst him with *k* glory & honour, & hast set him aboue the workes of thine hands.

8 ✣ Thou hast put al things in subiection vnder his feete. And in that he hath put all things in subiection vnder him, he left nothing that should not be subiect vnto him. 5 But we yet see not al things subdued vnto him,

9 6 But we *l* see Iesus crowned with glorye and honour, ∴ which was made a litle (*m* or, for a litle while) inferior to the Angels, 7 through the *n* suffring of death, that by Gods grace he might *o* tast death for 8 all men.

10 9 For it became *p* him, for whō are all these things, and by whome are al these things, 10 seeing that he brought many children vnto glory,

g *Psalme 8.6.*

g *What is there in man that thou shouldest haue so great regarde of him, and doe him that honour?* h *He calleth all the citizens of that heauenly kingdome as they are considered in themselues, before that God giueth them the libertie of that citie in Christ, Man, and Sonne of man.* i *This is the first honour of the citizens of the world to come, that they are next the Angels.* k *For they shall be in verye great honour when they shalbe partakers of the kingdome. And he speaketh of the thing that shalbe, as though it were already, because it is so certaine.* ✣ 1.Cor.15.27. 5 An obiection: But where is this so great rule & dominiō? 6 The answere: This is already fulfilled in Iesus Christ our head, who was for a time for our sakes inferiour to the Angels, being made man: but now is aduanced into most high glorie. l *By his vertue and power which appeareth manifestly in the Church.* ∴ *Philp. 2.8.* m *Who abased himselfe for a season, and tooke vpon him the shape of a seruant.* 8 He sheweth the cause of this subiection, to wit, to tast of death for our sakes, that so doing the part of a redeemer, he might not only be our Prophet and King, but also our high Priest. n *That he might dye.* o *Feele death.* 1 Herein cōsisteth the force of the argumēt: for we could not at length be glorified with him, vnlesse he had beene abased for vs euē al the faithfull. And by this occasion the Apostle commeth to the other part of the declaration of Christes person, wherein he prooueth him to bee in such sorte God, that he is also man. 9 He prooueth moreouer by other argumentes, why it behooued the Sonne of God who is true God (as he proued a litle before) to become man notwithstanding, subiect to all miseries, sinne only except. p *God.* 10 First of all, because the Father, to whose glorie all these things are to be referred, purposed to bring many sonnes vnto glory. And how could he haue men for his sonnes, vnlesse his only begotten sonne had become brother to men?

11 That

11 that he shoulde consecrate the q Prince of their saluation through afflictions.

11 12 For hee that r sanctifyeth, and they which are sanctifyed, *are* all of *s* one: wherefore hee is not ashamed to call them brethren,

12 13 Saying, ✠ I wil declare thy Name vnto my brethren, in the middes of the Church will I sing prayses to thee.

13 14 And againe, ✠ I wil put my *t* trust in him. And againe, *u* Beholde, here am I, & the children which God hath giuen me.

14 Forasmuch then as the children are *x* partakers of flesh and blood, hee also himselfe likewise tooke parte with them, that he might destroye * through death, him that had the *y* power of death, that is the *z* deuill,

11 Secondly, The Father determined to bring those sonnes to glory, to wit, out of that ignominie wherein they lay before. Therefore the Sonne shoulde not haue beene seene plainly to be made man, vnlesse he had bene made like vnto other men, that he might come to glory by the selfesame way, by which

he shoulde bring other: yea rather, it became him which was Prince of the saluation of other, to be consecrated aboue other, through those afflictions, Prophet, King and Priest, which are the parts of that principality for the saluation of other. q *The chiefe stone, who as he is chiefest in dignitie, so is hee the first begotten from among the dead, amongst many brethren.* 12 The ground of both the former arguments for neither should we be sonnes through him, neither could he be consecrate through afflictions, vnles he had bene made man like vnto vs. But because this Sonnehoode dependeth not vpon nature only, for no man is accounted the Sonne of God, vnlesse that besides what he is a sonne of man, he be also Christes brother, (which is by sanctification, that is by becoming one with Christ, who sanctifyeth vs through faith) therefore the Apostle maketh mention of the sanctifier, to witte, of Christ, and of them that are sanctifyed, to wit, of all the faithfull, whome therefore Christ vouchsafeth to call brethren. r *He vseth the tome that nowe is, to shew vs that we are yet still going on, and increasing in this sanctification: and by sanctification he meaneth our separation from the rest of the world, our cleansinge from sinne, and our dedication wholly vnto God, all which Christ alone worketh in vs.* s *One, of one selfsame nature of man.* 13 That which hee taught before of the incarnation of the sanctifier, he applyeth to the prophetical office. ✠ *Psa.* 22.25. 14 He applyeth the same to the kingly power of Christ, in deliuering his from the power of the deuill and death. ✠ *Psal.* 18.2. t *I will commit my selfe to him, and to his defence.* u *Esai.* 8.18. x *This Esaias speaketh of him selfe and his disciples, but betokening thereby all ministers, as also his disciples signifie the whole Church. And therefore seeing Christ is the head of the Prophets & Ministers, these words are more rightly verified of him, then of Esai.* x *Are made of fleshe and blood, which is a fraile and brittle nature.* * *Hose.* 13.14. 1. *Cor.* 15.55. y *The deuill is said to haue the power of death, because he is the author of sinne: and from sinne commeth death, and for this cause he ought vnto sinne.* z *Hee speaketh of one, as of the prince, ruling vnder him, of the deuill and his Angels.*

15 And that hee might deliuer all them, which for feare of a death were all their life time subiecte to bondage.

16 15 For he in no sorte tooke on *him* the b Angels *nature*, but he tooke on *him* the c seede of Abraham.

17 16 Wherefore in d all things it behoued him to be made like vnto his brethren, that hee might be e mercifull, and a f faithfull hie Priest in things concerning God, that hee might make reconciliation for the sinnes of the people.

18 For in that he suffred, and was g tempted, hee is able to succour them that are tempted.

a *By (death) thou must vnderstande here, that death which is ioyned with the wrath of God as it must needes be, if it be without Christ, thē the which there cā be nothing deuised more miserable.* 15 He expoundeth those wordes of flesh and blood, shewing that Christ is true man, & that by not turning his diuine nature, but by taking of mās nature. And he nameth Abraham, respecting the promises made to Abraham in this behalfe. b *The nature of Angels.* c *The very nature of man.* 16 He applyeth the same to the Priesthoode, for which he should not haue been fitte, vnlesse he had become man, and that like vnto vs in all thinges, sinne onely except. d *Not onely as touching nature, but qualities also.* e *That hee might be truely touched with the feeling of our miseries.* f *Doing his office syncerely.* g *Was tryed, and egged to wickednesse by the deuill.*

CHAP. III.

1 Now he sheweth how far inferior Moses is to Christ, 5. 6 euen so much as the seruant to the Master: and so he bringeth in certaine exhortations & threatnings take out of Dauid, 8 against such as either stubburnly resist, 12 or els are very slowe to obey.

1 THerefore, 1 holy brethren, partakers of the heauenly vocation, consider the a Apostle & high Priest of our b profession Christ Iesus:

2 2 Who was faithfull to him † hath c appointed

† Hauing layed the foundation, that is to say, declared and proued both the natures of one selfe same Christ, he giueth him three offices, to wit, the office of a Prophet, King, and Priest, and as touching the office of teaching and gouerning, compareth him with Moses and Iosua, vnto the 14. verse of the next Chapter, and with Aaron, touching the Priesthoode. And hee propoundeth that which he purposeth to speake of, with a most graue exhortation, that all our faith may tende to Christ, as to the only euerlasting teacher, gouernour, & hie Priest. a *The Embassadour and messinger, as Rom. 15. he is called the minister of Circumcision.* b *Of the doctrine of the Gospel which we professe.* 2 He confirmeth this exhortation with two reasons, first of all, because Christ Iesus was appointed such an one of God: secondlye, because he throughly executed the offices that his Father enioyned him. c *Apostle and high Priest.*

him,

him, 3 euen as ✣ Moses was in all his house.

3 4 For this man is counted worthy of more glory then Moses, in asmuch as he which hath builded the house, hath more honour then the house.

4 For euery house is builded of some man, & he that hath built all things, is God.

5 5 Nowe Moses verely was faithfull in all his house, as a seruaunt, for a witnes of the thinges which should be spoken after.

6 But Christ is as the Sonne, ouer his owne house, 6 whose d house we are, if we holde fast that e confidence and that reioycing of that hope vnto the end.

7 Wherfore, as the holy Ghost saith, ✣ To day if ye f shall heare his voice,

8 Harden not your hearts, as in the g prouocation, according to the day of tentation in the wilderne,

9 Where your fathers tempted me, proued me, and saw my workes fourtie yeeres long.

10 Wherefore I was grieued with that generation, and said, They h erre euer in *their* heart, neither haue they knowne my wayes.

11 Therefore I sware in my wrath, If they shall enter into my rest.

12 7 Take heede, brethren, lest at any time there be in any of you an euill heart, & vnfaithfull,

3 Nowe he commeth to the comparison with Moses, and bee maketh them like one to the other in this, that they were both appointed rulers ouer gods house, and executed faithfully their office: but by and by after he sheweth that there is great vnlikelines in that same similitude.

✣ *Num.* 12. 7.

4 The first comparison: The builder of the house is better then the house it selfe, therfore is Christ better then Moses. The reason of the consequent is this: because the builder of this house is God,

which cannot be attributed to Moses: and therefore Moses was not properly the builder, but a part of the house: but Christ as Lord and God, made all this house. 5 An other comparison: Moses was a faithfull seruant in this house, that is, in the Church, seruing the Lord that was to come: but Christ ruleth and gouerneth his house as Lord. 6 He applieth the former doctrine to his end, exhorting all men by the wordes of Dauid to heare the Sonne himselfe speake, and to giue full credite to his wordes, seeing that otherwise they cannot enter into that eternall rest.

d To wit, Christes. e *He calleth that excellent effecte of faith (whereby we crie Abba, that is, Father) confidence, and to confidence he ioyneth hope.* ✣ *Psal.* 95. 8 *Chap.* 4. 7. f *So that God was to speake once againe after Moses.* g *In the daye that they moued the Lorde, or stroue with him.* h *They are brutish and mad.* 7 Nowe weying the wordes of Dauid, he sheweth first by this word, *To day*, that we must not neglecte the occasion while we haue it: for that worde is not to be restrained to Dauids time, but it comprehendeth all that time wherein God calleth vs.

to depart away from the liuing God,

13 But exhort one another dayly, *i* while it is called To day, leſt any of you be hardened through the deceitfulnes of ſinne.

14 § For we are made partakers of Chriſt, if wee keepe ſure vnto the ende that *k* beginning, wherwith we are vpholden,

15 *l* So long as it is ſaide, To day if ye heare his voyce, harden not your heartes, as in the prouocation.

16 For ſome when they heard, prouoked him to anger: howbeit, not all that came out of Egypt by Moſes.

17 But with whom was hee diſpleaſed fourtie yeeres? Was hee not diſpleaſed with them that ſinned, ✣ whoſe carkeſes fell in the wildernes?

18 And to whome ſware hee that they ſhoulde not enter into his reſt, but vnto them that obeyed not?

19 So we ſee that they coulde not enter in, becauſe of vnbeliefe.

i While to day lasteth, that is to say, so long as the Gospel is offered to vs.

§ Nowe he considereth these wordes, *If you heare his voyce, &c.* shewing that they are spoken and ment of the hearing of faith, against which he setteth hardening through vnbeliefe.

k That beginning of trust and confidence: and after the maner of the Hebrewes, he calleth that, beginning, which is chiefest.

l So long as this voyce soundeth out. ✣ *Num.* 14.37.

CHAP. IIII.

1 He ioyneth exhortation with threatning, leſt they ſhould as their fathers were, be depriued of the reſt offred vnto them, 11 but that they endeuour to enter into it: 14 And ſo he beginneth to entreate of Chriſtes Prieſthood.

1 LEt vs feare therefore, leſt at any tyme by forſaking the promes of entring into his reſt, any of you ſhould ſeeme to be depriued

2 1 For vnto vs was the Goſpell preached as alſo vnto them: but the word that they heard, profited not them, becauſe it was not *a* mixed with faith in thoſe that heard it.

1 By these *g* words, *His voice*, he sheweth that Dauid ment the preaching of Christ, who was then also preached, for Moses and the Prophets respected none other.

a He compareth the preaching of the Gospel to drinke, which being drunke, that is to say, heard, profiteth nothing vnlesse it be tempered with faith.

3 2 For

3 2 For we which haue beleeued, doe enter into reſt, as he ſaid *to the other*, ✣ As I haue ſworne in my wrath, If they ſhal enter into, my reſt: although the workes were finiſhed from the foundation of the worlde.

2 Leſt any man ſhould obiect, that thoſe words were ment of the land of Canaan, & of Moſes doctrine, and therfore can not wel be drawne to Chriſt, and to eternall life, the Apoſtle ſheweth that there are two maner of reſts ſpoken of in the Scriptures: the one, of the ſeuenth day, wherein God is ſaid to haue reſted from al his workes: another is ſaid to be that ſame, whereinto Ioſhua led the people: but this reſt is not the laſt reſt whereunto we are called, and that he proueth by two reaſons.

4 For he ſpake in a certaine place of the ſeuenth day on this wiſe, ✣ And God did reſt the ſeuenth day from all his workes.

5 And in this place againe, If they ſhall enter into my reſt.

6 Seeing therefore it remaineth that ſome muſt enter thereinto, & they to whom it was firſt preached, entred not therein for vnbelieſes ſake:

7 Againe hee appointed in Dauid a certaine day, by ✣ To day, after ſo long a time ſaying, as it is ſaid, ✣ This day, if ye heare his voyce, harden not your hearts.

8 For if *b* Ieſus had geuen them reſt, then would he not after this haue ſpoken of an other day.

9 There remaineth therefore a reſt to the people of God.

10 *c* For he that is entred into his reſt, hath alſo ceaſed from his owne workes, as God *did* from his.

11 3 Let vs ſtudie therefore to enter into that reſt, leſt *d* any man fall after the ſame enſample of diſobedience.

For ſeeing that Dauid ſo long time after, ſpeaking to the people which were then placed in the land of Canaan, vſeth theſe wordes, *Today*, and threateneth them ſtill that they ſhall not enter into the reſt of God, which refuſed then the voyce of God that ſounded in their eares, we muſt needs ſay that he ment another time then the time of Moſes & another reſt the reſt of the land of Canaan: and that is, that euerlaſting reſt, wherein we begin to liue to God, after ✣ the race of this life ceaſeth: as God reſted the ſeuenth day from thoſe his works, that is to ſay, frō making the world. Moreouer the Apoſtle therewithal ſignifieth ✣ the way to this reſt, which Moſes & the land of Canaan & al that order of the Lawe did ſhadow, is opened in the Goſpel onely. ✣ *Pſal.* 95. 11. ✣ *Gen.* 2. 2. *Deut.* 5. 14. ✣ *Chap.* 3. 7. b *He ſpeaketh of Ioſhua the ſonne of Nun: and as the land of Canaan was a figure of our true reſt, ſo was Ioſhua a figure of Chriſt.* c *As God reſted the ſeuenth day, ſo muſt we reſt from our workes, that is, from ſuch as proceede from our corrupt nature.* He returneth to an exhortation. d *Leſt any man become a like example of infidelitie.*

4 An amplification taken from the nature of the worde of God the power wher of is such, that it entreth euen to the deepest and most inward & secret parts of the heart, wounding them deadly that are stubburne, & plainely quickning the beleeuers.

12 4 For the *e* word of God *is* *f* liuely, & mightie in operation, and sharper then any two edged sworde, and entreth through, euen vnto the deuiding asunder of the *g* soule and the *h* spirit, and of the ioynts, and the marrowe, and is a discerner of the thoughts, and the intents of the heart. Esa. 49. 2. Eph. 6. 17. Apoc. 1. 16. 1 Cor. 14. 25.

13 Neither is there any creature, which is not manifest in *i* his sight, but al things *are* naked and open vnto his eyes, with whom we haue to doe. Eccl. 42. 18.

14 5 Seeing then that we haue a great hie Priest, which is entred into heauen, *euen* Iesus the Sonne of God, let vs *k* hold fast our profession.

15 6 For we haue not an hie Priest, which can not be touched with the feeling of our infirmities, but was in al things tempted in like sorte, *yet* without sinne.

16 Let vs therefore goe boldly vnto the throne of grace, that we may receiue mercie, and finde grace to helpe in time of neede. *This assurance the papistes scale not.*

e This doctrine of God which is preached both in the Lawe and in the Gospel. *f* 2. 1. Ep. 63. *f He calleth the worde of God liuely, by reason of the effects it worketh in them, to whom it is preached.* *g He calleth that the soule, which hath the affections resident in it.* *h By the Spirit, he meaneth that noblest part which is called the minde.* *i In Gods sight.* 5 Now he entreth into the comparison of Christs Priesthood with Aarons, and declareth euen in the verie beginning the marueilous excellencie of this Priesthood, calling him the Sonne of God, & placing him in the seate of God in heauen, plainely & euidently setting him against Aarons priestes, & the transitorie tabernacle: which comparisons he setteth forth afterward more at large. *k And let it not go out of our hands.* 6 Lest he might seeme by this great glory of our high Priest, to stay & stoppe vs from going vnto him, he addeth straight waies after, *y* he is notwithstanding our brother in deed, (as he proued it also before) and that he accompteth al our miseries, his owne, to call vs boldly to him.

CHAP. V.

1 Firste he sheweth the duety of the hie Priest: 5 Secondly, that Christ is appointed of God to be our hy Priest 7 and that he hath fulfilled all things belonging thervnto. *Right election, ordination, ministration required in euery true Pastor.*

1 The first part of the first comparison of Christes high Priesthood, with Aarons: Other high Priestes are taken from among men, and are called after the order of men.

1 FOr 1 euery high Priest is taken from among men, and is ordeyned for men, in things pertaining *1 Rightly called to their ministry. 2 Faithfully executing their ministery*

taining to God, 2 that he may offer both *a* giftes and *b* ſacrifices for ſinnes,

2 Which is *c* able ſufficiently to haue compaſſion *d* on them that are ignorant, and that are out of the waye, becauſe that he alſo is *e* compaſſed with infirmitie, *Ability. Compaſſion.*

3 And for the ſames ſake he is bounde to offer for ſinnes, as well for his owne part, as for the peoples. *Duty & neceſſity impoſed vpon him.*

4 ✣ 3 And no man taketh this honour vnto him ſelfe, but he that is called of God, as *was* Aaron. *Heb.10.*

5 So likewiſe Chriſt tooke not to him ſelfe this honour, to be made the hie Prieſt, but he that ſaid vnto him, ✣ Thou art my Sonne, this day begate I thee, *gaue it him.* *Eſa.49.1.*

6 As he alſo in another place ſpeaketh, ✣ Thou art a Prieſt for euer after the *f* order of Melchi-ſedec.

7 4 Who in the *g* dayes of his fleſh did offer vp prayers and ſupplications, with ſtrong crying and teares vnto him, that was able to *h* ſaue him from death, and was alſo heard in that which he feared.

8 And though he were the Sonne, yet *i* learned he obedience, by the things which he ſuffered.

9 5 And being *k* conſecrate, was made the authour of eternall ſaluation vnto all them that obey him: *Not to the diſobedient.*

2 The firſt part of the ſeconde compariſon: Others as weake, are made high Prieſts, to the end that feeling the ſame infirmitie in themſelues which is in all the reſt of the people, they ſhould in their owne and the peoples name offer giftes and ſacrifices, which are witneſſes of common faith and repentance.

a *Offrings of things without life.*

b *Beaſtes which were killed, but eſpecially in the ſacrifices for ſinnes and offences.*

c *Fit and meete.*

d *On them that are ſinfull: for in the Hebrewe tongue, under ig-*

norance and errour is euery ſinne meant, euen that ſinne that is voluntarie. e *For that he him ſelfe beareth about with him a nature ſubiect to the ſame diſcommodities and vices.* ✣ 1.*Chro.*13.10. & 23.13. 3 The third compariſon which is whole. The others are called of god, & ſo was Chriſt, but in another order then Aaron: for Chriſt is Called the Sonne, begotten of God, and a Prieſt for euer after the order of Melchiſedec. ✣ *Pſal.*2.7. *Act.*13.5. ✣ *Pſa.*110.4. *Chap.*7 17. f *After the likenes or maner as it is afterward declared, Chap.*7.15. 4 The other part of the ſeconde compariſon: Chriſt beeing exceedingly afflicted, and exceedingly merciful, asked, not for his ſinnes, for he had none, but for his feare, and obtained his requeſt, and offred himſelfe for all his. g *While he liued here with vs, in our weake and fraile nature.* h *To deliuer him from death.* i *He learned in deede what it is to haue a Father, whome a man muſt obey.* 5 The other part of the firſt compariſon: But Chriſt was conſecrate of God the Father as the authour of our ſaluation, & an hie Prieſt for euer, & therfore he is ſo a man, that notwithſtanding he is farre aboue all men. k *Looke Chap.*2.10.

g A digreſsion, vntill he come to the beginning of the ſeuenth Chapter; wherin he partly holdeth the Hebrews in the diligent conſideration of thoſe things, which he hath ſaid, and partly prepareth them to the vnderſtading of thoſe things whereof he will ſpeake.

10 And is called of God an hie Prieſt after the order of Melchi-ſedec.

11 6 Of whom we haue many thinges to ſaye, which are hard to be vttered, becauſe ye are dull of hearing.

12 7 For when as concerning the time ye ought to be teachers, yet haue ye neede againe that we teache you what *are* the firſt principles of the word of God: and are become ſuche as haue neede of milke, and not of ſtrong meate. *Ia. 28. 9.*

13 For euery one that vſeth milke, is inexpert in the *l* word of righteouſnes: for he is a babe. *1. Cor. 3. 2.*

14 But ſtrong meat belongeth to them that are of age, which through long cuſtome haue their *m* wits exerciſed, to diſcerne both good and euill.

7 An example of an Apoſtolike chiding. l *In the word which teacheth righteouſnes.* m *All their powers whereby they vnderſtand and iudge.*

CHAP. VI.

1 He briefly toucheth the childiſh ſlouthfulnes of the Hebrewes, 4 and terrifieth them with ſeuere threatnings: 7 He ſtirreth the vp to endeuour in time to go forward: 9 He hopeth well of them. 13 He alleageth Abrahams example: 17 and compareth faith that taketh holde on the word, 19 vnto an Ancre.

a *The firſt principles of Chriſtian religion, which we call the Catechiſme.*

1 Therefore, leauing the doctrine of the a beginning of Chriſt, let vs be led forwarde vnto perfection, 1 not laying againe the foundation of repentance from dead workes, and of faith toward God,

2 Of the doctrine of baptiſmes, and laying on of handes, and of the reſurrection from the dead, and of eternall iudgement.

3 And this will we doe if God permit.

1 Certaine principles of a Catechiſme, which comprehende the ſumme of the doctrine of the goſpel, were giuen in fewe words, and briefly to the rude and ignorant, to wit, the profeſſion of repentance and faith in God: the articles of which doctrine, were demaunded of them which were not as yet receiued members of the Church, at the dayes adpoynted for Baptiſme: and of the children of the faithfull which were baptized in their infancie, when handes were laide vpon them. And of thoſe articles, two are by name recited: the reſurrection of the fleſh, and the eternall iudgement.

4 For

4 2 ✣ For it is b impoſsible that they, which were once lightened, and haue c taſted of the heauenly gift, and were made partakers of the holy Ghoſt,

5 And haue taſted of the good word of God, & of the powers of the world to come.

6 If they fall away, ſhould be renued againe by repentance: ſeeing they d crucifie againe to themſelues the Sonne of God, & make a mocke of him.

7 3 For the earth which drinketh in the rayne that cõmeth oft vpon it, & bringeth forth herbes meete for them by whom it is dreſſed, receiueth bleſsing of God. Eſa 55. 10 cor.

8 But that which beareth thornes and bryers, is reproued, and is neere vnto curſing, whoſe end is to be burned. Amos. 6. 12.

9 ✣ But beloued, we haue perſuaded our ſelues better things of you, and ſuch as accompany ſaluation, though we thus ſpeake.

10 5 For God is not vnrighteous, that he ſhould forget your worke, and labour of loue, which ye ſhewed toward his name, in that ye haue miniſtred vnto the Saintes, and yet miniſter.

11 And we deſire that euery one of you ſhewe the ſame diligence, to the full aſſurance of hope vnto the ende,

12 6 That ye be not ſlouthful, but followers of them, which through faith and patience, inherite the promiſes.

13 7 For when God made the promes to Abra-

2 He addeth a vehemencie to his exhortation, and a moſt ſharp threatning of the certaine deſtruction that ſhall come to them which fall from God & his religion.

✣ *Chap.* 10. 26. *Mat.* 12. 45. 2. *Pet.* 2. 20.

b *He ſpeaketh of a generall backeſliding, and ſuch as do altogether fall away from the faith, and not of ſinnes which are comitted through the frailtie of man againſt the firſt and the ſeconde table.*

c *We muſt marke the force of this worde, for it is one thing to beleeue as Lydia did, whoſe heart God opened, Act.* 16. 13. *and another thing to haue ſome taſte.*

d *As men that hate Chriſt, and as though they crucified him againe, make him a mocking ſtock to all the world, and that to their owne deſtruction, as Iulian the Apoſtate or backeſlider did.* 3 He ſetteth forth the former threatning with a ſimilitude. 4 He mitigateth and aſſwageth al that ſharpnes, hoping better of them to whõ he writeth. 5 He prayſeth them for their charitie, therby encouraging them to go forward, and to holde out to the ende. 6 He ſheweth what vertues chiefly they haue neede of to go forward cõſtantly, and alſo to profite: to wit, of charitie, & patience: and leſt any man ſhould obiect and ſay, that theſe things are impoſsible to be done, he willeth them to ſet before thẽ ſelues the examples of their auncеſters, & to folow them. 7 An other pricke, to pricke them forward: Becauſe the hope of the inheritance is certaine, if we continue to the ende, for God hath not onely promiſed it, but alſo promiſed it with an othe.

vers 10. This righteusnes is rather referred to him, the truth of Gods promises then to his iuſtice rendring due. Aug. in Pſa 32. 109. And ſo the lord is become our debtor not by receiuinge any thinge from vs, but by promiſinge all thinges vnto vs. Calu.

ham, because he had no greater to sweare by, he
sware by himselfe,

14 Saying, † Surely I will e aboundantly blesse
thee and multiply thee marueilously.

15 And so after that he had taried patiently, he
enioyed the promes.

16 For men verely sweare by him that is greater *then them selues*, and an othe for confirmation is
among them an ende of all strife.

17 So God, willing more f aboundantly to shew
vnto the heires of promes the stablenes of his
counsell, bound him selfe by an othe,

18 That by two immutable things, wherin it is
vnpossible that God should lye, we might haue
strong consolation, which haue our refuge to laye
holde vpon that hope that is set before vs,

19 8 Which *hope* we haue, as an ancre of the
soule, both sure & stedfast, and it entreth into that
which is within the vaile,

20 9 Whither the forerunner is for vs entred in,
euen Iesus that is made an hie Priest for euer after
the order of Melchi-sedec.

◆ *Gen.* 12.2. *and* 17.4. *and* 22.17.

e *I will heape vp benefites most plentifully vpon thee.*

f *More then was needefull, were it not for the wickednes of men* † *which beleeue not God, yu though he sweare.*

3 He likeneth hope to an ancre: because that euē as an ancre beeing cast into the bottome of the sea, stayeth the whole ship, so doth hope also enter euen into the very secret places of heauen. And he maketh mention of the Sanctuarie, alluding to the old tabernacle, and by this meanes returneth to the cōparisons of the Priesthode of Christ with the Leuiticall. 9 He repeateth Dauids words, wherin al those comparisons wherof he hath before made mention, are signified, as he declareth in all the next Chapter.

CHAP. VII.

1 He hath hitherto stirred them vp, to marke diligently what things are to be considered in Melchi-sedec, 15 wherein he is like vnto Christ. 20 Wherefore the Law should giue place to the Gospel.

1 Declaring those wordes, *According to the order of Melchi-sedec*, whereupon that comparison standeth of the Priesthode of Christ with the Leuiticall: first, Melchi-sedec him selfe is considered as the figure of Christ, and these are the heades of that comparison. Melchi-sedec was a King and a Priest: and such an one in deede is Christ alone. He was a King of peace & righteousnes, such an one in deede is Christ alone.

1 For this † Melchi-sedec a was King of Salem, the priest of the most hie God, who met Abraham, as he returned from the slaughter of the Kings, and a blessed him:

† *Gen.* 14.18. a *With a solemne and Priestly blessing.*

2 To whom also Abraham gaue the tithe of all things: who first is by interpretation King of righteousnes: after that, *he is* also King of Salem, that is, King of peace,

2 An other figure: Melchisedec is set before vs to be cõsidered as one without beginning and without ending, for neither his father, nor his mother, nor his auncestors, nor his death are written of: and such an one in deede is the Sonne of God, to wit, an euerlasting Priest: as he is God, without mother wonderfully begotten: as he is man, without father wonderfully conceiued.

3 2 Without father, without mother, without kindred, and hath neither beginning of *his* dayes, neither end of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

4 3 Now consider how great this man *was*, vnto whom euen the Patriarke Abraham gaue the tithe of the spoyles.

5 For verely they which are the children of Leui, which receiue the office of the Priesthood, haue a + cõmandement to take, according to the Lawe, tithes of the People (that is, of their brethren) though they *b* came out of the loynes of Abraham.

6 But he whose kindred is not counted among them, receyued tithes of Abraham, and blessed him that had the promises.

7 And *c* without all contradiction the lesse is blessed of the greater.

8 And here men that die, receiue tithes: but there he *receiueth them*, of whom it is witnessed, that he liueth.

9 4 And to say as the thing is, Leui also which receyueth tithes, payed tithes in Abraham.

10 For he was yet in the loynes of his father, *Abraham*, when Melchi-sedec met him.

3 Another figure: Melchisedec in consideration of his priesthood was aboue Abraham, for he tooke tenthes of him, and blessed him as a Priest. Such an one in deede is Christ, vpon whom dependeth euen Abrahams sanctification & al the beleeuers, and whom al men ought to worship and reuerence as the authour of all. + *Num.* 18.21. b *Were begotten of Abraham.* c *He speaketh of the publike blessing which the Priests vsed.*

4 A double amplification: The first, that Melchi-sedec tooke the tenthes, as one immortall (to witte, in respect that he is the figure of Christ, for his death is in no place made mention of, and Dauid setteth him forth as an euerlasting Priest) but the Leuitical Priestes, as mortal men, for they succeed one another: the second, that Leui himselfe was tithed in Abraham by Melchi-sedec. Therefore the Priesthood of Melchi-sedec (that is, Christs, who is pronounced to be an euerlasting Priest according to his order) is more excellent then the Leuiticall.

5 The third treatise of this Epistle, wherin after he hath proued Christ to be a King, a Prophete, & a Priest, he now hādleth distinctly the cōdition & excellency of al these offices: shewing ỳ al these were but shadowes in al other, but in Christ they are true & perfect. And he beginneth ẅ the priesthood, wherẅ also the former treatise endeed, ỳ by this meanes al the parts and members of the disputation, may better hange together. And first of al he proueth ỳ the Leuitical Priesthood was imperfect, because another Priest is promised a lōg time after, according to another order, ỳ is to say, of another maner of rule & fashiō. d *If the Priesthood of Leui could haue made any man perfit.* 6 He sheweth how ỳ by the institution of the new Priesthood, not only the imperfection of the Priesthood of Leui was declared, but also ỳ it was chāged for this: for these two cannot stād together, because ỳ first appointmēt of the tribe of Leui, did shut forth the tribe of Iuda, & made it also inferiour to Leui: & this latter doth place the Priesthood in the tribe of Iuda. e *of the institution of Aaron.* f *Had any thing to do about the altar.* 7 Lest any man might obiect, ỳ the Priesthood in deed was translated from Leui to Iuda, but yet notwithstandinge the same remaineth stil, he both weigheth & expoundeth those words of Dauid, *for euer, according to the order of Melchi-sedec*, whereby also a diuers institution of Priesthood is wel perceiued. 8 He proueth the diuersitie & excellēcie of the institutiō of Melchi-sedecs Priesthood, by this, ỳ the Priesthood of the Law did stand vpō an outward & bodily anoynting: but the sacrifice of Melchisedec is set out to be euerlasting & mere spiritual. g *Not after the ordination, which commandeth fraile & transitorie things, as was done in Aarons consecration, and al that whole priesthood.* ✠ *Psal.* 110. 4. *Chap.* 5. 6. 9 Againe, ỳ no man might obiect ỳ the last Priestood was added to make a perfitone, by ỳ coupling of them both together, he proueth that the first was abrogated by the latter, as vnprofitable, & that by the nature of them both. For howe could those corporal and transitorie things sanctifie vs, either of themselues, or being ioyned with another ỳ

11 5 If therfore perfectiō had bene by ỳ Priesthood of the Leuites (for vnder it the Law was established to the people) what needed it furthermore, that another Priest should rise after ỳ order of Melchi-sedec, & not to be called after ỳ order of Aarōs

12 6 For if the Priesthoode be changed, then of necessitie must there be a change of the e Law.

13 For he of whom these thinges are spoken, perteineth vnto another tribe, whereof no man f serued at the altar.

14 For it is euident, that our Lord sprung out of Iuda, concerning the which tribe Moses spake nothing, touching the Priesthood.

15 7 And it is yet a more euident thing, because that after the similitude of Melchi-sedec, there is risen vp another Priest,

16 8 Which is not made *Priest* after the g Lawe of the carnal commundement, but after the power of the endlesse life. *Prou. 8. 23.*

17 For he testifieth *thus*, ✠ Thou art a Priest for euer, after the order of Melchi-sedec.

18 9 For the b commandement that went afore,

The ceremoniall law. is

is disanulled, because of the weakenes thereof, and vnprofitablenes.

19 For the Lawe made nothing perfite, but the bringing in of a better hope *made perfite*, whereby we drawe neere vnto God.

20 10 And for as much as it is not without an othe (for these are made Priests without an othe:

21 But this *is made* with an othe by him that said vnto him, ✠ The Lord hath sworne, and will not repent, Thou art a Priest for euer, after the order of Melchi-sedec)

22 By so much is Iesus made a suretie of a better Testament.

23 11 And amōg thē many were made Priestes, † because they were not suffered to endure, by the reason of death.

24 But this mā, because he endureth euer, hath a Priesthood which *i* cānot passe frō one to another.

25 Wherefore he is *k* able also perfectly to saue them that come vnto God by him, seeing he euer liueth, to make intercession for them.

26 12 For such an hie Priest it became vs to haue, *which is* holy, harmeles, vndefiled, separate frō sinners, and made hier then the heauens:

27 Which needeth not dayly as those hie Priests to offer vp sacrifice, *t* first for his owne sinnes, and then for the peoples: 13 for *l* that did hee *m* once, when he offred vp himselfe.

28 For the Lawe maketh men hie Priestes, which haue infirmitie: but the *n* worde of the othe

10 An other argument, wherby he proueth that ỹ priesthood of Christ is better then the priesthoode of Leui, because his was established with othe, but theirs was not so.

✠ *Psalm.* 110. 4.

11 Another argument tending to ỹ same purpose. The Leuiticall Priests (as mortall men) could not be euerlasting, but Christ, as he is euerlasting, so hath he also an euerlasting priesthood, making most effectual intercession for them which by him come vnto God.

i Which cannot passe away.

k Hee is fit & meet.

12 An other argumēt: Ther are required in an hie Priest innocencie & perfite

purenes, which may separate him from sinners for whome he offereth. But the Leuiticall hie Priests shall not be founde to be such, for they offer first for their owne sinnes: but Christ onely is suche an one, and therefore the true and onely hie Priest. ✠ *Leuit.* 16. 11. 13 An other argument which notwithstanding he handleth afterward: The Leuiticall Priests offred sacrifice after sacrifice, first for themselues, and then for the people. But Christ offered not for himself, but for other, not sacrifices, but himself, not oftentimes, but once. And this ought not to seeme strange, sayth hee, for so much as they are weake, but this man is consecrated an euerlasting Priest, & that by an othe. l *That sacrifice which he offred.* m *It was so done, that it nee ded not to bee repeated or offred againe any more.* n *The commandement of God which was bound with an othe.*

14 that

14 An other argument take of the time: former things are taken away by the latter.

14 that o was since the Law, *maketh* the Sonne, who is consecrated for euermore.

o *Exhibited.*

CHAP. VIII.

1 To proue more certainely that the ceremonies of the Lawe are abrogated, 5 he sheweth that they were appointed to serue the heauenly paterne. 8 *He* bringeth in the plate of Ieremie, 15 to proue the amendement of the old couenant.

1 He briefly repeateth that whereunto all these things are to be referred, to wit, ✝ we haue a farre other hie Priest then those Leuiticall hie priests are, euen such an one as sitteth at ✝ right hande of the moste hie God in heauen.

1 NOw 1 of the things which wee haue spokē, *this is* the summe, that we haue such an hie Priest, that sitteth at the right hande of the throne of the Maiestie in heauens,

2 2 And *is* a minister of the *a* Sanctuarie, 3 & of ✝ *b* true Tabernacle which the Lord pight, & not mā

3 They of Leui were hie Priests whē in an earthly sanctuarie, but Christ is in the heauenlie.

3 4 For euery hie Priest is ordeined to offer both gifts & sacrifices: wherfore it was of necessity, that this man should haue somewhat also to offer.

4 5 For he were not a Priest, if he were on the earth, seeing there are Priestes that according to the Law offer giftes,

5 Who serue vnto the paterne and shadow of heauenly thinges, as Moses was warned by God, when he was about to finish the Tabernacle. ✝ See, said he, that thou make all thinges according to the paterne, shewed to thee in the mount.

6 6 But nowe *our hie Priest* hath obteined a

a *Of heauē.* 3 They of Leui exercised their priesthood in a fraile tabernacle, but Christ beareth about him a far other tabernacle, to wit, his body which God him selfe made to be euerlasting, as it shall afterward be declared, chap. 9. 11. b *Of his bodie.* 4 He bringeth a reason why it must needes be that Christ should haue a body (which he calleth a tabernacle, which the Lord pight and not man) to wit, that he might haue what to offer: for otherwise he could not be an hie Priest. And the selfe same bodie is both the tabernacle & the sacrifice. 5 He giueth a reason why he said that our hie Priest is in the heauenly sanctuarie, and not in the earthly: because, saith he, if he were now on the earth, he could not minister in the earthly sanctuarie, seeing there are yet Leuiticall Priestes which are appointed for him, that is to say, to be paternes of that perfite example. And to what purpose should the paternes serue when the true and originall example is present? ✝ *Exod.* 25. 40. *Act.* 7. 44. 6 He entreth into the comparison of the olde and transitorie testamente or couenant beeing but for a time, wherfore the Leuiticall Priests were mediatours, with the new, ✝ euerlasting Mediator wherof is Christ, to shew that this is not only better then that in all respects, but also that ✝ was abrogated by this.

more excellent office, in as much as hee is the Mediatour of a better Teſtament, which is eſtabliſhed vpon better promiſes.

7 For if that firſt *Teſtament* had beene vnblameable, no place ſhould haue beene ſought for the ſecond.

8 For in rebuking them he ſayeth, ✠ Beholde, the dayes will come, ſayth the Lorde, when I ſhall make with the *c* houſe of Iſrael, and with the houſe of Iuda a new Teſtament:

9 Not like the Teſtament that I made with their fathers, in the day that I tooke them by the hande, to leade them out of the lande of Egypt: for they continued not in my Teſtament, and I regarded them not, ſayth the Lord.

10 For this is the Teſtament that I will make with the houſe of Iſrael. After thoſe dayes, ſayth the Lord, I will put my Lawes in their mind, & in their heart will I write them, and I will be their God, & they ſhalbe my people.

11 And they ſhal not teach euery man his neighbour and euery man his brother, ſaying, Know the Lord: for all ſhal know me, from the leaſt of them to the greateſt of them.

12 For I will be mercifull to their vnrighteouſnes, and I wil remember their ſinnes and their iniquities no more.

13 ✠ In that he ſaith a new *Teſtament*, hee hath abrogated the old: now that which is diſanulled & waxed olde, is ready to vaniſh away.

7 He proueth by the teſtimony of Ieremie, ỹ there is a ſeconde Teſtament or couenant, and therefore that the firſt was not perfite.

✠ *Ierem.* 31.31, 32.33.34. *Rom.* 11.27. *Chap.* 10.16.

c He calleth it an houſe, as it were one familie of the whole kingdome: for whereas the kingdome of Dauid was deuided into two factions, the Prophet giueth vs to vnderſtand that through the new Teſtament they ſhalbe ioyned together againe in one.

8 The concluſion: Therefore by the later and the new, the firſt and olde is take away. for it

coulde not be called newe if it differed not from the olde. And agayne that ſame is at length taken away, which is ſubiect to corruption, & therfore imperfit.

CHAP. IX.

2 Comparing the forme of the Tabernacle, 10 and the ceremonies of the Law, 11 vnto the trueth ſet out in Chriſt, 15 he concludeth that there is no more need of another Prieſt, 24 becauſe Chriſt himſelfe hath fulfilled theſe duties vnder the newe couenant.

1 Ther

1 THen 1 the first *Testament* had also ordinances of religion, and a *a* worldly Sanctuary.

2 For the first Tabernacle was made, wherein was the candlestick, & the table, & the shewbread, which *tabernacle* is called the Holy places.

3 And after the *b* second vaile was the Tabernacle, which is called the *c* Holiest of all,

4 Which had the golde censer, and the Arke of the Testament ouerlayd round about with golde, wherein the golden pot which had Manna, was, and ✣ Aarons rod that had budded, and the ✝ tables of the Testament.

5 ✧ And ouer the Arke were the glorious Cherubims, shadowing the *d* mercie seate: of which things we wil not now speake particularly.

6 2 Now when these things were thus ordeined, the Priests went alwayes into the first Tabernacle, and accomplished the service.

7 But into the seconde went the ✻ hie Priest alone, once euerye yeere, not without blood which he offred for himselfe, and for the *errata* *e* ignoraunces of the people.

8 3 Whereby the holy Ghost this signified, that the way into the Holiest of all was not yet opened, while as yet the first Tabernacle was standing.

9 4 Which was a figure *f* for that present time, wherein were offred gifts and sacrifices that coulde not make holie, concerninge the conscience, him

1 *A diuision of the first Tabernacle which he calleth worldly that is to say, transitory and earthly, into two parts, to wit, into the holy places, and the holiest of all.*

a *An earthly, and a fleeting.*

b *He calleth it the second vaile, not because there were two vailes, but because it was behind* ✝ *Sanctuarye or the first Tabernacle.*

c *The holyest Sanctuarie.*

✣ *Num.17.10.*

✝ *1.King.8.9. 2.Chro.5.10.*

✧ *Exod.25.22.*

d *The Hebrewes call the couer of the Arke of the Couenãt, the mercie seate, whome both the Grecians and we follow.*

2 Now he commeth to the sacrifices which he diuideth into those dayly sacrifices, & that yeerely and solemne sacrifice, with the which the hie Priest only but once euery yeere entring into the Holiest of all with blood, offred for himselfe and the people. ✻ *Exod.30.10. Leuit.16.2.* e *For the sinne. Looke Chap.5.2*

3 Of that yeerely rite and ceremonie hee gathereth that the way was not by such sacrifices opened into heauen, which was shadowed by the Holyest of all: For why did the hie Priest alone enter in thither, shutting out al other, and that to offer sacrifices both for himselfe and for others, & after, did shut the Holiest of all againe? 4 An obiection: If the way were not opened into heauen by those sacrifices (that is to say, if the worshippers were not purged by them) why then were those ceremonies vsed? To wit, that men might be called back to that spirituall example, that is to say, to Christ, who should correct all those things at his comming. f *For that time that that figure had to last.*

that

that did the ſeruice,

10 5 Which onely ſtoode in meates & drinkes, and diuers waſhinges,& carnall rites, g which were inioyned,vntill the time of reformation.

11 6 But Chriſt being come an hie Prieſte of good thinges to come,7 by a *h* greater and a more perfect Tabernacle,not made with handes, that is, not of this building,

12 8 Neither by the blood of *i* goates & calues: but by his owne blood entred he in once vnto the holy place,& obteined eternal redemption *for vs*.

13 ✣ 9For if the blood of bulles and of goates, and the aſhes of an heifer, ſprinkling them that are vncleane,ſanctifyeth as touching the *k* purifying of the fleſh,

14 How much more ſhall the ✣ blood of Chriſt which through the eternall Spirite offred himſelfe without fault to God, ✝ purge your conſcience frõ *l* dead workes,to ſerue the liuing God?

5 Another reaſõ why they could not make clean the conſcience of the worſhipper,to wit,becauſe they were outward & carnal or corporall things.

g *For they were as you would ſay,a burden, frõ which Chriſt deliuered vs.*

6 Now he entreth into the declaration of the figures, and firſt of al comparing the Leuitical hie prieſt ✣ Chriſt, (that is to ſay, the figure with the thing it ſelfe)he attributeth to Chriſt ϋ adminiſtration of good things to come,that is,euerlaſting,which thoſe carnall things had reſpecte vnto. 7 Another compariſon of the firſt corruptible Tabernacle with the latter (that is to ſay,with the humane nature of Chriſt) which is the true incorruptible Temple of God,whereinto the Sonne of God entred, as the Leuiticall hie prieſts into the other which was fraile and tranſitory. h *By a more excellent and better.* 8 Another compariſon of the blood of the ſacrifices with Chriſt. The Leuiticall hie Prieſts entring by thoſe their holy places into their Sanctuary,offred corruptible blood for one yeere only: but Chriſt entring into that holy body of his,entred by it into heauen it ſelfe, offring his owne moſt pure blood for an euerlaſting redemption: for one ſelfesame Chriſt anſwereth both to the hie prieſt,and the tabernacle, and the ſacrifices,and the offrings themſelues, as the trueth to the figures,ſo that Chriſt is both hie Prieſt,and Tabernacle,and Sacrifice, yea, all theſe both truely, and for euer. i *For in this yeerely ſacrifice of reconciliatio,there were two kindes of ſacrifices,the one a goate,the other a heyfer or calfe.* ✣ *Leuit.16.14. Num.19.4.* 9 If the outward ſprinkling of blood and aſhes of beaſts,was a true and effectual ſigne of purifying and cleanſing,how much more ſhal the thing it ſelfe and the trueth being preſent,which in times paſt was ſhadowed by thoſe externall ſacramentes,that is to ſay,his blood,which is in ſuch ſort mans blood,that it is alſo the blood of the Son of God, & therefore hath an euerlaſting vertue of purifying and cleanſing, doe it ϛ k *He conſidereth the ſignes apart,being ſeparate from ϋ thing it ſelfe.* ✣ 1.Pet.1.19. 1.Ioh. 1.7.*Reuel.*1.5. ✝ *Luke* 1.74. l *From ſinnes which proceede from death, and bring fourth nothing but death.*

10 The conclusion of the former argument: therfore seeing the blood of Beastes did not purge sinnes, the newe testament which was before time promised, whereunto those outward thinges had respect, is now in deede established by the vertue wherof al transgressions might be taken away, and heauen in deede opened vnto vs: whereof it foloweth, that Christ shed his blood also for the Fathers, for he was shadowed by those olde ceremonies, otherwise vnlesse they had serued to represent him, they had beene nothing at all profitable. Therefore this Testament is called the latter, not as cõcerning the vertue of it, (that is to say, remission of sinnes) but in respect of that time, wherein the thing it selfe was finished, that is to say, wherein Christ was in deede exhibited to the world, and fulfilled all thinges which were necessarie to our saluation. ✣ *Rom.5.6. 1.Pet.3.18.* 11 A reason why the Testament must be established by the death of the Mediatour, because this Testament hath the condition of a Testament or gifte, which is made effectuall by death, and therefore that it might be effectuall, it must needes be that he that made the Testament, should die. ✣ *Gal.3.15.* 12 There must be a proportion betweene those thinges which purifie, and those which are purified: Vnder the Law al those figures were earthly, the tabernacle, the booke, the vessels, the sacrifices, although they were the signes of heauenly things. Therefore it was requisite that all those should bee purified with some matter & ceremonie of the same nature, to wit, with the blood of beasts, with water, wool, hyssope. But vnder Christ all things are heauenly, an heauenly tabernacle, an heauenly sacrifice, an heauenly people, an heauenly doctrine, and heauen it selfe is set open before vs, for an euerlasting habitatiõ. Therfore all these things are sanctifyed in like sort, to wit, with that euerlasting offring of the quickening blood of Christ. m *As the Lord had commanded.* n *He vsed to sprincle.* ✣ *Exod.24.8.*

15 10 And for this cause is he the Mediatour of ✣ new Testament, that through ✣ death which was for the redemption of the transgressions *that were* in the former Testament, they which were called, might receiue the promise of eternall inheritance.

16 11 For where a Testament *is*, there must bee the death of him that made the Testament.

17 ✣ For the testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliue.

18 12 Wherefore neither was the first ~~ordeyned~~ *dedicate* without blood.

19 For when Moses had spoken euerye precept to the people, *m* according to the Lawe, hee tooke the blood of calues and of goates, with water and purple wool and hyssope, and *n* sprinckled both the booke and all the people,

20 ✣ Saying, This is the blood of the Testamẽt, which God hath appointed vnto you.

21 Moreouer, he sprinckled likewise the Tabernacle with blood also, & al the ministring vessels.

22 And almost al things are by ✣ Law purged ✣ blood, & without sheading of blood is no remissiõ

23 It was then necessarie, that the o similitudes of heauenly thinges should be purified with such thinges: but the heauenly thinges themselues *are purified* with better sacrifices then are these.

24 13 For Christ is not entred into the holy places that are made with handes, which are similitudes of the true Sanctuarie: but *is entred* into verie heauen, to appeare now in the sight of God for vs,

25 14 Nor that he should offer him selfe often, as the hie Priest entred into the Holy place euery yere with other blood.

26 15 (For then must he haue often suffred since the foundation of the world) but now in the p end of the world hath he bene made manifest once to put away q sinne by the sacrifice of himselfe.

27 And as it is appointed vnto men that they shall r once die, & after that *commeth* ſ iudgement:

28 So ✣ Christ was once offered to take away the sinnes of t many, 16 and vnto them that looke

o *The similitudes of heauenly things were earthly, and therefore they were to be set forth with earthly things, as with the bloud of beasts, & woll, and hyssope. But vnder Christ all things are heauenly, & therfore th y could not but be sanctified, with the offring of his liuely blood.*

13 An other double cõparison. The Leuiticall hie priest entred into ỹ sanctuary, which was made in deed by the commandemẽt of God, but yet with mens

hands, that it might be a paterne of another more excellent, to wit, of the heauenly palace. But Christ entred euen into heauen it self. Againe, hee appeared before the Arke, but Christ before God the Father him selfe. 14 An other double comparison: The Leuiticall hie priest offred other blood, but Christ offred his owne: he euery yere once iterated his offring: Christ offring himselfe but once, aboliſhed sinne altogether, both of the former ages and of the ages to come. 15 An argument to proue ỹ Christs offring ought not to be repeated: Seeing that sinnes were to bee purged from the beginning of ỹ world, and it is proued that sinnes cannot be purged, but by the only blood of Christ, he must needes haue died oftetimes, since the beginning of the worlde. But a man can die but once: therefore Christes oblation which was once done in the latter dayes, neither could nor can be repeated. Seeing then it is so, surely the vertue of it extendeth both to sinnes that were before, and to sinnes that are after his comming.

p *In the latter dayes.* q *That whole roote of sinne.* r *He speaketh of the natural state and condition of man: For as for Lazarus and certaine other that died twise, that was no vsuall thing but extraordinarie: and as for them that shalbe changed, their changing is a kinde of death, 1. Cor. 15. 51.* ✣ *Ro. 5. 18. 1. Pet. 3. 18.* ſ *Thus the generall promiſe is restrained to the elect onely: and wee haue to seeke the testimonie of our election, not in the secret counsell of God, but in the effects that our faith worketh, and so we must clambe vp from the lowest steppe to the highest, there to finde such comfort as is most certaine, and shall neuer be moued.* 16 Shortly by the way hee setteth out Christ as Iudge, partly to terrifie them, which doe not rest them selues in the only oblation of Christ once made, and partly to keepe the faithfull in their duetie, that they goe not backe.

for him, ſhall he appeare the ſecond time without ſinne vnto ſaluation.

CHAP. X.

1 He proueth that the ſacrifices of the Law were vnperfit, 2 becauſe they were yerely renued: 5 But that the ſacrifice of Chriſt is one, and perpetuall, 6 hee proueth by Dauids teſtimonie: 19 Then he addeth an exhortation, 29 and ſeuerely threatneth them that reiect the grace of Chriſt. 36 In the end hee prayſeth patience, 38 that commeth of faith.

1 He preuēteth a priuie obiection, Why then were thoſe ſacrifices offred? The Apoſtle anſwereth, firſt touching that yerely ſacrifice which was the ſolemneſt of all, wherin (ſaith he) ther was made euery yere a remembrance again of al former ſinnes. Therefore that ſacrifice had not power to ſanctifie: for to what purpoſe ſhould thoſe ſinnes which ar purged be repeated againe, & wherefore ſhould new ſinnes come to be repeated euery yere, if thoſe ſacrifices did aboliſh ſinnes?

1 FOr the Lawe hauing the ſhadowe of good things to *a* come, and not the very image of the things, can neuer with thoſe ſacrifices, whiche they offer yere by yere continually, ſanctifie the commers thereunto.

2 For would they not then haue ceaſed to haue beene offred, becauſe that the offerers once purged, ſhoulde haue had no more cōſciēce of ſinnes?

3 But in thoſe *ſacrifices* there *is* a remembrance againe of ſinnes euery yere.

4 For it is vnpoſsible that the blood of bulles and goates ſhould take away ſinnes.

5 2 Wherefore when he *b* commeth into the world, he ſaith, ✣ Sacrifice and offring thou wouldeſt not: but a *c* bodie haſt thou ordeined me.

6 In burnt offrings, and ſinne offrings thou haſt had no pleaſure.

7 Then I ſaid, Lo, I come (In the beginning of the booke it is written of me) that I ſhould do thy will, O God.

8 Aboue, when he ſaide, Sacrifice and offring, and burnt offrings, and ſinne offrings thou woul-

a Of things which are euerlaſting, which were promiſed to the Fathers, and exhibited in Chriſt. 2 A concluſion following of thoſe things that went before, and comprehending alſo the other ſacrifices. Seeing that the ſacrifices of the Law could not do it, therefore Chriſt ſpeaking of him ſelf as of our hie Prieſt manifeſted in the fleſh, witneſſeth euidently ✣ God reſteth not in the ſacrifices, but in the obedience of his Sonne our hie Prieſt, in which obedience he offred vp him ſelf once to his Father for vs. *b The Sonne of God is ſaid to come into the world, when he was made man.* ✣ *Pſa.* 40.7. *c* It *is word for word in the* Hebrew *text, Thou haſt pearced mine eares through, that is, thou haſt made me obedient, and willing to heare.*

deſt

deſt not haue, neither hadſt pleaſure *therein* (which are offred by the Lawe)

9 Then ſaid he, Lo, I come to doe thy will, O God, he taketh away the *d* firſt, that he may ſtabliſh the ſecond.

10 By the which will we are ſanctified, *euen* by the offring of the bodie of Ieſus Chriſt once *made*.

11 3 And euery Prieſt eſtandeth dayly miniſtring, and oft times offreth one maner of offering, which can neuer take away ſinnes:

12 But this man after hee had offred one ſacrifice for ſinnes, † ſitteth for euer at the right hand of God, *Against the papistes.*

13 4 And from hence forth tarieth, † till his enemies be made his footeſtoole. *Against the Anabaptists.*

14 For with one offring hath he conſecrated for euer them that are ſanctified.

15 5 For the holy Ghoſt alſo beareth vs record: for after that he had ſaid before,

16 ∵ This *is* the Teſtament that I wil make vnto them after thoſe dayes, ſaith the Lord, I will put my Lawes in their heart, and in their mindes I wil write them.

17 And their ſinnes and iniquities wil I remember *f* no more.

18 Now where remiſsion of theſe things *is*, ther *is* no more offring for *g* ſinne.

d That is, the ſacrifices, to eſtabliſh the ſecond, that is, the wil of God.

3 A concluſion, with the other part of the comparíſon: The Leuitical hie prieſt repeateth the ſame ſacrifices dayly in his ſanctuarie: whereupon it foloweth ỳ neither thoſe ſacrifices, neither thoſe offrings, neither thoſe his hie prieſtes could take away ſins. But Chriſt hauing offred one ſacrifice once for the ſinnes of all mẽ, & hauing ſanctified his own for euer, ſitteth at the right hand of the Father, hauing all power in his hands. e *At the altar.* ✣ *Chap.* 1.13. *Pſal.* 110.1. 1. *Cor.* 15.25. 4 He preuenteth a priuie obiection, to wit, that yet notwithſtanding we are ſubiect to ſinne & death, whereunto the Apoſtle anſwereth, that the ful efficacie of Chriſts vertue hath not yet ſhewed it ſelfe, but ſhal at length appeare whẽ he wil at once put to flight al his enemies, ỽ whom as yet we ſtriue. † *Chap.* 1.13. 5 Although there doe yet remaine in vs reliques of ſinne, yet the work of our ſanctification which is to be perfected, hangeth vpõ the ſelfe ſame ſacrifice which neuer ſhalbe repeated & ỳ the Apoſtle proueth by alleadging againe the teſtimonie of Ieremie thus Sinne is taken away by the new Teſtament, ſeeing the Lord ſaith ỳ it ſhal come to paſſe, that according to the forme of it, he wil no more remeber our ſinnes: Therefore we need now no purging ſacrifice to take away that which is already takẽ away, but we muſt rather take paines, ỳ we may now through faith be partakers of ỳ ſacrifice. ∵ *Iere.* 31.33. *Rom.* 11.27. *Cha.* 8.8. *f Why then where is the fire of purgatorie, and that popiſh diſtinction of the fault, and the puniſhment?* *g He ſaid wel, for ſinne: for there remaineth another offring, to wit, of thankeſgiuing.*

c The Summe of the former treatise: We are not shut out now of the holie place, as the Fathers were, but we haue an entrãce into the true holy place (that is, into heauẽ) seeing that we are purged with the blood not of beasts, but of Iesus. Neither as in times past, doeth the hie Priest shut vs out by setting the vaile against vs, but through ỹ vaile, which is his flesh, he hath brought vs into the same it self, being priest ouer vs: so ỹ we haue now truely an hie Priest which is ouer the house of God. h *So Christs flesh was vnto the Godhead as it were vnder a vaile, for els verily we were not able to abide the brightnes of it.* 7 A most graue exhortatiõ, wherein he sheweth how ỹ sacrifice of Christ may be applyed to vs: to wit, by faith, which also he describeth by the consequents, to wit, by sanctification of the Spirit, which carieth vs surely to hope in God, & to procure by al meanes possible one anothers saluation, through the loue ỹ is in vs one towards another. i *With no double or counterfait heart, but with such an heart as is truely ioyned to God.* k *This is it which the Lord saith, Be ye holy, for I am holy.* l *With the grace of the holy Ghost.* 8 Hauing mentioned the last comming of Christ, he stirreth vp the godly to the meditatiõ of an holy life, & citeth the faithles fallers from God to the feareful iudgement seat of the iudge, because they wickedly reiected him in whom onely saluation consisteth. ✣ *Chap. 6. 4.* m *Without any cause or occasion, or shew of occasion.* n *For it is another matter to sin wilfully through the infirmitie of ouer nature, & another thing to prouoke him wilfully as it were to God as to an enemie.* 9 If the breach of the Lawe of Moses was punished by death, how much more worthie death is it to fal away from Christ? ✣ *Deut. 19. 15. Mat. 18. 16. Iohn. 8. 17. 2. Cor. 13. 1.*

19 6 Seeing therefore, brethren, that by the
blood of Iesus we may be bolde to enter into the
Holy place,

20 By the new and liuing way, which hee hath
prepared for vs, through the vaile, that is, his *h* flesh.

21 *And seeing we haue* an hie Priest, *which is* ouer
the house of God,

22 7 Let vs drawe neere with a *i* true heart in
assurance of faith, our *k* heartes being pure from an
euil conscience, *1 Tim. 1. 5*

23 And washed in our bodies with *l* pure water,
let vs keepe the profession of our hope, without
wauering, (for *he is* faithful that promised) *1 Thes. 5. 5*

24 And let vs consider one another, to prouoke
vnto loue, and to good workes,

25 Not forsaking the fellowship that we haue
among our selues, as the maner of some *is*: but let
vs exhort *one another*, 8 and that so much the more,
because ye see that the day draweth neere.

26 ✣ For if we sinne *m* willingly after that we
haue receiued & acknowledged that trueth, there
remaineth no more sacrifice for sinnes,

27 But a feareful looking for of iudgement, and
violent fire, which shall deuour the *n* aduersaries.

28 9 He that despiseth Moses Lawe, dieth with-
out mercy ✣ vnder two, or three witnesses:

29 Of

29 Of how much sorer punishment suppose ye shall he be worthy, which treadeth vnder foote the Sonne of God, & counteth the blood of the Testament as an vnholy thing, wherwith he was sanctified, and doth despise the Spirit of grace?

30 10 For we know him that hath said, ✣ Vengeance *belongeth* vnto me: I will recompence, saith the Lord And again, The Lord shal o iudge his people.

31 It is a feareful thing to fal into the hands of the liuing God.

32 11 Now call to remembrance the daies that are passed, in the which, after ye had receiued light, ye endured a great fight in afflictions,

33 Partly while ye were made a p gazing stocke both by reproches and afflictions, and partly while ye became q companions of them which were so tossed to and fro.

34 For both ye sorowed with me for my bonds, and suffred with ioye the spoyling of your goods, knowing in your selues how that ye haue in heauen a better, and an enduring r substance.

35 Cast not away therefore your confidence which hath great recompence of reward.

36 For ye haue neede of patience, that after ye haue done the will of God, ye might receiue the promes.

37 For yet a very ſ litle while, and he that shall come, will come, and will not tary.

38 ✣ 12 Now the iust shal liue by faith: but if *any* withdraw him selfe, my soule shal haue no pleasure in him.

39 But we are not they which withdrawe our selues vnto perdition, but *follow* faith vnto the conseruation of the soule.

10 The reason of all these things is, bicause god is a reuenger of such as despise him: otherwise he should not rightly gouerne his Church. Nowe there is nothing more horrible thē the wrath of the liuing God.

✣ *Deut.* 32. 35. *Rom.* 12. 19.

o *Rule or gouerne.*

11 As he terrified the fallers away from God, so doth he now comfort them that are cōstant & stand strongly, setting before them ỹ successe of their former fights, so stirring thē vp to a sure hope of a full & ready victorie.

p *Ye were brought forth to be shamed.*

q *In taking their miseries, to be your miseries.*

r *Goods & riches.*

ſ *He will come within this very litle while.*

✣ *Habak.* 2. 4. *Rom.* 1. 17. *Galat.* 3. 11. 12 He commendeth the excellencie of a sure faith by the effect, bicause it is the only way to life, which sentēce he setteth forth and amplifieth by setting the contrary against it.

CHAP. XI.

1 He declareth in the whole Chapter, that the Fathers, which frō the beginning of ỹ world, were approued of

God, attained ſaluation no other way then by faith, that the Iewes may know, that by the ſame only, they are knit vnto the Fathers in an holy vnion.

1 An excellent deſcription of faith by the effects, becauſe it repreſenteth things which are but yet in hope, & ſetteth as it were before our eyes thinges that are inuiſible.

1 NOwe 1 faith is the ground of things which are hoped for, and the euidence of thinges which are not ſeene.

2 He ſheweth that the Fathers ought to be accompted of, by this vertue.

a *That is, thoſe Fathers of whom we came: and whoſe authoritie and exaple ought to moue vs verie much.*

2 2 For by it *our* a elders were wel reported of.

3 ✣ 3 Through faith we vnderſtande that the worlde was ordeined by the worde of God, ſo that the things which we b ſee, are not made of things, which did appeare.

3 *Gen.*1.1. *Iohn.*1.10.

3 He ſheweth the propriety of faith, by ſetting out vnto vs moſt piked examples of ſuch as from the beginning of the world excelled in the Church.

b *So that the worlde which we ſee, was not made of any matter that appeared or was before, but of nothing.*

4 4 By faith Abel ✣ offred vnto God a greater ſacrifice thē Cain, by * the which he obtained witnes that he was righteous, God teſtifying of his giftes: by the which *faith* alſo he being dead, yet ſpeaketh.

4 Abel. ✣ *Gen.*4.4. * *Mat.*23.35.

5 5 By faith was * Enoch tranſlated, that he ſhould not c ſee death: neither was he found: for God had tranſlated him: for before he was tranſlated, he was reported of, that he had pleaſed God.

5 Enoch. * *Gen.*5.24. c *That he ſhould not die.*

6 But without faith it is vnpoſsible to pleaſe *him*: for he that commeth to God, muſt beleeue that *God* is, & that he is a d rewarder of them that ſeeke him.

d *This reward is not reſerued to our merits, but to the free promiſe, as Paul teacheth in Abraham the father of all the faithfull, Rom.*4.4.

7 6 By faith ✣ Noe being warned of God of the things which were as yet not ſeene, moued with reuerence, prepared the Arke to the ſauing of his houſholde, through the which *Arke* he cōdemned the world, and was made heire of the righteouſneſſe, which is by faith.

6 Noe. ✣ *Gen.*6.13.

8 7 By faith * Abraham, when he was called, obeyed *God*, to go out into a place, which he ſhould afterwarde receiue for inheritance, and he went out, not knowing whither he went.

7 Abraham and Sara. * *Gen.*12.4.

9 By faith he abode in the land of promes, as in a ſtrange countrey, as one that dwelt in tents with Iſaac & Iacob heires with him of the ſame promes.

10 For he looked for a citie hauing a *e* foundation, whoſe builder and maker *is* God.

11 Through faith ✣ Sara alſo receiued ſtrength to conceiue ſeede, and was deliuered of a childe when ſhe was paſt age, becauſe ſhe iudged him faithfull which had promiſed.

12 And therefore ſprang there of one, euen of one which was *f* dead, *ſo many* as the ſtarres of the skie in multitude, and as the ſande of the ſea ſhore which is innumerable.

13 Al theſe died in *g* faith, and receiued not the *h* promiſes, but ſawe them a farre off, and beleeued *them*, & *i* receiued *them* thankfully, and confeſſed that they were ſtrangers & pilgrims on the earth.

14 For they that ſay ſuch things, declare plainly, that they ſeeke a countrey.

15 And if they had bene mindfull of that *country*, from whence they came out, they had leaſure to haue returned.

16 But now they deſire a better: *that* is an heauēly: wherfore God is not aſhamed of them to be called their God: for he hath prepared for them a citie.

17 By faith ✣ Abraham offered vp Iſaac, when he was *k* tried, & he that had receiued the *l* promiſes, offred his onely begotten ſonne: *for a conſcience of faith*

18 (To whome it was ſaid, ∵ In Iſaac ſhall thy ſeede be called.)

19 For he conſidered *Iſaac promiſed*, that God was able to raiſe *him* vp euen from the dead: from *m* whence he receiued him alſo after *n* a ſort.

20 8 By faith * Iſaac bleſſed Iacob and Eſau, concerning things to come.

21 9 By faith * Iacob when he was a dying, bleſſed both the ſonnes of Ioſeph, and * *leaning* on the end of his ſtaffe, worſhipped *God*.

22 10 By faith ✣ Ioſeph when he dyed, made mention of the departing of the children of Iſra-

e *This foundatie is ſet againſt their tabernacles.*
✣ *Gen.17.19. and 21.2.*
f *As vnlikely to beare children, as if ſhe had bene ſtarke dead.*
g *In faith, which they had while they liued, & followed them euen to their graue.*
h *This is the figure Metonymie, for the things promiſed.*
i *For the Patriarches were wont when they receiued the promiſes, to profeſſe their religion by building of altars, and calling on the Name of the Lord.*
✣ *Gen.22.10.*
k *Tried of* ✣ *Lord.*
l *Although the promiſes of life were made in that onely begotten ſonne Iſaac, yet he appointed him to die, & ſo againſt hope he beleeued in hope.*
∵ *Gen.21.12. Rom.9.7.*
m *From which death.*
n *For there was not the true & very death of Iſaac, but as it were the death, by meanes whereof he ſeemed alſo as it were to haue riſen againe.*

8 Iſaac. * *Gen.27.28,39.* 9 Iacob. * *Gen.48.15.* * *Gen.47.31.* 10 Ioſeph. ✣ *Gen.50.25.*

el,

el, and gaue commandement of his bones.

23 11 ✠ By faith Moſes when he was borne, was hid three moneths of his parents, becauſe they ſaw he was a proper childe, neither ○ feared they the kings ✣ commandement.

24 By faith ∵ Moſes when he was come to age, refuſed to be called the ſonne of Pharaohs daughter,

25 And choſe rather to ſuffer aduerſitie with the people of God, then to enioy the *p* pleaſures of ſinnes for a ſeaſon,

26 Eſteeming the rebuke of Chriſt greater riches then the treaſures of Egypt: for he had reſpect vnto the recompence of the reward.

27 By faith he forſooke Egypt and feared not the fiercenes of the King: for he endured, as he that ſawe him which is inuiſible.

28 Through faith he ordeined the * Paſſeouer and the effuſion of blood, leaſt he that deſtroyed the firſt borne, ſhould touch them.

29 12 By faith they * paſſed through the red ſea as by dry lande, which when the Egyptians had aſſayed to do, they were ſwallowed vp.

30 13 By faith the * walles of Iericho fel downe after they were compaſſed about ſeuen dayes.

31 14 By faith the *q* harlot ✠ Rahab periſhed not with the which obeied not, when ✣ ſhe had receiued the ſpies *r* peaceably.

32 15 And what ſhall I more ſaye? for the time would be too ſhort for me to tell of ∵ Gedeon, of * Barac, and of ✠ Sampſon, and of * Iephte, alſo of Dauid, and Samuel, and of the Prophets:

33 Which through faith ſubdued kingdomes, wrought righteouſnes, obteined the *ſ* promiſes, ſtopped the mouthes of lions,

34 Quenched the violence of fire, eſcaped the edge of the ſworde, of weake were made ſtrong, waxed valiant in battel, turned to flight the armies of the aliants.

35 The *t* women receiued their dead rayſed to life:

11 Moſes.
✠ *Exod.2.2. Act.7.20.*
○ *They were not afraid to bring him vp.*
✣ *Exod.1.16.*
∵ *Exod.2.11.*
p *Such pleaſures as he could not enioy, but he muſt needes prouoke Gods wrath againſt him.*
✠ *Exod.12.22.*
12 The red Sea,
✠ *Exod.14.22.*
13 Iericho.
* *Iosh.6.20.*
14 Rahab.
q *A notable example of Gods goodneſſe.*
∵ *Iosh.6.23.*
✣ *Iosh.2.1.*
r *Courteouſly and friendly, ſo that ſhe did not onely not hurt them, but alſo kept them ſafe.*
15 Gedeõ, Barac & other Iudges and Prophets.
∵ *Iudg.6.11.*
* *Iudg.4.6.*
✠ *Iudg.13.24.*
* *Iudg.11.1.*
∵ 12.7.
ſ *The fruite of the promiſes.*
t *He ſeemeth to meane the ſtorie of that woman of Sarepta, whoſe ſonne Elias raiſed again frõ death, and the Sunamite, whoſe ſonne Eliſeus reſtored to his mother.*

life: other also were u racked, and woulde not be deliuered, that they might receiue a better resurrection.

36 And others haue bene tried by mockings and scourgings, yea, moreouer by bondes and prisonment.

37 They were stoned, they were hewen asunder, they were tempted, they were slaine with the sword, they wandered vp and downe in x sheepes skinnes, and in goates skinnes, being destitute, afflicted, and tormented:

38 Whom the world was not worthie of: they wandered in wildernesses & mountaines, & dennes, and caues of the earth.

39 16 And these al through faith obtained good reporte, and receiued y not the promes,

40 God prouiding a better thing for vs, that they z without vs should not be made perfite.

u *He meaneth that persecution which Antiochus wrought.*

x *In vile & rough clothing, so were the Saints brought to extreme pouertie, and constrained to liue like beastes in wildernesses.*

16 An amplification taken of the circústance of the time: their faith is so much the more to be marueiled at, by how much the promises of things to come were more dark,

yet at length were in deed exhibited to vs, so that their faith & ours, is as one, as is also their consecration & ours. y *But sawe Christ a farre off.*

z *For their saluation did hang vpon Christ, who was exhibited in our dayes.*

CHAP. XII.

1 He doeth not onely by the examples of the Fathers before recited, exhort them to patience and constancie, 3 but also by the example of Christ. 11 That the chastenings of God can not be rightly iudged by the outwarde sense of our flesh.

1 WHerefore, ✣ 1 let vs also, seeing that we are compassed with so great a cloude of witnesses, cast away euery thing that presseth downe, & the sinne that a hangeth so fast on: let vs runne with patience the race that is set before vs,

✣ *Rom.6.4. col.3. & Ephes.4.24. 1.Pet.2.1.*

1 An applying of the former examples, whereby we ought to be stirred vp to run the whole race, casting away al stoppes & impediments.

a *For sinne besiegeth vs on all sides, so that we can not scape out.*

2 2 b Looking vnto Iesus the author & finisher of our faith, who for the c ioy that was set before him, endured the crosse, and despised the shame, & is set at the right hand of the throne of God.

2 He setteth before vs, as the marke of this race, Iesus him selfe our captaine, who willingly ouercame all the roughnesse of the same way.

b *As it were vpon the marke of our faith.* c *Whereas he had all kinde of blessednes in his hand and power, yet suffered willingly the ignominie of the Crosse.*

3 An amplification, take of the circumstance of the person and the things themselues, which he compareth betwixt thē selues: for how great is Iesus in comparison of vs, and how farre more grieuous things did he suffer then we?

4 He taketh an argument of the profit which cōmeth to vs by Gods chastisements, vnles we be in fault. First of all because sinne, or that rebellious wickednes of our flesh, is by this meanes tamed.

5 Secondly, because they are testimonies of his fatherly good wil towards vs, in so much that they shew themselus to be bastards, which can not abide to be chastened of God. ✣ *Prou.* 3 11. 6 Thirdly, If all men yeelde this right to fathers, to whom next after God we owe this life, ỹ they may rightfully correct their children, shal we not be much more subiect to that our Father, who is the Authour of the Spiritual & euerlasting life? 7 An amplification of the same argument: Those fathers haue corrected vs after theire fancie, for some fraile & trāsitorie profit: but God chasteneth & instructeth vs for our singular profit, to make vs partakers of his holines: which thing although these our senses do not presently perceiue, yet the end of the matter proueth it. 8 The conclusion: we must go forwarde couragiously and keepe awaies a right course & (as farre foorth as we may) wout any staggering or stumbling. d *The discription of a man that is out of heart & cleane discouraged.*

3 3 Consider therefore him that endured such speaking against of sinners, lest ye should be wearied and faint in your mindes.

4 4 Ye haue not yet resisted vnto blood, striuing against sinne.

5 5 And ye haue forgotten the *exhortation* consolation, which speaketh vnto you as vnto children, ✣ My sonne, despise not the chastening of the Lord, neyther faint when thou art rebuked of him.

6 For whom the Lord loueth he chasteneth: and he scourgeth euery sonne that he receyueth:

7 If ye endure chastening, God offreth him selfe vnto you as vnto sonnes: for what sonne is it whom the father chasteneth not?

8 If therefore ye be wout correction, whereof al are partakers, then are ye bastards, and not sonnes.

9 6 Moreouer ye haue had the fathers of our bodies which corrected vs, and we gaue them reuerence: should we not much rather be in subiection vnto the Father of spirites, that we might liue?

10 7 For they verely for a fewe dayes chastened vs after their owne pleasure: but he *chasteneth vs* for our profit, ỹ we might be partakers of his holinesse

11 Now no chastising for the present seemeth to be ioyous, but grieuous: but afterwarde, it bringeth the quyet fruite of righteousnesse, vnto them which are thereby exercised.

12 8 Wherefore lift vp *your* hands which d hang downe, and *your* weake knees, *Iob 4. 3. Esa. 35. 3.*

13 And

13 And make *e* straight steps vnto your feete, lest that which *is* halting, be turned out of the way, but let it rather be healed.

14 ✣ 9 Follow peace with all men, & holines, without the which no man shall see the Lord.

15 10 Take heede, that no man fal away from the grace of God: let no *f* roote of bitternes spring vp and trouble *you*, lest thereby many be defiled.

16 11 Let there be no fornicator, or prophane person as ✣ Esau, which for one portion of meate solde his birthright.

17 ∵ For ye know how that afterward also whe he would haue inherited the blessing, hee was reiected: for hee founde no *g* place to repentance, though he sought *that blessing* with teares.

18 12 For yee are not come vnto the * mount that might be *b* touched, nor vnto burning fire, nor to blackneſſe and darkenes, and tempest,

19 Neither vnto the sounde of a trumpet, and the voice of wordes, which they that heard it, excused them selues, * that the worde should not be spoken to them any more.

20 (For they were not able to abide that which was commaunded, * yea, though a beast touch the mountaine, it shall bee stoned, or thrust through with a dart:

21 And so terrible was the *i* sight which appeared, that Moses said, I feare and quake.)

22 But ye are come vnto the mount Sion, & to the citie of the liuing God, the celestial Hierusalē, and to the compaine of innumerable Angels,

23 And to the assemblie & congregation of the first borne, which are written in heauen, and

e Keepe a right course, and so, that you shewe example of good life for others to followe.

✣ *Rom.* 12.18.

9 We must liue in peace and holines with al mē. Deut. 29.19.

10 We must studie to edifie one another, both in doctrine and example of life.

f That no heresie, or backesliding be an offence.

11 We must eschew fornication, & a prophāne minde, that is, such a minde as giueth not to God his due honour, which wickednes how seuerely God will at length punish, the horrible example of Esau teacheth vs.

✣ *Gen.* 25.33.

∵ *Gen.* 27.38.

g There was no place left for his repentance: and is appeareth by the effects, what his repentance was, for when he was gone

Zech. 7. Mat. 22.30.

Confession

out of his fathers sight, he threatned his brother to kill him. 12 Now he applieth the same exhortatiō, to the Prophetical and kinglie office of Christ compared w Moses, after this sort. If the Maiestie of the law was so great, how great thinke you that the glory of Christ & the Gospell is? And this comparisō he declareth also particularlie. * *Exod.* 19.16. h *Which might be touched with hands, which was of a grosse & earthly matter.* ✣ *Exo.* 20.19. * *Exo.* 12.19. i *The shape and forme which hee saw, which was no counterfet & forged shape, but a true one.*

to

k *So he calleth the̅ that are taken up into heauen, although one part of them doeth sleepe in the earth.*

to God the iudge of all, & to the spirits of iust and k perfite men,

24 And to Iesus the Mediatour of the New Testament, and to the blood of sprinkling that speaketh better things then that of Abel.

25 13 See that yee despise not him that speaketh: for if they escaped not which refused him, ℣ spake on earth: much more shall wee *not escape*, if we turne away frō him, that *speaketh* frō heauen.

26 14 Whose voyce then shooke the earth, and now hath declared, saying, ✣ *l* Yet once more will I shake, not the earth only, but also heauen.

27 And this *word*, Yet once more, signifieth the remouing of those thinges which are shaken, as of thinges which are made *with handes*, that the things which are not shaken, may remaine.

28 15 Wherfore seeing we receiue a kingdom, which can not be shaken, let vs haue grace whereby we may so serue God, that we may please him with *m* reuerence and *n* feare.

29 For ✣ euen our God *is* a consuming fire.

13 The applying of the former comparison: If it were not lawfull to contemne his word which spake on the earth, howe much lesse his voyce which is from heauen?

14 He compareth the stedfast maiestie of the Gospell, wherewith the whole worlde was shaken, & euen the very frame of heauen was as it were astonished,

with the small and vanishing sound of the gouernance by the Law. ✣ *Agge.2.7.* l *It appeareth euidently in this that the Prophet speaketh of the calling of the Gentiles, that these wordes must be referred to the kingdome of Christ.* 15 A generall exhortation to liue reuerently and religiously vnder the most happie subiection of so mightie a King, who as hee blesseth his most mightily, so doeth he most seuerely reuenge the rebellious. And this is the summe of a Christian life respecting the first table. m *By Reuerence, is meant that honest shamefastnesse which keepeth them in their dueties.* n *Religious and godly feare.* ✣ *Deut.4.24. Esa.10.17. Deu.9.3.*

CHAP. XIII.

1 He giueth good lessons not onely for maners, 7 but also for doctrine.

✣ *Rom.12.10.*

1 LEt ✣ brotherly loue continue.

1. He commeth to the second table, the summe whereof is, charitie, especially toward strāgers and such as are afflicted.

2 * Be not forgetful to intertaine strangers: for thereby some haue * receiued Angels into their houses vnwares.

3 Remember them that are in bonds, as though ye were bound with them: & them that are in affliction, as a if ye were also *afflicted* in the bodie.

✣ 1.*Pet.4.9.*

* *Gen.18.3. and 19.3.* a *Be so much touched, as if their miserie were yours.*

4 2 Mariage

4 2 Marriage *is* honourable among all, and the bed vndefiled: but whoremongers and adulterers God will iudge.

5 3 Let your conuersation bee without couetousnes, and be content with those things that yee haue, for *b* he hath said,

6 ✣ I wil not faile thee, neither forsake thee:

7 So that we may boldely say, ✣ The Lorde *is* mine helper, neither will I feare what *c* man can do vnto me.

8 4 Remember them which haue the ouersight of you, which haue declared vnto you the word of God: whose faith follow, cõsidering what hath bin the end of their conuersation. 5 Iesus Christ yester day, and to day, the same also *is* for euer.

9 Be not caried about with diuers *and* strange doctrines: *6* for it is a good thing that the hearte be stablished with grace, *and* not with *d* meates, which haue not profited them that haue bene *e* occupied therein.

10 7 We haue an *f* altar, whereof they haue no authority to eat, which *g* serue in the tabernacle.

11 ✣ For the bodies of those beastes whose

2 He commendeth chast matrimonie in al sortes of men, and threateneth vtter destructiõ frõ God against whoremongers & adulterers.

3 Couetousnes is condemned, against which is set a contented minde with that which the Lord hath giuen.

b Leuit. the Lord himselfe.

✣ *Iosh. 1. 5.*

✣ *Psalm. 118. 6.*

c He setteth man against God.

4 We haue to see before vs the examples of valiant captaines, whom we ought diligently to followe.

5 He repeateth the summe of the doctrine, to wit, the only grounde of all precepts of maners, & that is this: That we ought to quiet and content our selues in Christ only: for there was yet neuer any man saued without the knowledge of him, neyther is at this day saued, neither shalbe saued hereafter. *6* He toucheth them which mixed an externall worship, & especially the difference of Meates, with the Gospell, which doctrine hee plainlye condemneth as cleane repugnant to the benefit of Christ. *d By this one kinde which concerneth the difference of cleane and vncleane meates, we haue to vnderstand all the ceremoniall worship. e Which obserued the difference of them superstitiously.* 7 He resuteth their errour by an apt and fit comparison. They which in times past serued the tabernacle, did not eate of the sacrifices whose blood was brought for sinne into the holy place by the hie Priest. Moreouer these sacrifices did represent Christ our offring. Therfore they cannot be partakers of him which serue the tabernacle, that is, such as stande in the seruice of the Law: but let vs not be ashamed to followe him out of Hierusalem, from whence he was cast out and suffred: for in this also Christ, who is the trueth, answereth that figure, in that hee suffred without ✣ gate. *f By the Altar he meaneth the offrings. g Whereof they cannot be partakers, which stubburnly retaine the rites of the Law.* ✣ *Leuit. 4. 11. and 6. 30. and 16. 27.*

blood

blood is brought into the Holy place by the high Priest for sin, are burnt without the campe.

12 Therefore euen Iesus, that he might sanctify the people with his owne blood, suffered without the gate.

13 8 Let vs goe foorth to him therefore out of the campe, bearing his reproche.

14 ✣ For here haue we no continuing citie: but we seeke one to come.

15 9 Let vs therefore by him offer the sacrifice of prayse alwayes to God, that is, the ✣ fruite of the lippes, which confesse his Name.

16 To doe good, and to distribute forget not: for with such sacrifices God is pleased.

17 10 Obey the that haue the ouersight of you, and submit your selues: for they watch for your soules, as they that must giue accountes, that they may doe it with ioy, and not with griefe: for that is vnprofitable for you. *1 Thes. 5. 12. 13. 1 Tim. 5. 17.

18 11 Pray for vs: for wee are assured that wee haue a good conscience in all thinges, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that yee so doe, that I may be restored to you more quickly.

20 The GOD of peace that brought agayne from the dead our Lord Iesus, the great shephearde of the sheepe, through the blood of the euerlasting Gouenant,

21 Make you *h* perfecte in all good works, to do his will, *i* working in you that which is pleasant in his sight through Iesus Chnst, to whom *be* praise for euer and euer, Amen.

22 I beseeche you also, brethren, suffer the wordes of exhortation: for I haue written vnto you

8 He goeth on further in this comparison, & sheweth that this also is signified vnto vs, that ✣ godly followers of Christ must as it were goe out of the world bearing his crosse.

✣ Mic. 2. 10.

9 Now that those corporall sacrifices are taken away, hee teacheth vs that the true sacrifices of confessiō remaine, which consist partly in giuing of thāks, & partly in liberality, ✣ which sacrifices in deede God is now delighted.

✣ Hose. 14. 2.

10 VVe must obey ✣ warnings & admonitions of our ministers & Elders, which watch for ✣ saluation of the soules which are committed vnto them.

11 The last part of this Epistle, wherein he cōmendeth his ministerie to the Hebrewes, and wisheth them continuance and increase of graces from the Lord: and excuseth himselfe in that he hath vsed but fewe wordes to comfort them, hauing spent the Epistle in disputing: & saluteth certaine brethren familiarly and friendly.

Leuit. 21. Deu. 17. 12.

h *Make you fitte or meete.* i *Hence vanisheth that saying of the Fathers, that God crowneth his workes in vs.*

you in few wordes.

13 Knowe that *our* brother Timotheus is delyuered, with whome (if hee come shortly) I will see you.

24 Salute all them that haue the ouerſighte of you, and all the Saintes. They of Italy ſalute you.

25 Grace *be* with you all, Amen.

¶ Written to the Hebrewes from Italie, *and ſent* by Timotheus.

THE *a* GENERALL EPISTLE OF IAMES.

a *That is, written to no one man, citie or countrey, but to all the Iewes generally, being now diſperſed.*

CHAP. I.

¶ He entreateth of patience, 6 of faith, 10 and of lowlines of minde in riche men. 13 That tentatiõs come not of God for our euill, 17 becauſe he is the authour of all goodneſſe. 21 In what maner the word of life muſt be receiued.

1 IAmes a ſeruant of God, and of the Lorde IESVS CHRIST, to the twelue Tribes, which are *b* ſcattered abroad, ſalutation.

b *To all the beleeuing Iewes, of what tribe ſoeuer they be, and are diſperſed through the whole worlde.*

2 1 My brethren, *c* count it exceeding ioy, 2 when ye fall into diuers tentations,

1 The firſt place or parttouching comfort in afflictions, wherein we ought not to be caſt downe and be faint hearted, but rather reioyce and be glad.

3 ✣ 3 Knowing that the *d* tryinge of your faith bringeth foorth patience,

4 4 And let patience haue *her* perfect woorke, that ye may be perfect & entier, lacking nothing.

c *Seeing their condition was miſerable in that ſcattering abroad, he doeth wel to begin as he doeth.* 2 The firſt argument, becauſe our faith is tryed through afflictiõs: which ought to be moſt pure, for ſo is it behoueable for vs. ✣ *Rom.* 5.3. 3 The ſecond. Becauſe patience, a farre paſſing and moſt excellent vertue, is by this meanes ingendred in vs. d *That wherewith your faith is tryed, to wit, thoſe manifolde tentations.* 4 The thirde argument propounded in maner of an exhortation, that true and continuall patience may be diſcerned from fayned and for a time. The croſſe is as it were the inſtrument wherewith God doeth poliſh and fine vs. Therefore the worke and effect of afflictions, is the perfecting of vs in Chriſt.

5 An answere to a priuie obiection: It is easely said, but it is not so easely done. He answereth that we neede in this case a farre other maner of wisedome, then the wisedome of man, to iudge those things best for vs, which are most contrary to the flesh: but yet we shall easely obteine this gift of wisdome, if we ask it rightly that is, with a sure confidence of God, who is most bountifull and liberall.

5 5 If any of you lacke *e* wisedome, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it shalbe giuen him.

castyth nyman in the mans teeth

6 ✣ But let him aske in faith, and *f* wauer not: 6 for he that wauereth, is like a waue of the sea, tost of the winde, and carried away.

Doute

7 Neither let that man thinke that he shall receiue any thing of the Lord.

8 A double minded man *is* vnstable in *g* all his wayes.

9 7 Let the brother of *h* lowe degree reioyce in that he is exalted:

10 8 Againe he that is *i* riche, in that he is made lowe: 9 for as the flower of the grasse, shal he ✣ vanish away.

11 For *as* when the sunne ryseth with heate, thē the grasse withereth, and his flower falleth away, & the goodly shape of it perisheth: euen so shall the riche man wither away in *all* his *k* wayes.

12 10 ✣ Blessed *is* the man, that endureth *l* tentation: for *after* when he is tryed, he shal receiue ✣ crowne of life, which the Lorde hath promysed to them that loue him.

e By wysdome he meaneth the knowledge of that doctrine whereof mention was made before, to wit, wherefore wee are afflicted of God, and what fruite we haue to reape of affliction. ✣ *Mat.7.7. Mar.11.24. Luke 11.9 Iohn.14.13. & 16.23.* f *Why then, what neede other Mediatours?* 6 A digressiō or going aside from his matter, against prayers which are conceiued with a doubting minde, whereas we haue a certaine promise of God, and this is the second part of the Epistle. g *In all his thoughtes and his deedes.* 7 Hee returneth to his purpose, repeating the propositiō, which is, that we must reioyce in the crosse, for it doeth not presse vs downe, but exalte vs. h *Who is afflicted with powertie, or contempt, or with any kinde of calamitie.* 8 Before he concludeth, he giueth a doctrine contrarie to the former, to wit, howe we ought to vse prosperitie, which is, plentie of all thinges: to wit, so, that no man therefore please him selfe, but be so much the more voyde of pride. i *Who hath all things at his will.* 9 An argument taken of the very nature of the things themselues, for that they are most vaine and vncertaine. ✣ *Esai. 40.6. 1.Pet. 1.24.* k *What soeuer he either purposeth in his minde or doeth.* 10 The conclusion: Therefore we must patiently beare the crosse: and he addeth a fourth argument, which comprehendeth the summe of all the former, to wit, because we come by this way to the crowne of life, but yet of grace according to the promise. ✣ *Iob.5.17.* l *Affliction wherely the Lorde tryeth him.*

13 12 Let no man say when he is *m* tempted, I am tempted of God: 12 for God can not be tempted with euill, neither tempteth he any man.

14 But euerie man is tempted, when he is drawne away by his owne concupiscence, and is entised. *Nekra epithus. Inescatur.*

15 Then when lust hath conceiued, it bringeth foorth sinne, and *n* sinne when it is finished, bringeth foorth death. *The beginning, encrease, end of sinne. Xrusoxoet. In mem geibe: pario.*

16 13 Erre not, my deare brethren.

17 Euerie good giuing, & euery perfect gift is from aboue, and commeth downe from the *o* Father of lights, with whom is no variablenesse, neither *p* shadowe of turning. *change. the parent he would*

18 14 Of his owne *q* will begate he vs with the worde of trueth, that wee shoulde be as the *r* first fruites of his creatures. *Rom. 9. 18*

19 Wherefore my deare brethren, ✣ let euerie man be swift to heare, slow to speake, *and* slow to wrath.

20 For the wrath of man doeth not accomplish the *s* righteousnes of God.

11 The third part of this Epistle, wherein he descendeth frō outward tentations, that is, from afflictions whereby God trieth vs, to inward, that is, to those lustes whereby we are stirred vp to doe euil. The summe is this: Euery man is the authour of these tentations to himselfe, and not God: for we beare about in our bosomes that wicked corruption, which taketh occasiōs by what meanes so euer, to stirre vp euil motions in vs, whence out at length proceede wicked doings, and in conclusion foloweth death the iust reward of them. m *When he is prouoked to doe euill.* 12 Here is a reason shewed, why God can not be the author of euill doing in vs, because he desireth not euill. n *By sinne is meant in this place, actuall sinne.* 13 Another reason taken of contraries: God is the authour of all goodnes, & so, that he is alwayes like himselfe: how then can he be thought to be authour of euill? o *From him who is the fountaine & authour of all goodnes.* p *Hee goeth onin the metaphore: for the summe by his manifolde and sundrie kindes of turning, maketh houres, dayes, moneths, yeeres, light & darkenes.* 14 The fourth part, concerning the excellencie and fruit of the word of God. The sutume is this: we must heare the word of God most carefully and diligently, seeing it is the seede, wherwith God of his free fauour & loue hath begotten vs vnto him selfe, picking vs out of the nomber of his creatures. And the Apostle condemneth two faultes, which doe greatly trouble vs in this matter, to wit, for that we so please our selues, that wee had rather speake our selues, then heare God speaking: yea we snuffe and are angrie when we are reprehended: against which faultes, he setteth a peaceable and quiet minde, and such an one as is desirous of puritie.

q *This is it which Paul calleth gratious fauour, & good will, which is the fountaine of our saluation.* r *As it were an holy kinde of offring, taken out of the residue of men.* ✣ *Prou. 17. 27.* s *That which God appointeth.*

t By meekenes, hee meaneth modestie, and whatsoeuer is contrarie to an hautie and proude stomacke.

21 Wherefore lay apart all filthines, and superfluitie of malitiousnes, and receiue with t meekenes the worde that is graffed in you, which is able to saue your soules. Act. 20. 32.

22 ✣ 15 And ye be doers of the word, and not hearers onely, 16 deceiuing your owne selues.

✣ Mat. 7. 21. Rom. 2. 13.

15 Another admonition: Therfore is Gods word heard, that we may frame our liues according to the prescript thereof.

16 He addeth reasons, & those most weightie: first, because they that doe otherwise, doe very much hurt themselues.

23 17 For if any heare the word, and do it not, he is like vnto a man, that beholdeth his u naturall face in a glasse.

24 For when he hath considered himselfe, he goeth his way, and forgetteth immediately what maner of one he was.

25 But who so looketh in the perfect lawe of libertie, and continueth therein, he not being a forgetful hearer, but a doer of the worke, shalbe blessed in his x deede.

26 18 If any man amõg you seemeth religious, and refraineth not his tongue, but deceiueth his y owne heart, this mans religion is vaine.

17 Secondly, because they lose the chiefest vse of Gods word,

27 19 Pure religion and vndefiled before God, euen the Father, is this, to z visite the fatherles, and widdowes in their aduersitie, and to keepe himselfe vnspotted of the worlde.

which correct not by it the faults y they know.

u *He alludeth to that naturall spot, to which is contrary that puritie whereunto we are borne againe, the liuely image whereof we behold in the Law.*

x *Behauing himselfe so: for workes doe shewe faith.*

18 The third admonition: The word of God prescribeth a rule not onely to doe well, but also to speake well.

y *The fountaine of all brabbling, & cursed speaking, and sawcines, is this, that men know not themselues.*

19 The fourth: The true seruice of God standeth in charitie toward our neighbours (especially such as neede others helpe as the fatherles and widowes) and puritie of life.

z *To haue a care of them, and to helpe them as much as we can.*

CHAP. II.

1 Hee saith, that to haue respect of persons is not agreable to Christiã faith, 14 which to professe in words is not enough, vnlesse 15 we shewe it also in deedes of mercy & charitie, 21 after y example of Abraham.

a The fifth: Charitie which proceedeth from a true faith, can not stand with the accepting of persons: which he proueth plainly by setting forth their example, who with the reproche or disdaine of the poore, honour the riche.

1 MY a brethren, haue not the faith of our a glorious Lorde Iesus Christ ✣ in respect

a *For if we knew what Christs glorie is, & esteemed it as we ought to doe, there would not be such respect of persons as there is.*

✣ Leu. 19. 15. Deut. 1. 17. & 16. 19. Prouerb. 24. 23.

of

of persons.

2 For if there come into your company a man with a gold ring, and in goodly apparell, and there come in also a poore man in vile raiment,

3 And ye haue a respect to him that weareth the gaye clothing, and say vnto him, Sit thou here in a *b* goodly place, and say vnto the poore, Stand thou there, or sit here vnder my footestoole, Pro. 14. 31.

4 Are ye not partiall in *c* your selues, and are become iudges of euill thoughts?

5 2 Hearken my beloued brethrē, hath not God chosen the *d* poore of this world, that they shoulde be rich in faith, and heires of the kingdome which he promised to them that loue him?

6 But ye haue despised the poore. 3 Do not the rich oppresse you by tyranny, and do not they draw you before the iudgement seates?

7 Doe not they blaspheme the worthie Name after which ye be *e* named? Pro. 14. 31.

8 4 But if ye fulfill the royall Lawe according to the scripture, *which saith*, Thou shalt loue thy neighbour as thy selfe, ye do well.

9 But if ye regarde the persons, yee committe sinne, and are rebuked of the Lawe, as transgressours.

10 5 For whosoeuer shal keepe the whole Lawe,

b In a worshipfull and honourable place.

c Haue ye not (which you ought not to doe) by this meanes within your selues iudged one man to be preferred before another?

2 He sheweth that they are peruerse and naughty iudges, which preferre the rich before the poore, by ỹ that God on the contrarie side preferreth the poore, whom he hath enriched wt true riches, before the rich.

d The needie and wretched, & (if we measure it after the opinion of the world) the veriest abiectes of all men. 3 Secondly, he proueth them to be mad men, for that the rich men are rather to be holden execrable and cursed, considering that they persecute the Church, and blaspheme Christ: for he speaketh of wicked and profane rich men, such as the most part of them haue bene always, against whom he setteth the poore & abiect. *e Word for word, which is called vpon of you.* 4 The conclusion: Charitie which God prescribeth can not agree with the accepting of persons, seeing that we must walke in the kings hie way. *f The Lawe is said to be royall and like to the kings hie way, for that it is plaine and without turnings: and that the Law calleth euery one our neighbour without respect, whom we may helpe by any kinde of duetie.* 5 A new argument to proue the same conclusion: They do not loue their neighbours, which neglect some, and ambitiously honour other: for he doeth not obey God, which cutteth off from the commandements of God that, that is not so commodious for him, nay he is rather guiltie generally for ỹ breach of the whole Law, although he obserue the residue.

Matt. 5. 18. Luk. 16. 17.

g Not that all sins are equal, but because he that breaketh one title of the Lawe, offendeth the maiestie of the Law giuer.

Ch. 5.

and yet faileth in one point, he is guiltie of g all.

11 6 For he that said, Thou shalt not committe adulterie, said also, Thou shalt not kil. Now though thou doest none adulterie, yet if thou killest, thou art a transgressour of the Law.

12 7 So speake ye, and so do, as they that shalbe iudged by the Law of libertie.

13 For there shalbe condemnation merciles to him that sheweth not b mercy, and mercy reioyceth against condemnation.

b iudgement

14 8 What auaileth it, my brethren, though a man saith he hath faith, when he hath no workes can that faith saue him?

15 9 For if a brother or a sister be naked & c destitute of daly foode,

16 And one of you say vnto them, Depart in peace: warme your selues, and fill your bellies, notwithstanding ye giue them not those things which are needfull to the bodie, what helpeth it?

c ye may mete

17 Euen so the faith, if it haue no workes, is dead in it selfe.

18 But d some man might say, Thou hast the faith, and I haue workes: shew me thy faith out of thy workes, and I wil shew thee my faith by my works.

d some man might say, Thou hast the faith, and I haue workes: shew me thy faith out of thy workes, and I wil shew thee my faith by my works.

19 10 Thou beleeuest that there is one God: thou doest well: the deuils also beleeue it, and tremble.

portant.

1 Not that all sins are equal, but because he that breaketh one title of the Lawe, offendeth the maiestie of the Law giuer. 6 A proofe: because the Law maker is alwaies one & the selfe same, and the body of the Law can not be diuided. 7 The conclusiō of the whole treatise: We are vpon this condition delyuered from the curse of the Lawe by the mercy of God, that in like sort we should mātaine & cherish charitie & good wil one towards another, & who so doth not so, shal not taste of the grace of God. h *He that is hard and curriish against his neighbour, or els helpeth him not, he shal find God an hard & rough iudg to himselfe warde.* 8 The fifth place which hangeth very wel with the former treatise, touching a true & liuely faith. And the proposition of this place is this: faith which bringeth not forth workes, is not that faith whereby we are iustified, but an image of faith: or els this, they are not iustified by faith, which shew not the effectes of faith. 9 The first reason taken of a similitude: If a man say to one that is hungrie, Fill thy bellie, and yet giueth him nothing, this shall not be true charitie: so if a man say he beleeueth, & bringeth forth no workes of his faith, this shall not be a true faith, but a certaine dead thing set out with the name of faith, whereof no man hath to brag, vnles he wil openly incurre reprehēsion, seeing the cause is vnderstood by the effects. i *Nay, thus may euery man beate downe thy pride.* 10 An other reason taken of an absurditie: If such a faith were that true faith whereby we are iustified, the deuils shoulde be iustified, for they haue that, but yet notwithstanding they tremble, & are not iustified therefore, neither is that faith a true faith.

20 11 But

20 11 But wilt thou vnderſtande, O thou vaine mā, that the faith *vvhich is* without works, is dead?

21 Was not Abraham our father *k* iuſtified through workes, ✣ when he offered Iſaac his ſonne vpon the altar?

22 Seeſt thou not that the faith *l* wrought with his workes? and through the workes was the faith 15 made *m* perfect?

23 And the Scripture was *n* fulfilled which ſaith, ✣ Abraham beleeued God, and it was imputed vnto him for righteouſnes: and he was called the friend of God.

24 12 Ye ſee then howe that of workes a man is *o* iuſtified, and not of *p* faith onely.

25 13 Likewiſe alſo was not ⁘ Rahab the harlot iuſtified through works, when ſhe had receiued the meſſengers, and ſent them out another way?

26 14 For as the body without the ſpirit is dead, euen ſo the faith without works is dead.

11 The thirde reaſon taken from the example of Abraham, who no doubt had a true faith: but he in offring his ſonne, ſhewed him ſelfe to haue that faith which was not voide of works, and therfore he receiued a true teſtimony when it was ſaid, that faith was imputed to him for righteouſnes.

k *Was he not by his workes knowen and found to be iuſtified? for he ſpeaketh not here of the cauſes of iuſtification, but by what effectes we may knowe that a man is iuſtified.* ✣ *Gen.*22.10. l *Was effectuall and fruitfull with good workes.* m *That the faith was declared to be a true faith, & that by works.* n *Then was the Scripture fulfilled, when it appeared playnly howe truely it was written of Abraham.* ✣ *Gen.*15.6. *Rom.*4.3. *Gal.*3.6. 22 The concluſion: He is onely iuſtified that hath that faith which hath works folowing it. o *Is proued to be iuſt.* p *Of that dead and fruitles faith which you boaſt of.* 13 A fourth reaſon taken from a like example of Rahab the harlot, who alſo proued by her works that ſhe was iuſtified by a true faith. ⁘ *Ioſh.*2.1. 14 The cōcluſion repeated againe: faith which bringeth not forth fruites and works, it not faith, but a dead carkaſe.

CHAP. III

3 To ſhew that a Chriſtian mā muſt gouerne his tongue with the bridle of faith and charitie, 9 he declareth the commodities and miſchiefes that inſue thereof: 15 and howe much mans wiſedome 17 differeth from heauenly.

1 MY brethren, be not many teachers, knowing that we *a* ſhall receiue the greater condemnation.

1 The ſixth paſſage or place: Let no man vſurpe (as moſt men ambitiouſly doe) authoritie to iudge and cenſure others rigorouſly. 2 A reaſon: Becauſe they prouoke Gods ſeueritie againſt them ſelues, which do ſo curiouſly and rigorouſly condemne others, beeing them ſelues guiltie and faultie. a *Vnleſſe we ſurceaſe from this maſterlike and proude finding fault with others.*

w Or, stumble.

3 The seuenth place, touching the brideling of the tongue, ioyned with the former, so that is is manifest that there is no man which may not iustly be found faulte withall, seeing it is a rare vertue to bridle the tongue.

4 He sheweth by two similitudes, the one taken from the bridles of horses, the other from the rudders of shippes, how great matters may be brought to passe by the good moderation of the tongue.

5 On the contrary part he sheweth howe great discommodities arise by the intemperancie of the

2 For in many things we wsinne al. 3 If any man sinne not in word, he is a perfect man, and able to bridle all the body. Pro. 4. 24

3 4 Behold, we put bits into the horses mouths, that they should obey vs, & we turne about al their bodie. Pro. 4. 24.

4 Behold also the ships, which though they be so great, and are driuen of fierce winds, yet are they turned about with a very smal rudder, whither soeuer the gouernour listeth.

5 Euen so the tongue is a litle member, & boasteth of great things: 5 behold, howe great a thing a litle fire kindleth.

6 And the tongue is fire, yea, a b worlde of wickednes: so is the tongue set among our members, that it defileth the whole body, and c setteth on fire the course of nature, and it is set on fire of hell.

7 For the whole nature of beastes, and of birdes, and of creeping things, and things of the sea is tamed, and hath bene tamed of the nature of man.

8 But the tongue can no man tame. *It is* an vnruly euill, full of deadly poyson.

9 6 Therewith blesse we God euen the Father, and therewith curse we men, which are made after the 7 similitude of God.

10 8 Out of the mouth proceedeth blessing and cursing: my brethren, these things ought not so to be. Pro. 18. 21.

11 Doeth a fountaine sende foorth at one place sweete *water* and bitter?

tongue, throughout the whole world, to the end that men may so muche the more diligently giue themselues to moderate it. b *An heape of all mischiefes.* c *It is able to set the whole world on fire.* 6 Amongst other faults of the tongue, the Apostle chiefly reproueth backbiting and speaking euil of our neighbours, euen in them especially, which otherwise will seeme godly and religious. 7 He denieth by two reasons, that God can be praised by that mā that vseth cursed speaking or to backbite: first because man is the image of God, which whosoeuer reuerenceth not, doth not honour God himselfe. 8 Secondly, because the order of nature which God hath set in things, wil not suffer things that are so contrary the one to the other, to stand the one with the other.

12 Can

12 Can the figge tree, my brethren, bring forth oliues, either a vine figs? ſo can no fountaine make both ſalt water and ſweete.

13 9 Who is a wiſe man & endued with knowledge among you? let him ſhew by good conuerſation his workes in meekenes of wiſdome. *The Ruſe of worldlie wiſedom.*

14 But if ye haue bitter enuying & ſtrife in your hearts, reioyce not, neither be liars againſt ỹ trueth.

15 This wiſdome deſcendeth not from aboue, but *is* earthly, ſenſual, and diueliſh.

16 For where enuying and ſtrife *is*, there *is* ſedition, and al maner of euill workes. *ακαταστασια*

17 But the wiſdome that *is* from aboue, is firſt pure, then peaceable, & gentle, eaſie to be intreated, full of d mercy and good fruites, without iudging, and without hypocriſie. *Perſuaded. ἀνυπόκριτος*

18 10 And the fruite of righteouſnes is ſowen in peace, of them that make peace. *to*

9 The eight part which hangeth with the former, touching meeknes of minde, againſt which he ſetteth enuie & a contentious mind. And in the beginning he ſtoppeth the mouth of the chief fountaine of all theſe miſchiefs, to wit, a falſe perſuaſion of wiſedome, whereas notwithſtãding there is no true wiſdom; but that is heauenly, and frameth our minds to al kind of true moderation and ſimplicitie. d *He ſetteth mercy againſt the fierce and cruell nature of man, and ſheweth that heauenly wiſdome bringeth forth good fruites. for he that is heauenly wiſe, referreth all things to Gods glory, and the profit of his neighbour.* 10 Becauſe the world perſwadeth it ſelf that they are miſerable which liue peaceably & ſimply: on the contrary ſide, the Apoſtle pronounceth that they ſhal at the length reape the harueſt of peaceable righteouſnes.

CHAP. IIII.

1 He reckoneth vp the miſchiefs that proceede of the works of the fleſh. 7 He exhorteth to humilitie, 8 and to purge ỹ heart 9 from pride, 10 backbiting, 14 and the forgetfulnes of our owne infirmitie.

1 FRom *whence* are warres & contentions among you? are they not hence, *euen* of your pleaſures that fight in your members? *ἡδονῶν*

2 Ye luſt, and haue not: ye enuy, and deſire immoderatly, and cannot obteine: ye fight & warre, and get nothing, 2 becauſe ye aske not. *ἐπιθυμεῖτε. ζηλοῦτε. ἔχετε. φονεύετε. κτᾶσθε. μάχεσθε. διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς.*

3 Ye aske, & receiue not, becauſe ye aske amiſſe,

1 He goeth on forwarde in the ſame argument, condẽning certaine other cauſes of warres & contentions, to wit, vnbrideled pleaſures, & immoderate luſtes, by their effects, for ſo much as the Lord doth worthily make them voyde, ſo that they bring nothing els to them in whom they are, but vncurable torments. 3 He reprehendeth them by name, which are not aſhamed to go about to make God the miniſter and helper of their luſtes & pleaſures, in asking things which either are of themſelues vnlawful, or being lawful, aske them to wicked purpoſes and vſes.

that

Such as liue in pleasures.

that ye might laye the same out on your pleasures.

3 An other reason why suche vnbrideled lusts & pleasures are vtterly to be condemned, to wit, because that he that giueth him selfe to ye world, diuorceth himselfe from God, and breaketh the band of that holy and spiritual mariage.

4 The taking away of an obiection: In deed our mindes runne headlong into these vices, but we ought so much the more diligently take heede of them: which care and studie shall not be in vaine, seeing that God resisteth the stubburne, and giueth that grace to the modest and humble, that surmounteth all those vices, ✣ *Prou.* 3.34. 1. *Pet.* 5.5. ✣ *Ephes.* 4.27. 5 The conclusion: We must set the contrarie vertues against those vices, and therfore wheras we obeyed the suggestions of the diuell, we must submit our minds to God, and resist the diuell, with a certaine and assured hope of victorie. To be short, we must employ our selues to come nere vnto God by puritie and syncerenes of life. 6 He goeth on in the same comparison of contraries, and setteth against those prophane ioyes an earnest sorowe of minde, and against pride and arrogancie, holy modestie. a *By this word the Grecians meane an heauines ioyned with shamefastnes, which is to be seene in a cast downe countenance, and setled as it were vpon the grounde.* ∵ 1. *Pet.* 5.6. 7 He reprehendeth most sharply another double mischiefe of pride: the one is, in that the proude and arrogant will haue other men to liue according to their will and pleasure, and therefore they do most arrogantly condemne whatsoeuer pleaseth them not: which thing can not be done without great iniurie to our only Law maker, for by this meanes his Lawes are found fault withall, as not circumspectly inough written, and men chalenge that vnto themselues which properly belongeth to God alone, in that they laye a Lawe vpon mens consciences.

4 3 Ye adulterers and adulteresses, know ye not that the amitie of the world is the enimity of God? Whosoeuer therfore will be a friend of the world, maketh him selfe the enemie of God.

5 or 4 Do ye thinke that the Scripture sayeth in vaine, The spirite that dwelleth in vs, lusteth after enuie?

6 But *the Scripture* offereth more grace, & therfore sayth, ✣ God resisteth the proude, and giueth grace to the humble.

7 ✣ 5 Submit your selues to God: resist the deuill, and he will flee from you.

8 Drawe nere to God, and he will drawe nere to you. Clense your handes, ye sinners, and purge your heartes, ye double minded.

9 6 Suffer afflictions, and sorowe ye, and weepe: let your laughter be turned into mourning & your ioye into *a* heauines.

10 ∵ Cast downe your selues before the Lorde, and he will lift you vp.

11 7 Speake not euill one of another, brethren. He that speaketh euill of his brother, or he that condemneth his brother, speaketh euil of the Law,

and

and condemneth the Law: and if thou condemnest the Law, thou art not an obseruer of the Law, but a iudge.

12 There is one Lawgiuer, which is able to saue, and to destroy. ✣ Who art thou that iudgest another man?

13 § Go to now ye that say, To day or to morow we wil go into such a citie, and continue there a yere, and bye and sell, and get gaine,

14 (And yet ye cannot tell what *shalbe* to morowe. For what is your life? It is euen a vapour that appeareth for a litle time, and afterwarde vanisheth away) Pro. 27. 1.

15 For that ye ought to say, ✣ If the Lord will, and, if we liue, we will do this or that.

16 But now yé reioyce in your boastings: all such reioycing is euil.

17 § Therefore, to him that knoweth how to do wel, and doeth it not, to him it is sinne. Luc. 12. 47.

It is not lawfull for men to take that honor to themselues. ✣ Rom. 14. 4.

8 The other fault is this: That men do so confidently determine vpon these & those matters & businesses, as though that euery moment of their life did not depend of God.

✣ 1. Cor. 4. 19.

9 The conclusion of all the former treatise: The knowledge of the wil of God, doeth not onely nothing at al profit, vnlesse the life be answerable vnto it, but also maketh the sinnes farre more grieuous.

CHAP. V.

1 He threateneth the rich with Gods seuere iudgemēt, for their pride, 7 that the poore hearing the miserable ende of the rich, 8 may patiently beare afflictions, 11 as Iob did, 14 euen in their distresses.

1 GO to now, ye rich men: weepe, and howle for your miseries that shall come vpon you.

2 Your riches are corrupt, and your garments are moth eaten.

3 Your golde and siluer is kankered, & the rust of them shalbe a witnes against you, and shall eate your flesh, as it were fire. Ye haue heaped vp treasure for the last dayes.

4 Behold, the hire of the labourers, which haue reaped your fieldes (which is of you kept backe by fraud) cryeth, and the cryes of them which haue reaped, are entred into the eares of the Lord of hostes.

5 Ye haue liued in pleasure on the earth, and in wantonnes,

1 He denounceth vtter destruction to the wicked & prophane rich men, & such as are drowned in their riotousnes, mocking at their foolish confidence when as ther is nothing in deede more vaine then such things.

a *The Lord who is more mightie then ye are, hath heard them.*

wantonnes. Ye haue *b* nourished your heartes, as in a *c* day of slaughter.

6 Ye haue condemned *and* haue killed the iust, and he hath not resisted you.

7 2 Be patient therfore, brethren, vnto the comming of the Lord. 3 Behold, the husband man waiteth for the precious fruite of the earth, and hath long patience for it, vntil he receiue the former, & latter rayne.

8 Be ye also patient therefore and settle your hearts: for the comming of the Lord draweth nere.

9 4 Grudge not one against another, brethren, least ye be condemned: 5 behold, the iudge standeth before the doore.

10 6 Take, my brethren, the Prophets for an ensample of suffering aduersitie, & of long patience, which haue spoken in the Name of the Lord.

11 Beholde, we count them blessed which endure. Ye haue heard of the patience of Iob, & haue knowen what *e* end the Lord *made*. For the Lord is very pitifull and mercifull.

12 7 But before al things, my brethren, † sweare not, neither by heauen, nor by earth, nor by any other othe: but let *f* your yea, be yea, and *your* nay, nay, least ye fall into condemnation.

13 8 Is any among you afflicted? Let him pray.

b *Ye haue pampered vp your selues.*
c *The Hebrewes call a day that is appointed to solemne banketing, a day of slaughter or feasting.*
1 He applyeth § to the poore, which he spake against the rich, warning them to waite for the Lords comming patiently, who wil reuenge the iniuries which the rich men do them.
3 The taking away of an obiection: Although his comming seeme to linger, yet at the least we must folow the husbandme, who do patiently waite for the times that are proper for the fruites of the earth. And againe, God will not deferre the least iote of the time that he hath appointed. 4 He commendeth Christiã patience, for that where as other through impatience vse to accuse one another, the faithful on the contrarie side, complaine not although they receyue iniurie. *d* *By grudging he meaneth a certaine in vard complaining which bewrayeth impatience.* 5 The conclusion: The Lord is at the doore, who wil defend his owne, and reuenge his enemies, and therefore we neede not trouble our selues. 6 Because most men are wont to obiect, that it is good to repel iniuries by what means soeuer, he setteth against that, the examples of the Fathers, whose patience had a most happy end, because God as a most bountiful Father neuer forsaketh his. *e* *What end the Lord gaue.*
7 Because euen the best men sometimes through impatience breake out into othes, sometimes lesser, sometimes greater, the Apostle warneth vs to detest such wickednes, and to accustome our tongues to simple and true talke. † *Mat.* 5. 34. *f* *That that you haue to say or affirme, speake or affirme it simply, & without an othe: and that that you wil deny, deny it simply and flatly.* 8 He sheweth the best remedie against al afflictions, to wit, prayers, which haue their place both in sorow and ioy.

Is any merrie? let him sing.

14 9 Is any sicke among you? Let him call for the Elders of the Church, and let them praye for him, and anoynt him with † g oyle in the *b* Name of the Lorde.

15 And the prayer of faith shall saue the sicke, and the Lord shal raise him vp: and if he haue cõmitted *i* sinnes, they shalbe forgiuen him.

16 10 Acknowledge your faultes one to other, and praye one for another, that ye may be healed: 11 for the prayer of a righteous mã auaileth much, if it be feruent.

17 † Helias was a man subiect to like passiõs as we are, and he prayed earnestly that it might not raine, & it rained not on the earth for three yeeres and sixe moneths.

18 And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruite.

19 12 Brethren, * if any of you hath erred from the trueth, and some man hath *k* conuerted him,

20 Let him knowe that he which hath conuerted the sinner from going astray out of his waye, shall saue a soule from death, and shall hide a multitude of sinnes.

9 He sheweth peculiarly, to what physicians especially we must go, when we are diseased, to wit, to the prayers of the Elders, which then also could cure the bodie, (for so muche as the gift of healing was then in force) & take away § chiefest cause of sicknesses and diseases, by obteining for the sick through their prayers & exhortations, remission of sinnes.

† Mat. 6. 13.

g This was a signe of the gift of healing: & now seeing we haue the gift no more, the signe is no longer necessarie.

h By calling on the Name of the Lord.

i Hee hath reason in making mention of sinnes, for diseases are for the most part sent because of sinnes.

10 Because God pardoneth their sinnes which cõfesse and acknowledge them, and not theirs which iustifie themselues, therefore the Apostle addeth, that wee ought freely to conferre one with another touching those inward diseases, that we may helpe one another with our prayers. 11 He commendeth prayers by the effectes that come of them, that all men may vnderstande that there is nothing more effectuall then they are, so § they proceede from a pure minde. † 1. *King.* 17. 1. & 18. 45. *Luk.* 4. 25. 12 The taking away of an obiection: All reprehensions are not condemned, seeing that on the contrary part there is nothing more acceptable to God then to call into the way, a brother that was wandring out of the way.

* Matth. 18. 15. k Hath called him backe from his way.

The papists from this 16 verse gather auricular confession: but by this reason if we shoulde confesse to none but priests, wee shoulde praye for none but priests.

James by ioyning mutuall confession & mutual prayer together doth keare secretly exclude all prayer for the dead.

THE

THE FIRST EPISTLE GENERALL OF PETER.

CHAP. I.

1 He extolleth Gods mercy ſhewed in Chriſt, 7 which we lay hold on by faith, & poſſeſſe through hope: 10 whereof the Prophets foretold. 13 He exhorteth 15 to renounce the world, 23 and their former life, and ſo wholly yeeld themſelues to God.

1 PETER an Apoſtle of IESVS CHRIST, to the ſtrangers that dwell here & there throughout Pontus, Galatia, Cappadocia, Aſia and Bithynia,

2 Elect according to the *a* foreknowledge of God ſ Father vnto *b* ſanctification of the Spirit, through obedience and ſprinkling of the blood of Ieſus Chriſt: Grace & peace be multiplied vnto you.

1 Peter purpoſing to ſpeake of the dueties of a Chriſtian life, reaſoneth firſt, of the principles & beginnings of all Chriſtian actions, riſing farre higher then nature, & carying vs alſo farre aboue the ſame. For he ſheweth that we which are otherwiſe of nature ſinners,

3 Bleſſed *be* God, euen the Father of our Lorde Ieſus Chriſt, which according to his aboūdāt mercy hath begotten vs againe vnto a *c* liuely hope by the reſurrection of Ieſus Chriſt from the dead,

4 To an inheritance immortal & vndefiled, and that withereth not, reſerued in heauen for vs,

5 2 Which are kept by the power of God through faith vnto ſaluation, which is prepared to

were through the free mercy of God the Father firſt choſen from euerlaſting: then according to that euerlaſting decree, were by a certaine ſeconde creation made his ſonnes in Chriſt his onely begotten, by whoſe Spirit we are inwardly changed, & by whoſe blood we are alſo recōciled, to the ende, that as Chriſt himſelfe roſe againe from the dead, wee alſo might be receiued into that ſame heauenly and euerlaſting glorie. a *Or, according to the purpoſe of God, who neuer altereth nor changeth the ſame.* b *That being ſet apart from the reſt of the wicked worlde, through the working of the holie Ghoſt, they ſhould be conſecrate to God, Ephe.* 1.5. c *Euerlaſting hope.* 2 Now he ſheweth by what way we come vnto that glorie, to wit, through all kinde of afflictions, wherein notwithſtanding faith maketh vs ſo ſecure, that we are not onely not ouercome with ſorowe, but alſo through the beholding of God himſelfe (who otherwiſe is inuiſible) with the eyes of faith, are vnſpeakeably ioyfull: becauſe all ſuch thinges, as they are but for a time, ſo are they not applyed vnto vs to deſtroy vs, but as it were by fire, to purge vs & to make vs perfit, that at the length we may obteine ſaluatiō.

be

be shewed in the d last time.

6 Wherein ye reioyce, though now for a season (if neede require) ye are in heauines, through manifolde tentations, Dan. 11. 35.

7 That the trial of your faith, being much more precious then gold that perisheth (though it be tried with fire) might be found vnto *your* praise, and honour & glory at the e appearing of Iesus Christ:

8 Whome ye haue not seene, & yet loue *him* in whom now, though ye see him not, yet do you beleeue, & reioyce with ioy vnspeekable & glorious,

9 Receiuing the " end of your faith, *euen* the saluation of *your* soules.

10 3 Of the which saluation the Prophets haue inquired and searched, which prophecyed of the grace that should come vnto you,

11 Searchinge when or what time the Spirite which testified before of Christ which was in thē, shoulde declare the suffringes *that should come* vnto Christ, and the glory that should followe. Esa. 52. 13. 14.

12 Vnto whom it was reueiled, that not vnto thēselues, but vnto vs they should minister ỹ things which are nowe shewed vnto you by them which haue preached vnto you the Gospell by the holye Ghost f sent downe from heauen, the which things the Angels desire to beholde. Dan. 9. 13.

13 4 Wherefore g girde vp the loynes of youre minde: be sober, 5 & trust b perfectly on that grace

d *This is that time which Daniel calleth the time of the end, when the great restoring of all things shalbe, which al creatures looke for.* Zech. 13. 9. Rom. 8. 19.

e *He speaketh of the second cōminge of Christ.*

" *Or reward.*

3 He putteth a difference betweene true faith that is to say, ỹ faith which only hath an eye to the doctrine of ỹ prophets & Apostles, and false faith: Afterward he maketh two degrees of one & the selfsame faith, according to the maner of the diuers reuelations, when as in deede it is but one only faith: Thirdly, he saith ỹ the preaching

of ỹ Apostles is the fulfilling of the preaching of the Prophets, although ỹ later end of it be as yet looked for of the very angels.

f *Hee alludeth to the prophecie of Ioel, which was exhibited vpon the day of Pentecost, in the Apostles as it were in the first fruites of the holy Ghost, which, this same our Peter declareth, Act. 2. 6.* 4 He goeth from faith to hope, which is in deede a companion that cannot be sundred from faith: & he vseth an argument taken of comparison: We ought not to be wearied in looking for so excellēt a thing, which the very Angels wayte for with great desire.

g *This is a borowed speach, taken of a common vsage among st them: for by reason that they wore long garmentes, they could not trauaile vnlesse they girded vp them selues: & hence it is that Christ saide, Let your loynes be girded vp.* 5 He setteth forth very briefly, what maner of hope ours ought to be, to wit, continual, vntil we enioy the thing we hope for: then, what we haue to hope for, to wit, grace (that is, free saluation) reueyled to vs in the Gospel, and not that, that men doe rashlye and fondely promise to themselues,

h *Soundly and syncerely.*

6 that

6 An argument to stir vp our mindes, seeing that God doeth not waite till we seeke him, but causeth so great a benefit to be brought eué vnto vs.
7 He setteth out the end of faith, least any man should promise himselfe, either sooner or later: ỹ full saluation, to wit, the later cõming of Christ: and therewithal warneth vs, not

6 that is brought vnto you, 7 in the reuelation of Iesus Christ,

14 8 As obedient children, not fashioning your selues vnto the former lustes of your ignorance:

15 But as hee which hath called you, is holy, so be ye holy in ✣ all maner of conuersation,

16 9 Because it is written, ✝ Be ye holy, for I am holie.

17 10 And if ye *i* call him Father, which without ✣ respect of persõ iudgeth according to euery mãs work, passe ỹ time of your dwelling here in feare,

18 11 Knowing that ye were not redeemed with corruptible things, *as* siluer & gold, frõ your vaine cõuersatiõ, receiued by the traditiõs of the fathers,

19 * But with the precious bloud of Christ, as of a Lambe vndefiled, and without spot.

20 12 Which was * ordeyned before the *k* foũ-

to measure the dignitie of the Gospell according to the present state, seeing that that which we are now, is not yet reueyled. 8 He passeth frõ faith and hope, to the fruites of them both, which are vnderstoode in the name of obedience: And it consisteth in two things, in renouncing our lustes, & liuing godly: which lustes haue their beginning of that blindnes wherein all men are borne: but holines proceedeth from the grace and fauoure of God which adopteth vs, & therefore regenerateth vs, that the father & the children may be of one disposition. ✣ *Luke* 1.75. 9 Hee sheweth that sanctification doeth necessarily follow adoption. ✝ *Leuit.*11.44. *&* 19.2. *and* 20.7. 10 As before he distinguished true faith and hope from false, so doth he now obedience, setting the quick and sharpe sight of God, against an outwarde masque, & earaest reuerence against vaine securitie. i *If you wil be called the sonnes of that Father.* ✣ *Deut.*10.17. *Rom.*2.11. *Gal.*2.6. 11 An exhortation, wherein he setteth forth the excellencie & greatnes of the benefit of God the Father in sanctifying vs by the death of his owne Sonne. And he partly setteth the purifying of the Lawe against the thing it selfe, that is, against the blood of Christ, and partly also mens traditions, which he condemneth as vtterly vaine and superstitious, be they neuer so old & auncyent. * 1.*Cor.*6.20. *&* 7.23. *Heb.*9.14. 1. *Joh.*1.7. *Reuel.*1.5. 12 The takingaway of an obiectiõ: what was done to the world, before ỹ Christ was sent into the world? was there no holines before, & was there no church? The Apostle answereth, that Christ was ordeyned and appointed to redeeme and deliuer mankinde, before that mankinde was: much lesse was there any Church without him before his comming into the flesh: yet wee are happyest aboue the rest, to whom Christ was exhibited in deed, in this that he hauing suffred and ouercome death for vs, doeth now most effectually worke in vs by the vertue of his Spirit, to create in vs faith, hope, & charitie. ✣ *Rom.*16.25. *Ephe.*3.9. *Colos.*1.26. 2. *Tim.*1.10. *Tit.*1.2. *k From euerlasting.*

dation

dation of the worlde but was declared in the laste times for your sakes,

21 Which by his meanes doe beleeue in God ỹ rayſed him frō the dead, and gaue him glorye, that your faith and hope might be in God,

22 13 Hauinge purified your soules in obeying ✣ the trueth through the ſpirite, to ✣ loue brotherly without fayning, loue one another with a pure ‡ heart feruently,

23 Being borne anewe, not of mortall seede, but of immortall, by the worde of God, who liueth and endureth for euer.

24 14 For all flesh is as grasse, & all the glory of man is as the flower of grasse. The grasse withereth, and the flower falleth away.

25 15 But the worde of the Lorde endureth for euer: and this is the word which is preached among you.

Reading out

13 He commendeth the practise of obedience, that is, charity: earnestly beating into their heads againe, that he speaketh not of any common charitie, & such as proceedeth from that our corrupt nature, but of that whose beginning is the Spirit of god, which purifyeth our soules through the worde layde hold on by faith, and ingendreth also in vs a spirituall & euerlasting life, as God him selfe is most pure and truely liuing. ✣ *Chap.* 2. 17. *Rom.* 2. 10. *Ephes.* 4. 2. 14 A reason why we haue neede of this heauenly generatiō, to wit, because that men, be their glorie neuer so great, are of nature voyde of all true and sound goodnes. ✣ *Esai.* 40. 6. *Iam.* 1. 10. ‡ *The worde (Flesh) sheweth the weakenes of our nature, which is chiefly to be considered in the flesh it self.* 15 Againe least anye man shoulde seeke that spirituall force and vertue in fayned imaginations, the Apostle calleth vs back to the worde of God: teaching vs furthermore, that there is no other word of the Lord to be loked for, then this which is preached in which onely we must rest.

CHAP. II.

1 He exhorteth the newborne in faith, to leade their liues answerable to ỹ same. 6 & lest their faith should stagger, he bringeth in that which was foretolde touching Christ. 11 Then he willeth thē to be obedient to Magistrates, 21 and that they patiently beare aduersitie after Christes example.

1 WHerefore, ✣ laying aside all maliciousnes, and all guile, and dissimulation, and enuie, and all euill speaking,

✣ *Rom.* 6. 4. *Ephes.* 4. 23. *Col.* 3. 8. *Hebr.* 12. 1.

2 Hauing layd for the foundation the Spirit of God effectually working by the worde, and hauing buylte thereupon three vertues which are the groundes of all Christian actions, to wit, faith, hope, and charitie: now he proceedeth to a generall exhortation, the first member whereof is, that we lyue all shew, both of secrete and also open malice.

2 The second is, that being newe begotten and borne of ỹ newe seede of the vncorrupt worde, drawing & sucking gredely ỹ same worde as milk, we should more & more as it were grow vp in that spirituall life. And he calleth it, Syncere, not only bicause it is a most pure thing, but also

Esa. 48. 17.

2 2 As a newe borne babes desire that syncere milke of the worde, that ye may growe thereby,

3 3 Because yee ‖ haue tasted that the Lorde is bountifu'l.

4 4 To whome comming as vnto a liuing stone disalowed of men, but chosen of God & precious,

5 Yee also as liuely stones, be made a spirituall house, 5 an holy ✣ Priesthode to offer vp spirituall sacrifices acceptable to God by Iesus Christ. The true Church. And true worship.

6 6 Wherefore also it is contayned in the Scripture, ✣ Behold, I put in Sion a chiefe corner stone, elect and precious: and hee that beleeueth therein, shall not be ashamed. Zech. 3. 9. & 4. 10.

7 7 Vnto you therefore which beleeue, it is pre-

✣ that we should take heede of them which corrupt it. 2 *As becommeth newe men.* 3 He commendeth that spiritual nourishment for the sweetenes and profite of it. ‖ *Or, doe taste.* 4 He goeth on forward in the same exhortation, but vseth another kinde of borrowed speache, alluding to the temple. Therefore he saith, that the companie of the faithfull is as it were a certaine holy and spirituall building, buylt of liuely stones, the foundation whereof is Christ, as a liuely stone susteyning all that are ioyned vnto him with his liuing vertue, and knitting them together with himself, although this so great a treasure be neglected of men. 5 Going forward in the same similitude, he compareth vs now to Priests, placed to this end in that spirituall temple, that we should serue him with a spiritual worship, that is, with holinesse and righteousnesse: but as the temple, so is the Priesthode built vpon Christ, in whome onely al our spirituall offrings are accepted. ✣ *Reuel. 1. 6.* 6 He prooueth it by the testimonie of the Prophet Esai. ✣ *Esa. 28. 16. Rom. 9. 33.* 7 By setting the most blessed condition of the beleeuers, & the most miserable of the rebellious one against the other, hee pricketh forward the beleeuers, and tryumpheth ouer the other: and also preuenteth an offence which aryseth hereof, that none doe more resiste this doctrine of the Gospell, then they which are chiefest amongst the people of God as were at ỹ time that Peter wrote these things, the Priestes, & Elders and Scribes. Therefore he answereth first of all, that there is no cause why any man should be astonished at this their stubbernes as though it were a strange matter, seeing wee haue beene forewarned so long before, that it should so come to passe: and moreouer, that it pleased God to crea o and make certaine to this selfe same purpose, that the Sonne of God might be glorified in their iust condemnation. Thirdly, for that the glory of Christ is hereby set foorth greatly, whereas notwithstandinge Christ remayneth the sure head of his Church, and they that stumble at him, cast downe and ouerthrowe them selues, and not Christ. Fourthlie, although they be created to this end and purpose, yet their fall and decay is not to be attributed to God, but to their own obstinate stubbernes which cometh betweē Gods decree, and the execution thereof or their condemnation, & is the true and proper cause of their destruction.

cious:

cion: but vnto them which be disobedient, the ✣ stone which the builders disalowed, the same is made the head of the corner,

8 And a ✣ stone to stumble at, and a rocke of offence, euen *to them* which stumble at the worde, being disobedient, vnto the which thing they were euen ordeined.

9 But ye are a chosen generation, a royall ✣ Priesthood, an holy nation, a people set at liberty, that ye should shewe forth the vertues of him that hath called you out of darkenes into his marueilous light,

10 ✣ Which in time past were not a people, yet *are* now ✣ people of God: which in time past were not vnder mercy, but nowe haue obtained mercy.

11 ✣ Dearely beloued, I beseech you as strangers and pilgryms, ✣ abstaine from fleshly lusts, 12 which fight against the soule,

12 13 ✣ And haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, 14 may by *your* ✣ good works which they shal see, glorifie God in the day of ♭ visitation.

✣ *Psal.* 118.22. *Matth.* 21.42. *Dan.* 2.45. *Actes.* 4.11. ✣ *Esai.* 8.14. *Rom.* 9.33.

8 The contrarie member, to wit, he describeth the singular excellencie of the elect, and also least any man should doubt whether he be chosen or not, the Apostle calleth vs backe to the effectual calling, that is, to the voice of the gospel sounding both in our eares and mindes by the outwarde preaching and Sacraments, wherby we may certainly vnderstand that euerlasting decree of our saluation, (which otherwise is most secrete and hidden) and that through the onely mercie of God, who freely chuseth and calleth vs. Therefore this onely remaineth, saith hee, that by all meanes possible wee set forth so great goodnes of the most mightie God. ✣ *Exod.* 19.6. ✣ *Hos.* 2.23. *Rom.* 9.25. Hee returneth to that generall exhortation: 10 A reason why we ought to liue holily, to wit, because wee are citizens of heauen, and therefore we ought to liue according to the Lawes not of this world which is most corrupt, but of the heauenly citie, although vve be strangers in the vvorlde. ✣ *Rom.* 13.14. *Galat.* 5.16. 11 An other argument: The children of God liue not according to the flesh, that is, according to that corrupt nature, but according to the Spirit. Therefore fleshly motions ought not to beare rule in vs. 12 The thirde argument: for although those lustes flatter vs, yet they cease not to fight against our saluation. 13 The fourth argument, taken of the profit of so doing: for by this meanes also we prouide for our good name and estimation, vvhilest vvee compell them at length to change their mindes, vvhich speake euill of vs. ✣ *Chap.* 3.16. 14 The fifth argument, vvhich also is of great force: Because the glorie of God is greatly set forth by that meanes, vvhilest by example of our honest life, euen the most prophane men are brought vnto God, and submit themselues vnto him. ✣ *Mat.* 5.16. ♭ *When God shall also haue mercie on them.*

Christ is not come to this that shall not be liberty

15 That which he spake generally, he now expoundeth by parts, describing seuerally euery mans dutie.

13 15 ✝ Therfore submit your selues vnto c all manner ordinance of man 16 for the Lordes sake, 17 whether it be vnto the King, as vnto the superiour,

14 Or vnto gouernours, as vnto them that are sent of him, 18 for the punishment of euil doers, and for the praise of them that doe well.

15 19 For so is the will of God, that by wel doing yee may put to silence the ignorance of the foolish men,

16 As free, and not as hauing the libertie for a cloke of maliciousnes, but as the seruants of God.

17 20 d Honour all men: ✝ loue e brotherly fellowship: feare God: honour the king.

18 ✝ 21 Seruants, be subiect to your masters with all feare, not only to the good and courteous, but also to the froward.

✝ Rom. 13. 1, c By ordinance, is meant the framing and ordering of ciuill gouernment: which he calleth ordinance of man, not because man inuented it, but because it is proper to men.

16 The first argument: because the Lord is the Author and reuenger of this policie of men: that is, which is set amongest men: and therefore the true seruantes of the Lord must about all others be diligent obseruers of this order. 17 *Hee preuenteth a cauill* which is made by some, that say they will obey kinges and the higher magistrates, and yet contemne their ministers: as though their ministers were not armed with their authoritie which sent them. 18 The second argument taken of the ende of this order, which is not onely most profitable, but also very necessarie: seeing that by this meanes vertue is rewarded, and vice punished: wherein the quietnes and happines of this life consisteth. 19 He declareth the first argument more amply, shewing that Christian libertie doeth not amongst all things least or not at all consiste hercin, to wit, to cast of the bridle of Lawes, (as at that time some altogether vnskilfull in the kingdome of God reported) but rather in this, that liuing holilie according to the wil of God, we should make manifest to al men, that the gospell is not a cloke for sinne and wickednes, seeing wee are in such sorte free, that yet we are still the seruants of God and not of sinne. 20 He deuideth the ciuill life of man, by occasion of those thinges which he spake, into two generall parts: to wit, into those dueties which priuate men owe to priuate men, and especially the faithfull to ✝ faithfull, and into that subiection wherby inferiours are bound to their superiours: but so, that kinges be not made equall to God, seeing that feare is due to God, and honour to kinges. d *Be charitable and dutifull towardes all men.* ✝ *Chap.* 1. 22. *Rom.* 12. 10. e *The assemblie and fellowship of the brethren, as Zach.* 1 11 14. ✝ *Eph.* 5. 6. *Coloss.* 3. 22. 24. He goeth to the duetie of seruants towards their masters, which he describeth with these bounds, that seruants submit themselues willingly and not by cōstraint, not onely to the good & courteous, but also to the froward and sharpe masters.

19 ✝ 22 For

19 ✣ 22 For this is thanke worthie, if a man for f conſcience towarde God endure griefe, ſuffering wrongfully.

20 For what praiſe is it, if when ye be buffeted for your faults, ye take it patiently: but and if, when ye do wel, ye ſuffer *vvrong* and take it patiently, this is acceptable to God.

21 23 For hereunto ye are called: for Chriſt alſo ſuffered for you, leauing you an g enſample that ye ſhould folow his ſteppes.

22 ✣ Who did no ſinne, neither was there guile found in his mouth.

23 Who when he was reuiled, reuiled not againe: when he ſuffered, he threatened not, but 24 cõmitted it to him 25 that iudgeth righteouſly.

24 ✣ 26 Who his owne ſelfe bare our ſinnes in his bodie on the tree, that we being dead to ſinne, ſhould liue in righteouſnes: by whoſe ſtripes ye were healed.

25 For ye were as ſheepe going aſtray: but are now returned vnto the ſhepheard and biſhop of your ſoules.

✣ 2. *Cor.* 7. 10.

22 The taking away of an obiection: In deed the condition of ſeruants is hard, eſpecially if they haue froward maſters: but this their ſubiection ſhal be ſo much the more acceptable to God, if his will preuaile more with ſeruants, then the maſters iniuries.

f *Becauſe he maketh a conſcience of it to offend God, by whoſe good will and appointment he knoweth this burden is laide vpon him.*

23 He mittigateth the grieuouſnes of ſeruitude, while he ſheweth plainly, that Chriſt died alſo for ſeruants, that they ſhould beare ſo much the more patiently this inequalitie betwixt men which are of one ſelfe ſame nature: moreouer ſetting before them Chriſt that Lord of Lords for an enſample, he ſignifieth that they can not but ſeeme too delicate, which ſhew themſelues more grieued in bearing of iniuries, then Chriſt himſelfe who was moſt iuſt, and moſt ſharply of all afflicted, and yet was moſt patient. g *A beraued kinde of ſpeache taken of painters and ſchoolemaſters.* ✣ *Eſa.* 53. 9. 1. *Ioh.* 3. 5.

24 He ſheweth them a remedie againſt iniuries, to wit, that they commẽd theire cauſe to God, by the enſample of Chriſt. 25 He ſeemeth nowe to turne his ſpeach to maſters, which haue alſo themſelues a maſter & iudge in heauen, who wil iuſtly reueng the iniuries y are done to ſeruants, without any reſpect of perſons. ✣ *Eſa.* 53. 5. *Matth.* 8. 17. 26 He calleth theſeruants backe from the conſideration of the iniuries which they are conſtrained to beare, to thinke vpon the greatnes and the end of the benefite receiued of Chriſt.

CHAP. III.

1 That Chriſtian women ſhould not contemne theire husbands though they be infidels, 5 he bringeth in examples of godly women. 8 General exhortations, 14 patiently to beare perſecutions, 15 and boldly to yeld a reaſon of theire faith. 18 Chriſtes example.

4 Col. 3. 18. Ephes. 5. 22.

1 In the third place he setteth forth the wiues duetie to their husbands, commanding them to be obedient. 2 He speaketh namely of them which had husbands, were not Christias, which ought so much the more be subiect to their husbands, that by their honest & chaste conuersation they may gaine them to the Lord. ✝ 1. Tim. 2. 9. 3 He contemneth the ryot & excesse of women, and setteth forth their true apparelling, such as is precious before God, to wit, the inward and incorruptible, which consisteth in a meeke & quyet spirit.

God auaileth by preaching.

1 LIkewise ✝ 1 let the wiues bee subiect to their husbands, 2 that euen they which obey not the word, may without the word be wonne by the conuersation of the wiues,

Chaste.

2 While they beholde your pure conuersation, which is with feare. reuerent.

3 ✝ 3 Whose apparelling let it not be that outward, with broyded heare, and gold put about, or in putting on of apparell. Prou. 31. 30. 1. Tim. 2. 9.

4 But let it be the a hid man of the heart, *which consisteth* in the corruption of a meeke and quiet spirit, which is b before God a thing much set by. Psal. 45. 14. Prou. 16. 6

5 4 For euen after this maner in time past did the holy women, which trusted in God, tier themselues, and were subiect to their husbands.

6 As Sara obeyed Abraham, and * called him Lord: whose daughters ye are, whiles ye do wel, 5 not being afraide of any terrour.

7 * 6 Likewise ye husbands, c dwell with them as men of d knowledg, 7 giuing e honour vnto the woman, as vnto the weaker f vessell, 8 euen as they

Honest care & cherishing.

a We with his sense fastened in the heart: so that the ind man is set against the outward decking of the body. b Precious in the sight, & so taken of God. 4 An argument taken of the example of women, and especially of Sara, which was the mother of all beleeuers. * Gen. 18. 12. 5 Because women are of nature fearefull, he giueth them to vnderstand that hee requireth of them that subiection, which is not wrung out of them either by force or feare. * 1. Cor. 7. 3. 6 He teacheth husbands also their duetie, to wit, that the more vnderstanding and wisdome they haue, the more wisely & circumspectly they behaue themselues. c *Do all the duties of wedlock.* d *The more wisdome the inward man is, the more circumspectly he must behaue himselfe, in bearing those infirmities which through the womans weakenes oft times cause trouble both to the husband and the wife.* 7 The seconde argument, because a wife notwithstanding that she is weaker by nature then the man, is an excellent instrument of the man, made to far most excellent vses: wherupon it followeth, that she is not therefore to be neglected because she is weake, but on the cõtrary part she ought to be so much the more cared for. e *Hauing an honest care of her.* f *The woman is called a vessel after the maner of the Hebrewes, because the husband vseth her as his fellow and helper to liue faithfully before God.* 8 The third argument: for that they are equall in that which is the chiefest (that is to say, in the benefit of eternall life) which otherwise are vnequall as touching the gouernance and conuersation at home, and therefore they are not to be despised although they be weake.

which

which are heires together of the g grace of life, that your prayers be not interrupted.

8 Finally, be ye all of one minde: one ✝ suffer with another: loue as brethren: *be* pitifull: *be* courteous,

9 ✝11 Not rendring euil for euil, neither rebuke for rebuke: but contrariwise blesse, knowing that yee are thereunto called, that yee should be heires of blessing.

10 ✝13 For if any man long after life, & to *b* see good dayes, let him refraine his tongue from euil, and his lippes that they speake not guile.

11 ∵ Let him eschew euill, and do good: let him seeke peace, and followe after it.

12 For the eyes of the Lorde *are* ouer the ✝ righteous, and his eares *are open* vnto their prayers: ✝ and the *i* face of the Lord *is* against them that doe euill.

13 14 And who is it that wil harme you, if ye followe that which is good?

✝✝ 14 * Notwithstanding blessed *are* ye, if ye suf-

g *Of that gracious and free benefite, wherein we haue euerlasting life giuen vs.*

9 The fourth argument: All brawling, and chidings must be eschewed, because they hinder prayers and the whole seruice of God, wherunto both the husbande and the wife are equally called.

10 He returneth to cõmon exhortations, and commendeth concord and whatsoeuer

things perteine to the maintenance of peace and mutuall loue. ✝*Pro.*17. 13. *and.*20.22. *Mat.*5.39. *Rom.*12.17. 1.*Thess.*5.15. 11 We must not only not recompence iniurie for iniurie, but we must also recompence them with benefites. 12 An argument taken of comparison: Seeing that we our selues are called of God whom we offend so often, to so great a benefit, (so farre is he from reuenging the iniuries which we do vnto him,) shal we rather make our selues vnworthie of so great bountifulnes, then forgiue one anothers faults? And from this verse to the end of the Chapter, there is a digression or going from the matter he is in hand with, to exhort vs valiantly to beare afflictions. ✝*Psal.*34.13. 13 A secret obiection: But this our patience shal be nothing els but a flesshing and hardening of the wicked in their wickednes, to make them set vpon vs more boldly and destroy vs. Nay (saith the Apostle by the words of Dauid) to liue without doing hurt, & to follow after peace when it fleeth away, is the way to that happy and quiet peace. And if so be any man be afflicted for doing iustly, the Lord marketh al things, and will in his time deliuer the godly, which crie vnto him, and will destroy the wicked. h *Leads a blessed and happie life.* ∵*Esa.*1.16. i *This word (Face) after the maner of the Hebrewes, is taken for (anger.)* 14 The second argument: when the wicked are prouoked, they are more wayward: therefore they must rather be ouercome with good turnes. And if they can not be gotten by that meanes also, yet notwithstanding we shall be blessed if we suffer for righteousnes sake.

* *Matth.*5.10.

15 A most certaine counsell in afflictions, be they neuer so terrible, to be of a constant minde, and to stand fast. But how shal we attaine vnto it? If we sanctifie God in our mindes and hearts, that is to say, if we rest vpon him as one that is almightie, that loueth mankinde, that is good and true in deede.

fer for righteousnes sake. 15 Yea, ✣ feare not their *k* feare, neither be troubled.

15 But *l* sanctifie the Lord God in your hearts: 16 and be ready alwaies to giue an answere to euery man that asketh you a reason of the hope that is in you, with meekenes and reuerence,

16 Hauing a good conscience, that when they speake euill of you as of euill doers, they may be ashamed, which slander your good conuersation in Christ.

17 17 For *it is* better (if the will of God be so) that ye suffer for well doing, then for euill doing.

18 ✣ 18 For Christ also hath once suffered for sinnes, 19 the iust for the vniust, 20 that he might bring vs to God, 21 and was put to death concerning the *m* flesh, but was quickened by the spirit.

✣ *Esa.8,12,13.* *k* *Be not dismaide as they are.* *l* *Giue him al praise and glory and hang onely on him.* 16 He will haue vs, when we are afflicted for righteousnes sake, to be careful not for redeeming of our life, either with denying or renouncing the truth, or with like violece, or any such meanes: but rather to giue an accompt of our faith boldly, and yet with a meeke spirit and ful of godly reuerence, that the enemies may not haue any thing iustly to obiect, but may rather be ashamed of the selues. 17 A reason which standeth vpon two general rules of Christianitie, which notwithstanding all men allow not of. The one is, if we must needes suffer afflictions, it is better to suffer wrongfully then righteously: the other is this, because we are so afflicted not by hap, but by the wil of our God. ✣ *Rom.5.6. Heb 9.15.* 18 A proofe of either of the rules, by the example of Christ himselfe our chiefe patrone, who was afflicted not for his owne sinnes (which were none) but for ours, and that according to his Fathers decree. 19 An argument taken of comparison: Christ the iust, suffred for vs that are vniust, and shal it grieue vs which are vniust to suffer for the Iusts cause? 20 An other argument being partly taken of things coupled together, to wit, because Christ bringeth vs to his father that same way that he went himselfe, and partly from the cause efficient: to wit, because Christ is not onely set before vs for an example to folowe, but also he holdeth vs vp by his vertue in all the difficulties of this life, vntill he bring vs to his Father. 21 An other argument taken of the happie ende of these afflictions, wherin also Christ goeth before vs both in example and vertue, as one who suffred most grieuous torments euen vnto death, although but in one part onely of him, to wit, in the flesh or mans nature: but yet became conquerour by the vertue of his diuinitie. *m* *As touching his manhoode, for his bodie was dead, and his soule felt the sorowes of death.*

19 22 By "the which he alſo went, and preached vnto the "ſpirites that *are* in priſon.

20 Which were in time paſſed diſobedient, whē *n* once the long ſuffring of God abode in the daies of ✣ Noe, while the Arke was preparing, wherein few, that is, eight *o* ſoules were ſaued in the water.

21 23 Wherof the baptiſme *that* now *is*, anſwering that figure, (*which is* not a putting away of the filth of the fleſh, but a confident demanding which a good conſcience maketh to *p* God) ſaueth vs alſo 24 by the reſurrection of Ieſus Chriſt.

22 Which is at the right hand of God, gone into heauen, to whō the Angels, and Powers, and might are ſubiect.

22 A ſecret obiection: Chriſt in deede might do this, but what is ỹ to vs? Yes (ſaith the Apoſtle) for Chriſt hath ſhewed foorth this vertue in all ages both to ỹ preſeruatiō of ỹ godly, were they neuer ſo few & miſerable, & to reuēge ỹ rebelliō of his enimies, as it appeareth by the hiſtory of the flood: for Chriſt is he which in thoſe daies (whē God throgh his patiēce appointed a time of repētāce to the world) was preſent, not in corporal preſence, but by his diuine vertue, preaching repētāce euē by the mouth of Noe himſelf who thē prepared the Arke, to thoſe diſobediēt ſpirits which are now in priſon, waiting for ỹ ful recōpēce of their rebellion, & ſaued thoſe few (ỹ is, eight only perſons) in the water. *n By the vertue of which ſpirit, that is to ſay, of the diuinitie: therfore this word, Spirit, cānot in this place be takē for the ſoule, vnleſſe we will ſay, that Chriſt was raiſed vp again & quickened by the vertue of his ſoule.* *o He calleth thē ſpirits in reſpect of their time, not in reſpect of the time that they were in the fleſh.* n This word (once) ſheweth that there was a furthermoſt day appointed, & if ỹ were once paſt, there ſhould be no more. ✣ Gē. 6. 14. *Mat.* 24. 38. *Lu.* 17. 26. o *Men.* 23 A proportional applying of the former exāple to the times which folowed the cōming of Chriſt: for that preſeruatiō of Noe in the waters, was a figure of our baptiſm, not as though that material water of Baptiſm ſaueth vs, as thoſe waters which bare vp ỹ Arke ſaued Noe, but becauſe Chriſt with his inward vertue, which the outward Baptiſm ſhadoweth, preſerueth vs being waſhed, ſo ỹ we may cal vpō god with a good conſciēce. p *The cōſcience being ſanctified, may freely cal vpō God.* 24 That ſelfſame vertue, wherby Chriſt roſe again, & now being caried vp into heauē hath receiued all power, doth at this day defend & preſerue vs.

CHAP. IIII.

1 He bringeth in Chriſts exāple, & applieth it 6 to the mortifying of the fleſh, eſpecially cōmending charity: 12 And ſo intreateth of patience. 17 That it is neceſſary that correction begin at the Church.

1 FOraſmuche 1 then as Chriſt hath ſuffered for vs in the fleſhe, arme your ſelues likewiſe

1 Hauing ended his digreſsion & fliding from his matter, now he returneth to the exhortation which he brake off, taking occaſion by that which he ſaid touching the death & reſurrection of Chriſt, ſo defining our ſanctification, that to be ſanctified, is all one as to ſuffer in ỹ fleſh, that is to ſay, to leaue off frō our wickednes & viciouſnes: and to riſe againe to God, that is to ſay, to be renewed by the vertue of the holy Ghoſt, that we may leade the reſt of our life which remayneth, after the will of God.

a *So much of this present life as remaineth yet to be passed ouer.*
✣ *Ephes.*4.22.
b *Wickedly and licentiously after the maner of the Gentiles.*
c *They thinke it a new and strange matter.*

with the same minde, *which is*, that he which hath suffred in the flesh, hath ceased from sinne,

2 That he hence forward should liue (as much time as a remaineth in the flesh) not after the lusts of men, but after the will of God.

3 ✣ 2 For it is sufficient for vs that we haue spent the time past of the life, after the b lust of the Gentiles, walking in wantonnes, lusts, drunkennes, in gluttony, drinkings, and in abominable idolatries.

4 3 Wherein it seemeth to them c strange, that ye runne not with them vnto the same excesse of ryote: *therefore* speake they euill of *you*,

5 Which shall giue accounts to him, that is ready to iudge quicke and dead.

6 4 For vnto this purpose was the Gospel preached also vnto the dead, that they might be condemned, according to men in the flesh, but might liue according to God in the spirit.

✣ 7 5 Now the end of all things is at hand. Be ye therefore sober, and watching in prayer.

8 6 But aboue al things haue feruēt loue among you: ✣ for loue shal couer the multitude of sinnes.

9 7 Be ye ▽ harberous one to another, without grudging.

3 That we be not moued with the enemies peruerte & slanderous iudgemēts of vs, we haue to set against them that last iudgement of God which remayneth for them: for none, whether they be then found liuing, or were dead before, shal escape it.

4 A digression: because he made mention of the last general iudgement. And he preuenteth an obiection, that, seeing Christ came very lately, they may seeme to be excusable which died before. But this the Apostle denieth: for (saith he) this selfe same Gospel was preached vnto them also (for he speaketh vnto the Iewes,) and that to the same end that I now preach it vnto you, to wit, that the flesh beeing abolished and put away (that is to say, that wicked & naughty corruption which reigneth in men) they should suffer them selues to be gouerned by the vertue of the Spirit of God. 5 He returneth to his purpose, vsing an argument taken from the circumstance of the time, Because the last end is at hand, and therfore we must so much the more diligently watch & pray, with true sobrietie of mind. 6 He commendeth charitie of one towards another, because it doth as it were burie a multitude of sinnes, & therfore preserueth & mainteineth peace & concord: for they that loue one another, do easily forgiue one another their offences. ✣ *Prou.*10.12. 7 Of all the duties of charitie, he commendeth one namely, which was at that time most necessary, to wit, hospitalitie, which he wil haue to be voluntary and most courteous and bountifull. ▽ *Rom.*12.13. *Heb.*13.2.

10 8 ✣ Let

10 8 ✣ Let euery man as he hath receyued the gift, minister the same one to another, 9 as good disposers of the manifold grace of God.

11 10 If any man speake, *let him speake* as the wordes of God. If any man minister, *let him doe it* as of the abilitie which God ministreth, ‖ God in all things may be glorified through Iesus Christ, to whom is praise & dominiõ for euer, & euer, Amen.

12 11 Dearely beloued, thinke it not *d* strange 12 concerning the fiery tryall, which is among you ✝ to proue you, as though some strange thing were come vnto you:

13 13 But reioyce, in as much as ye are partakers ✝ of Christs sufferings, that when his glory shall appeare, ye may be glad and reioyce.

14 ✝ 14 If ye be railed vpon for the Name of ✝ Christ, blessed *are ye*: for the *e* spirit of glory, and of God resteth vpon you: *which* on their part is euill spoken of, but on your part is glorified.

15 15 But let none of you suffer as a murtherer, or *as* a thiefe, or an euil doer, or as a busibodie in other mens matters.

16 But if *any mã suffer* as a christiã, let him not be ashamed: but let him glorifie God in this behalfe.

8 He sheweth ‖ vse of charitie, to wit, ‖ euery ma bestow that gift which he hath receyued to the profite of his neighbour.

✣ *Rom.* 12. 6. *Philip.* 2. 14.

9 A reason because ‖ what gift soeuer we haue, we haue receyued it of God ✝ pon this condition, to be his disposers and stewards.

10 He reckoneth vp two kindes of these gifts as chiefe, to wit, the office of teaching in the Church, and the other ecclesiastical functions, wherein

two things especially are to be obserued: to wit, ‖ the pure word of God be taught, & whatsoeuer is done, be referred to the glory of God the Father in Christ, as to the proper marke. 11 Because the crosse is ioyned ✝ the syncere profession of religion, the Apostle fitly repeateth ‖ which he touched before, warning vs not to be troubled at persecutions & afflictions, as at a new & strange thing. d *As though some new thing had befallen you, which you neuer thought of before.* 12 The first reasõ: because the Lord meaneth not to consume vs ✝ this fire (as it were) but to purge vs of our drosse and make vs perfite. 13 An other reason: because the afflictiõs of the godly & the wicked differ very much, & chiefly in three points. First, because the godly cõmunicate ✝ Christ in their afflictions, & therefore shal in their time be partakers also of his glory. *Mat.* 5. 10. 14 Secondly, because ‖ although the infidels thinke far otherwise, who in afflicting the godly blaspheme God, yet the godly in ‖ that they are so railed vpon, are honoured of God ✝ the true spiritual glory, & their adoption is sealed in thẽ by the Spirit of God. e *By spirit he meaneth the gifts of the spirit.* 15 The third difference: for the godly are not afflicted for their euil doings, but for righteousnes sake as Christiãs: wherby it cõmeth to passe ‖ the crosse, seeing it is a testimony vnto them of faith & righteousnes, ministreth vnto thẽ not an occasion of sorow, but of vnspeakeable ioy: now the Apostle propoundeth this third difference vnder the forme of an exhortation.

17 16 For

16 The third reason because the Lord of all the world being especially careful for them of his housholde, doeth therefore chastise them but of all, yet so that he keepeth a measure in his greatest seuerities.

17 16 For the time *is come*, that iudgement must begunne at the house of God. 17 If it first *begin* at vs, what shall the end be of them which obey not the Gospell of God? Esa. 10. 12. Ier. 25. 29. Ier. 49. 12. Pro. 11. 31.

18 ✣ And if the righteous scarcely be saued, where shall the vngodly and the sinner appeare?

19 18 Wherefore let them that suffer according to the will of God commit theire soules *to him* in wel doing, as vnto a faithfull Creator. 2. Tim. 1. 12.

And as he hath alwaies vsed to doe heretofore, so doeth now especially when as he exhibited himselfe in person to his Church. 17 Least the godly should be offended & stumble at that vaine shadow of felicitie of the wicked, as though God were not the gouernour of the world, for y the wicked are in good case and the godly in euil, the Apostle teacheth by an argument of a comparise of them togeather, that God who spareth not his own, but nurtereth them vnder the crosse, wil at length in his time handle the rebellious & wicked farre otherwise, whom he hath appointed to vtter destruction. ✣ *prouerb.* 2. 31. 18 The conclusion: Seeing the godly are not afflicted by chance, but by the will of God, they ought not to despaire but go forwarde notwithstanding in the way of holinesse and well doing, commending themselues to God theire faithfull Creator, that is to say, theire Father.

CHAP. V.

1 He warneth the Elders not to vsurpe authoritie ouer the Church, 5 willing the yonger sorte to be willing to be taught, and to be modest, 8 to be sober and watchful to resist the cruell aduersarie.

1 He describeth peculiarly the office of the Elders, that is to say, of them that haue the care of the Church.

1 THe 1 elders which are among you, 2 I beseech which am also an elder, and a witnes of the suffrings of Christ, and also a partaker of the glory that shall be reueiled,

2 3 *a* Feede the 4 flocke of God, which 5 depen-

2 He vseth a preface touching the circumstance of his owne person: to wit, that he as theire companion communeth with them not of matters which he knoweth not, but wherein he is as well experienced as any, and propoundeth vnto them no other condition but that which he himselfe hath first ordeined before them, & doth still take the same paines, & also hath one selfe same hope together with them. 3 The first rule. He that is a shepheard, let him feede the flocke. a *He saith not, offer for the quicke and the deade, and sing patched shreds in a strange tongue, but, (feede.)* 4 The second: Let the shepheard consider, that the flocke is not his, but Gods. 5 The third: Let not shepheardes inuade other mens flockes, but let them feede that which God hath committed vnto them.

Either Peter had nothing geuen him more then to the rest, Ihe. 21. 15. deple or heere he doth egally communicate with other y power y he had receiued.

deth vpon you, 6 caring for it not by cõstraint, but willingly: not for filthy lucre, but of a ready mind:

3 Not as though ye were Lords ouer Gods b heritage, but that ye may be ensamples to the flocke.

4 7 And when ỹ chiefe shepheard shall appeare, ye shal receiue an incorruptible crowne of glory.

5 8 Likewise ye yonger, submit your selues vnto the elders, and submit your selues euery man, one to another: * decke your selues inwardly in lowlines of minde: for *God resisteth the proud, and giueth grace to the humble.

6 Humble * your selues therefore 10 vnder the mightie hand of God, ỹ hee may exalt you in due time.

7 * Cast all your care on him: for hee careth for you.

8 11 Be sober and watch: for * your aduersarie the deuill as a roaring lyon walketh about, seeing whom he may deuoure:

9 Whom resist stedfast in the faith, 12 knowing that the same afflictions are accomplished in your c brethren which are in the world.

10 13 And the God of all grace, which hath cal-

6 Let the shepheards gouerne ỹ Church with the word, and example of godly & vnblameable life, not by constraint, but willingly, not for filthie lucre, but of a readie minde, not as Lords ouer Gods portion & heritage, but as his ministers.

See Deut. 32.500

b *Which is the Christian people.*

7 That the shepherds minds be not ouercome either w̃ the wickednes of mẽ, or their crueltie, he warneth thẽ to cast their eyes cõtinually vpon that chiefe shepheard, and the crowne which is laid vp for them in heauen. 8 He commendeth many peculiar Christian vertues, and especially modestie: which admonition all of vs stand in neede of, but especially the yonger sort, by reason of the vntowardnesse and pride of that age. * *Rom.* 12.10. 9 Because pride seemeth to many, to be the way vnto the glory of this life, the Apostle witnesseth on the contrary side, that ignominie and shame is the reward of pride, and glory the rewarde of modestie. * *Ioan.* 4.6. * *Ioan.* 4.10. 10 Because those proud and lofty spirits threaten the modest & humble, ỹ Apostle warneth vs to set ỹ power of God against the vanitie of proude men, and to hang wholly vpon his prouidence. * *Psal.* 55.23. *Mat.* 6.25. *Luk.* 12.22. 11 The crueltie of Satan who seeketh by all meanes to deuour vs, is ouercome by watchfulnes and faith. * *Luk.* 22.31. 12 The persecutions which Satan stirreth vp, are neither newe nor proper to any one man, but from old and ancient time commõ to the whole Church, & therfore we must suffer that patiently, wherein we haue such and so many fellows of our conflicts and combats. c *Among st your brethren which are dispersed throughout the world.* 13 He sealeth vp as it were with a seale the former exhortation with a solemne prayer, againe willing thẽ to aske increase of strength at his hãds, of whom they had the beginning, and hope to haue the accomplishment: to wit, of God the Father in Christ Iesus, in whom we are sure of the glory of eternall life.

led

14 Continuance and perseuerãce in the doctrine of the Apostles, is the onely ground & foundation of Christian strength: Now the summe of the Apostles doctrine, is salvation freely giuen of God.

15 Familiar salutations.

led vs vnto his eternall glory by Christ Iesus, after that ye haue suffred a litle, make you perfite, confirme, strengthen and stablish *you*.

11 To him *be* glorie & dominion for euer, and euer, Amen.

12 14 By Siluanus a faithfull brother vnto you, as I suppose, haue I written briefly, exhorting and testifying howe that this is the true grace of God, wherein ye stand.

13 15 The *Church* that is at *d* Babylon elected together ẇ you, saluteth you, & Marcus my sonne.

14 Greete ye one another with the * kisse of loue. Peace *be* with you all which are in Christ Iesus, Amen.

d In that famous citie of Assyria, where Peter the Apostle of the circumcision, then was. ✣ *Rom.16.16. 1.Cor.16.20.2.Cor.13.12.*

THE SECOND EPISTLE GENERALL OF PETER.

CHAP. I.

3 Hauing spokẽ of ẏ bountifulnes of God, 5 & of ẏ vertues or faith, 6 He exhorteth thẽ to holines of life, 12 & that his counsell may be the more effectuall, 14 He sheweth ẏ his death is at hand, 16 & that him selfe did see the power of Christ which he opened vnto them.

1 SImon 1 Peter a seruant & an Apostle of Iesus Christ, to you which haue obteined like precious faith ẇ vs by ẏ righteousnes of our God and Sauiour Iesus Christ.

2 Grace & peace be multiplied to you, 2 through ẏ acknowledging of God, and of Iesus our Lord,

2 A salutation, wherein he giueth them to vnderstand that he dealeth with them as Christes embassadour, & otherwise agreeth with them in one selfe same faith which is grounded vpõ ẏ

righteousnes of Iesus Christ our God & Sauiour, 2 *In that that God standing to his promises, shewed himself faithfull and therefore iust vnto vs.* 2 Faith is the acknowledging of God & Christ, from whence all our blessednes issueth and floweth.

3 3 According as his *b* diuine power hath giuen vnto vs all things that *pertaine* vnto life and godlinesse, through the *d* acknowledginge of him that hath called vs vnto glory and vertue.

4 4 Whereby most great and precious promysses are giuen vnto vs, that by them yee shoulde be partakers of the *e* diuine nature, in that yee flee the corruption, which is in the *f* world through *g* lust.

5 5 Therefore giue euen al diligence thereunto: *b* ioyne moreouer vertue with your faith: and with vertue, knowledge:

6 6 And with knowledge, temperance: & with temperance, patience: & with patience, godlinesse:

7 And with godlines, brotherly kindnes: and with brotherly kindnes, loue.

8 7 For if these things be among you, and abounde, they wil make you that yee neither shalbe idle, nor vnfruitfull in the ~~acknowledging~~ Kindnes of our Lord Iesus Christ:

9 For he that hath not these thinges, is blinde, and *i* can not see farre off, & hath ~~not~~ forgottē that

2 Christ setteth forth him selfe vnto vs plainlye in the Gospel, & that by his onely power, & giueth vs all thinges which are requisite both to eternall life, where in he hath appointed to glorifie vs. and also to godlines, in ‡ he doeth furnish vs ẅ true vertue.

b He *speaketh of Christ, whome he maketh God, and the onely Sauiour.*

c *Vnto saluation.*

d *This is ‡ summe of true religion, to be led by Christ to the Father, as it were by ‡ hande.*

4 An explication of the former sentence, declaring the causes of so great benefites, to wit, God, and his free promise, frō whence al these benefites proceed, I say, these most excellent benefites, whereby wee are delyuered from the corruption of the world, (that is, from the wicked lustes which we carry about vs) and are made, after a sort, like vnto God him selfe. e *By the diuine nature he meaneth not the substance of the Godhead, but the partaking of those qualities, whereby the image of God is restored in vs.* f *In men.* g *For lust is the seate of corruption, and hath his place euen in our very bowels and inmost partes.*

5 Hauing layed the foundation (that is, hauing declared the causes of our saluation, and especially of our sanctificatiō) now he beginneth to exhort vs to giue our mindes wholy to the true vse of this grace. And he beginneth with faith, without which nothing can please God, and hee warneth vs to haue it full fraught with vertue (that is to say, with good and godlye maners) being ioyned with the knowledge of Gods will, without which, there is neither faith, neither any true vertue. h *Supplie also, and supporte or eyde.* 6 He rekoneth vp certaine other principall vertues, whereof some pertaine to the first table of the Lawe, others to the last. 7 As those fruites doe spring from the true knowledge of Christ, so in like sort ‡ knowledge it selfe is fostered and groweth by bringing forth such fruites, in so much that he that is vnfruitfull, did either neuer knowe the true light, or hath forgotten the gifte of sanctification which hee hath receiued. i *Hee that hath not an effectuall knowledge of God in him, is blinde as touching the kingdome of God, for he cannot see things a farre off, that is to say, heauenly thinges.*

he

8 The conclusion: Therefore seeing our calling & electiō is approoued by those fruits, and is confirmed in vs, & moreouer seeing this is the only way to the euerlasting kingdome of Christ, it remayneth that we cast our mindes wholly that way.

he was purged from his olde sinnes.

10 8 Wherefore, brethren, giue rather diligence to make your calling and election sure: for if ye do these things, ye shal neuer fall.

11 For by this meanes an entring shal be ministred vnto you aboundantly into the euerlastinge kingdome of our Lord and Sauiour Iesus Christ.

12 9 VVherefore, I wil not be negligent to put you alwayes in remembrance of these thinges, though that ye haue knowledge, & be stablished in the present trueth.

13 For I thinke it meete as long as I am in this k tabernacle, to stirre you vp by putting you in remembrance,

14 Seeing I know that the time is at hande that I must lay downe this my tabernacle, euen as our Lorde Iesus Christ hath ✣ shewed me.

15 I will indeuour therefore alwaies, that yee also may be able to haue remēbrance of these things after my departing.

16 ✣ 10 For we followed not deceiueable fables when wee opened vnto you the power, and comming of our Lorde Iesus Christ, but with our eyes we sawe his maiestie:

17 For he receiued of God the Father honour & glorie, when there came such a voyce to him from that excellent glorie: ✣ This is my beloued Sonne, in whome I am well pleased.

18 And this voice we heard when it came from heauen, being with him in the holy mount.

19 11 VVe haue also a most sure worde of the Prophets, 12 to the which ye do well that yee take heede, as vnto a light that shineth in a darke place, vntill the l daye dawne, and the m daye starre aryse

9 An amplifying of the conclusiō ioyned with a modest excuse, wherein he declareth his loue towards them, & foretelleth them of his death which is at hād.

k In this bodie.

✣ Ioh. 21 18.

✣ 1. Cor. 1. 17. & 2. 1.

10 Another amplificatiō taken both of ỹ great certainty & also excellency of this doctrine, as whereof our Lorde Iesus Christ the sonne of God is authour; whose glory ỹ Apostle himselfe both sawe and heard.

✣ Mat. 17. 5

11 The trueth of the Gospell is hereby also manifest, in that it agreeth wholy with the foretellinges of the Prophets.

12 The doctrine of the Apostles doth not shut out the doctrine of the Prophets, for they confirme eche other by eche others testimonies, but the Prophets were as candles which gaue light vnto ỹ blind, vntil the brightnes of the Gospel began to shine.

l *A more full and open knowledge, then was vnder the shadowes of the Lawe.*

m *That clearer doctrine of the Gospell.*

in

in your heartes.

20 † 13 So that ye first know this, that no pro- | phecie of the n Scripture is of any o priuate inter- | retation. *No inuentions of men are to be hard: but only the pure word of God.*

21 For the prophecie came not in olde time by the will of man: but p holy men of God spake as they were q moued by the holy Ghost. *Esa. 8.16.*

† 2. *Tim.* 3. 16.

13 The prophecies are to be read, but so, that we aske of God the gift of interpretation, for he that is the Authour of the writings of the prophets, is also the interpretour of them.

n *He ioyneth the Scripture & prophecy together, to distinguish true prophecies from false.* o *For all interpretation commeth from God.* p *The godly interpreters and messengers.* q *Inspired of God: and these their motions were in very good order, and not such as were the motions of the prophane southsayers and foretellers of things to come.*

CHAP. II.

1 He foretelleth them of false teachers, 3 whose wicked sleights & destruction he declareth. 12 He compareth them to brute beastes, 17 & to welles without water, 20 because they seeke to withdrawe men from God to their olde filthinesse.

1 BVt a there were false Prophetes also amonge the b people euen as there shall bee false teachers among you: which priuilie shall bring in damnable heresies, euen denying the Lord, that hath bought them, and bringe vpon them selues swifte damnation.

1 As in times past there were two kindes of Propheres, the one true, the other false, so Peter foretelleth them, that there shalbe some true and some false teachers in the Church, in so much † Christ him selfe shal be denied of some, which notwithstanding shal cal

2 2 And many shal follow their destructions, by whom the way of trueth shalbe euil spoken of.

3 3 And through couetousnesse shall they with fayned words make b merchandise of you, 4 whose condemnation long since resteth not, & their destruction slumbreth not. *Rom. 16.18.*

4 For if God spared not the † Angels that had sinned, but cast them downe into c hell, and dely-

him redeemer. a *Vnder the Law, while the state and policie of the Iewes was yet standing.* 2 There shall not onely be heresies, but also many followers of them. 3 Couetousnes for the most part is a companion of heresie, and maketh merchandise euen of soules. b *They will abuse you and sell you as they sell cattell in a faire.* 4 A comfort for the godly: God who cast the Angels that fell away from him, headlong into the darkenes of hell at length to bee iudged: & who destroied the olde worlde with the flood, & preserued Noe the eight person: and who burned Sodom, and saued Lot, will delyuer his elect from these errours, and wil vtterly destroy those vnrighteous. † *Iob.* 4. 18. *Iude.* 6. c *So the Grecians called the deepe dongeons vnder the earth, which should be appointed to torment the soules of the wicked in.*

uered them into *d* chaines of darkenes, to be kepte vnto damnation:

5 Neither hath ſpared the *e* olde worlde, but ſaued ✣ Noe the eight *perſon* a *f* preacher of righteouſnes, and brought in the flood vpon the worlde of the vngodly,

6 And ✣ turned the cities of Sodome and Gomorrhe into aſhes, condemned them & ouerthrewe them, and made them an enſample vnto them that after ſhould liue vngodly,

7 And deliuered iuſt Loth vexed with the vncleanly conuerſation of the wicked:

8 (For he being righteous, & dwelling amonge them, in *g* ſeeing and hearing, *h* vexed his righteous ſoule from day to day with their vnlawefull deedes.)

9 The Lord *i* knoweth to deliuer the godly out of tentation, and to reſerue the vniuſt vnto the daye of iudgement vnder puniſhment.

10 5 And chiefly them that walk after the fleſh, in the luſt of vncleannes, and deſpiſe gouernment, *vvhich are* bolde, and ſtand in their owne conceite, and feare not to ſpeake euill of them that are in *k* dignitie.

11 Where as the Angels which are greater both in power and might, giue not rayling iudgemente againſt them before the Lord.

12 6 But theſe, as natural bruite beaſtes, led with

d Bounde them with darkenes, as it were with chaines: and ly darkenes he meaneth that moſt miſerable ſtate of life that is full of horrour.

e Which was before the flood: not that God made a newe worlde, but ✣ becauſe the world ſeemed newe.

✣ Gen. 7. 1.

f For he ceaſed not the ſpace of an hundreth and twenty yeares to warne the wicked both by worde and deede, what wrath of God hanged ouer their heads.

✣ Gen. 19. 13. 24.

g Which, way ſo euer he looked and turned his eares.

h He had a troubled ſoule, and being vehemently grieued, liued a paynfull life.

i Hath bin long practiſed in ſauing and deliuering the righteous. 5 He goeth to another ſort of corrupte men, which notwithſtanding are within the boſome of ỹ church, which are wickedly giuen, and doe ſeditiouſly ſpeake euill of the authoritie of Magiſtrates, (which the Angels themſelues that miniſter before God, doe not diſpraiſe) A true and liuely deſcription of the Romiſh clergie (as they eall it.) k *Princes, and great men, be they neuer ſo high in authoritie.* 6 A liuely painting out of the ſame perſons, wherein they are compared to beaſts which are made to ſnare thẽ ſelues to deſtruction while they giue themſelues to fill their bellies: For there is no greater ignorance then is in theſe men, although they moſt impudently finde fault with thoſe things which they knowe not: and it ſhall come to paſſe that they ſhall deſtroye themſelues as beaſtes with thoſe pleaſures wherewith they are delighted, and diſhonour and defile the companie of the godly.

ſenſualitie

sensualitie and *l* made to be taken, and destroyed, speake euil of those things which they know not, and shall perish through their *m* owne corruption,

13 And shall receiue the wages of vnrighteousnes, as they which count it pleasure dayly to liue deliciously. *n* Spottes *they are* and blottes, delighting themselues in their deceiuings, *n* in feasting with you.

14 Hauing eyes full of adulterie, and that can not cease to sinne, beguiling vnstable soules: they haue heartes exercised with couetousnes, *they are* the children of curse:

15 Which forsaking the right way, haue gone astray, folowing the way of ✣ Balaam, *the sonne* of Bosor, which loued the wages of vnrighteousnes.

16 But he was rebuked for his iniquitie: *for* the dumme beast speaking with mans voyce, forbade the foolishnes of the Prophet.

17 ✣8 These are *o* welles without water, *and* cloudes caried about with a tempest, to whom the *p* blacke darkenes is reserued for euer. *Pro. 25. 14.*

18 For in speaking *q* swelling words of vanitie, they *r* beguile with wantonnes through the lustes of the flesh them that were *s* cleane escaped from them which are wrapped in errour, *Rom. 16. 18.*

19 Promising vnto them libertie, and are them selues the *t* seruants of corruption: for of whomsoeuer a man is ouercome, euen vnto the same is he in bondage.

20 9 ✣ For if they, after they haue escaped from

l *Made to this end to be a pray to other: So do these men willingly cast themselues into Satans snares.*

m *Their owne wicked maners shall bring them to destruction.*

n *Or, little rockes.*

n *When as by being amongst the Christians in the holy banckets which the Church keepeth, they would seeme by that meanes to be true members of the Church, yet they are in deede but blottes of the Church.*

7 He condemneth those men, as shewing euen in their behauiour and countenance an vnmeasurable lust, as making merchandise of the soules of light persons, as men exercised in all the crafts of couetousnes, to be short, as men that sell themselues for money to curse the sonnes of God after Balaams example, whom the dumme beast reproued.

✣ *Num. 22. 23.* ✣ *Iude. 12.* 8 An other note whereby they may be well knowen what maner of men they are, because they haue inwardly nothing but either vtterly vaine or very hurtfull, although they make a shewe of some great goodnes: but they shall not escape vnpunished for it, because vnder pretence of false libertie, they drawe men into most miserable slaugrie of sinne.

o *Which boast of knowledge, and haue nothing in them.* *p* *Most grosse darknes.* *q* *They deceiue men with vaine and swelling wordes.* *r* *They take them, as fishes are taken with the hooke.* *s* *Vnfainedly and in deede, cleane departed from idolatrie.* *t* *Iohn. 8. 34. Rom. 6. 20.* 9 It were better to haue neuer knowen the way of righteousnes, then to turne backe from it to the olde filthines: and men *§* do so, are compared to dogges & swine. ✣ *Mat. 12. 45. Heb. 6. 4.*

the filthines of the worlde, through ỹ acknowledging of the Lord, and of the Sauiour Iesus Christ, are yet tangled againe therein, and ouercome, the latter end is worse with them thē the beginning.

21 For it had bene better for them, not to haue acknowledged the way of righteousnes, thē after they haue acknowledged it, to turne from the holy commaundement giuen vnto them.

22 But it is come vnto them, according to the true prouerbe, ✣ The dogge is returned to his owne vomit: and, The sowe that was washed, to the wallowing in the myer.

✣ *Prou.26.11.*

CHAP. III.

1 He sheweth that he writeth the same things againe, 2 because they must often bee stirred vp, 4 because daungers hang ouer their heades through certaine mockers: 8 therfore he warneth the godly that they doe not after the iudgement of the flesh, 12 appoint the day of the Lorde, 14 but that they thinke it alwayes at hand, 15 in which doctrine he sheweth that Paul agreeth with him.

1 THis 1 second Epistle I now write vnto you, beloued, wherewith I stirre vp, and warne your pure mindes,

1 The remedie against those wicked enemies, both of true doctrine and holynes, is to be sought for by the cōtinual meditation of the writings of the Prophets and Apostles.

2 To call to remembrance the wordes, which were tolde before of the holy Prophets, and also the commaundement of vs the Apostles of the Lorde and Sauiour,

✣ *1.Tim.4.1. 2.Tim.3.1. Iude.18.*

3 ✣ 2 This first vnderstand, that there shall come in the last dayes, 4 mockers, which will walke after their lustes,

Iud.5.18

2 He voucheth the second comming of Christ

4 3 And say, Where is the promes of his comming? for since the fathers dyed, all things continue alike from the beginning of the creation.

5 4 For this they willingly know not, that the

against the Epicures by name. a *Monstrous men who will seeme wise by their contempt of God, and wicked boldnes.* 3 The reason which these mockers pretend: because the course of nature is all one as it was from the beginning, therefore the world was from euerlasting, and shalbe for euer. 4 He setteth against them the creation of heauen and earth by the worde of God, which these men are willingly ignorant of.

he auen

heauens were of olde, and the *b* earth that was of the water and by the water, by the word of God.

6 5 Wherefore the worlde that then was, perished, ouerflowed with the *c* water.

7 6 But the heauens and earth, which are nowe, are kept by the same worde in store, and reserued vnto fire against the day of condemnation, and of the destruction of vngodly men.

8 7 Derely beloued, be not ignorant of this one thing, that one day is with the Lord, † as a thousand yeeres, and a thousand yeeres as one day.

9 8 The Lord of that promise is not slacke (as some men count slackenes) 9 but is patiēt toward vs, and † would haue no man to perish, but would all men to come to repentance.

10 10 But the ‡ day of the Lorde will come, as a theefe in the night, in the which the heauens shall passe away with a *d* noyse, and the elements shall melt with heate, and the earth with the workes that are therein, shalbe burnt vp. *Psal. 1.5. Psa. 102. 26.*

11 11 Seeing therefore that all these thinges must be dissolued, what maner persons ought yee to be in holy conuersation and godlines,

12 Looking for, and *e* hasting vnto the comming of that day of God, by the which the heauēs

b Which appeared, when the waters were gathered together into one place.

5 Secondly he setteth against them the vniuersall flood, which was the destruction, as it were of the whole world.

c For the waters returning into their former place, this world, that is to say, this beautie of the earth which we see, and all liuing creatures which liue vpon the earth, perished.

6 Thirdly, he pronounceth that it shall not be harder for God to burne heauen & earth with fire, in that day which is appointed for the destruction of the wicked (which thing he will also doe) then it was for him in times past to make them with his onely worde, and afterward to ouerwhelme them with water. 7 The taking away of an obiection: In that he seemeth to deferre this iudgement a long season, in respect of vs it is true, but not before God, with whom there is no time either long or short. † *Psal. 90. 4.* 8 The Lorde will surely come, because he hath promised: and that neither sooner nor later then he hath promised. 9 A reason why the latter day commeth not out of hande, because God doeth patiently wait till the elect bee brought to repentance, that none of them may perish. † *Ezech. 18. 32. and 33. 11. 1. Tim. 2. 4.* 10 A verie short description of the last destruction of the worlde, but in such sort as nothing could be spoken more grauely. ‡ *Mat. 24. 44. 1. Thes. 5. 2. Reu. 3. 3. and 16. 15.* *d With the violence as it were of a hissing storme.* 11 An exhortation to puritie of life, setting before vs that horrible iudgement of God, both to bridle our wantonnes, and also to comfort vs, so that wee be found watching, and readie to meete him at his comming. *e He requireth patience of vs, yet such patience as is not slouthfull.*

being on fire, shalbe dissolued, and the elementes shall melt with heate?

13 But we looke for * new heauens, and a new earth, according to his promise, † wherein dwelleth righteousnes.

14 Wherfore, beloued, seeing that ye looke for such thinges, be diligent that ye may be found of him in g peace, without spot and blameles.

15 † And suppose that the long suffring of our Lord is saluation, 12 euen as our beloued brother Paul according to the wisedome giuen vnto him wrote to you,

16 As one, that in all *his* Epistles speaketh of these things: 13 among the " which some thinges are hard to be vnderstand, which they that are vnlearned and vnstable, wrest, as they *doe* also other Scriptures vnto their owne destruction. *Or, peruert.*

17 Ye therefore beloued, seeing ye know these things before, beware, lest ye be also plucked away with the errour of the wicked, and fall from your owne stedfastnes.

18 But grow in grace and in the knowledge of our Lord and Sauiour Iesus Christ: to him *be* glorie both now and for euermore. Amen.

* *Esai.65.17.and 66.22. Reu.21.1.*
† *In which heauens.*
g. *That you may arise to your profit, lowe gentle and peaceable hee is.*
† *Rom.2.4.*
12 Pauls Epistles are allowed by the expresse testimonie of Peter.
13 There be certaine of these things obscure & darke: wherof the vnlearned take occasion to ouerthrow some men that stand not fast, wresting the testimonies of the Scripture to their owne destruction. But this is the remedie against such deceite, to labour that we may daily more and more grow vp & increase in the knowledge of Christ. *That is to say, among the which things (saith he) disputeth not here whether Pauls Epistles be plaine or darke, but saith that we must set those things which Paul hath written of this Epistles, and Peter himself: in these kinde of lessons, there are some things which cannot be so easily vnderstood, vnlearned therefore are of some drawen to their owne destruction: and thus he seeketh to make vs more attentiue and diligent, and not to remoue vs from the reading of holy things, for to what ende should they haue written vaine speculations?*

THE FIRST EPISTLE GENERALL OF IOHN.

CHAP. I.

1 He testifieth that he bringeth the eternal word wherin is life, 5 and light. 9 God will be mercifull vnto the faithfull, if groning vnder the burden of their sinnes, they learne to flie vnto his mercie.

1 That

1 THat ı which was from the beginning, which we haue a herd, which we haue ſeene with theſe our eies, which we haue looked vpon, and theſe handes of ours haue handled of that b Worde of life,

2 (For that life was made manifeſt, & we haue ſeene it, and beare witnes, and c ſhewe vnto you that eternall life, which was with the Father, and was made manifeſt vnto vs)

3 That, *I ſay*, which we haue ſeene and heard, declare we vnto you, 2 that ye may alſo haue fellowſhip with vs, and that our fellowſhip alſo may be with the Father, & with his Sonne Ieſus Chriſt.

4 And theſe things write we vnto you, that that your ioy may be full.

5 3 This then is the meſſage which we haue heard of him, and declare vnto you, that God ✣ is light, and in him is no darkenes.

6 If we ſay that we haue fellowſhip with him, and walke in darkenes, we lye, and do not truely:

7 But if we walke in the d light as he is in the light, we haue fellowſhip one with an other, 4 and

1 He beginneth with the deſcription of the perſon of Chriſt, whom he maketh one & not two: and him both God from eternlaſting (for he was with the Father from the beginning, & is that eternal life) and alſo made true man, whom Iohn himſelfe & his companions, both heard, and behelde, and handled.

a *I heard him ſpeake, I ſawe him my ſelfe with mine eyes, I handled with mine hands, him that is very God being made very man, and not I alone,*

but others alſo that were with me. b *That ſame euerlaſting Worde, by whom all things were made, and in whom onely there is life.* c *Being ſent by him: and that doctrine is rightly ſaid to be ſhewed, for no man could ſo much as haue thought of it, if it had not bene thus ſhewed.* 2 The vſe of this doctrine is this, that al of vs being coupled and ioyned together with Chriſt by faith, might become the ſonnes of God: in which thing only conſiſteth al happines. 3 Nowe he entreth into a queſtion, wherby we may vnderſtand that we are ioyned together with Chriſt, to wit, if we be gouerned with his light, which is perceiued by the ordering of our life. And thus he reaſoneth. God is in him ſelfe moſt pure light, therfore he agreeth well with them, which are lightſome, but with them that are darkeſome he hath no fellowſhip. ✣ *Ioh.* 8.12.

d *God is ſaid to be light of his owne nature, and to be in light, that is to ſay, in that euerlaſting infinite bleſſednes: and we are ſaid to walke in light, in that the beames of that light do ſhine vnto vs in the Word.* 4 A digreſſion or going from the matter he is in hand with, to the remiſſion of ſinnes: for this our ſanctification which walke in the light, is a teſtimonie of our ioyning & knitting together with Chriſt: but becauſe this our light is very darke, we muſt needes obteine another benefite in Chriſt, to wit, that our ſinnes may be forgiuen vs being ſprinkled with his blood: and this in concluſion is the prop and ſtay of our ſaluation.

the ✣ blood of Iesus Christ his Sonne, cleanseth vs from all sinne.

8 5 ✝ If we say that we haue no sinne, we *e* deceiue our selues, and *f* trueth is not in vs.

9 6 If we acknowledge our sinnes he is *g* faithful and iust, to *b* forgiue vs our sinnes, and to cleanse vs from all vnrighteousnes.

10 7 If we say we haue not sinned, we make him *i* a lyer and his *k* word is not in vs.

✣ *Hebr.9.28. 1.Pet.1.19. Reuel.1.5.*

5 There is none but needeth this benefit, because there is none that is not a sinner.

✝ *1.King.8.46. 2.Chro.6.36. Prou.20.9.*

e This place doth fully refute that perfitenes and works of supererogation which the Papists dreame of. f So then, Iohn speaketh not thus for modesties sake, as some say, but because it is so indeede. 6 Therfore the beginning of saluation is to acknowledge our wickednes, and to require pardon of him who freely forgiueth al sinnes, because he hath promised so to do, and he is faithfull and iust. *g So then our saluation hangeth vpon the free promise of God, who because he is faithfull and iust, will performe that which he hath promised. h Where are then our merites? for this is our true felicitie. 7* A rehearsal of the former sentence, wherin he condemned all of sinne without exception: in so much that if any mā persuade himself otherwise, he doth as much as in him lieth, make the word of God himselfe vaine and to no purpose, yea he maketh God a lyer: for to what end either in times past needed sacrifices, or now Christ and the Gospel, if we be not sinners? *i They do not only deceiue themselues, but are blasphemous against God. k His doctrine shall haue no place in vs, that is, in our hearts.*

CHAP. II.

1 He declareth that Christ is our Mediatour and aduocate, 3 And sheweth that the knowledge of God cōsisteth in holines of life, 12 Which appertaineth to al sorts, 14 that depend on Christ alone: 15 Then hauing exhorted them to contemne the world, 18 He giueth warning that Antichrists be auoyded, 24 And that the knowen trueth be stood vnto.

1 MY *a* litle children, these thinges write I vnto you, that ye sinne not: and if any man sinne, we haue an *a* Aduocate with the Father, Iesus Christ, the Iust.

2 And he is the *b* reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the *c* whole world.

1 It followeth not hereof that we must giue our wicked nature the bridle, or sinne so much the more freely, because our sinnes are cleansed away by the blood of Christ, but we must rather so much the more diligētly resist sinne. And yet we must not despaire because of our weaknes, for we haue an aduocate & a purger, Christ Iesus the iust, and therefore acceptable vnto his Father.

a It is that he nameth Christ, he shutteth forth all other. *b Reconciliation* an intercession *go together, to giue vs to vnderstand that he is both aduocate and the Priest. c For men of al sortes, of al ages, and al places, so that this benefite belongeth not to the Iewes only, of whom he speaketh as appeareth, vers.7. but also to other nations.*

3 2 And

3 2 And hereby we are ſure that we d know him,
e if we keepe his commandements.

4 3 He that ſaith, I know him, & keepeth not his
cõmandements, is a lier, & the trueth is not in him.

5 4 But he that keepeth his word, in him is the
f loue of God perfect in deede: hereby we knowe
+ that ye are in g him.

6 5 He that ſaith he remaineth in him, ought e-
uen ſo to walke, as he hath walked.

7 6 Brethren, I write no newe commandement
vnto you: but an olde commandement, which ye
haue had from the beginning: this old commã-
dement is that worde, which ye haue heard from
the beginning.

8 7 Againe, a new commandement I write vnto
you, that h which is true in him, & alſo in you: for
darkenes is paſt, and that true light now ſhineth.

9 8 He that ſaith that he is in that light, and ha-
teth his brother, is in darkenes, vntill this time.

10 + He that loueth his brother, abideth in that
light, and there is none occaſion of euill in him.

11 But he that hateth his brother, is in darknes,

2 He returneth to the teſtimony of our coniunction with God, to wit, to ſanctification, declaring what it is to walke in the light, to wit, to keepe Gods cõmandements. Wherby it foloweth that holines doth not conſiſt in thoſe thinges which men haue deuiſed, neither in a vaine profeſſion of the Goſpel.

d *This muſt be vnderſtoode of ſuch a knowledge as hath faith with it, and not of a common knowledge.*

e *For the tree is knowen by the fruite.* 3 Holines, that is, a life ordred according to the preſcript of Gods cõmandements, how weake ſoeuer we be, is of neceſsitie ioyned with faith, that is, with the true knowledge of the Father in the Sonne. 4 He that keepeth Gods commandements loueth God in deede: He that loueth God, is in God, or is ioyned together with God. Therfore he that keepeth his cõmandements, is in him. f *Wherwith we loue God.* g *He meaneth our coniunction with Chriſt.* 5 He that is one with Chriſt, muſt needes liue his life, that is, muſt walke in his ſteppes. 6 The Apoſtle going about to expound the commandement of Charitie one towards another, telleth firſt, that when he vrgeth holines, he bringeth no new trade of life (as they vſe to do which deuiſe traditions one after another) but putteth thẽ in mind of that ſame law which God gaue in the beginning, to wit, by Moſes, at that time that God began to make Lawes to his people. 7 He addeth, that that doctrine in deede is olde, but it is now after a ſort new, both in reſpect of Chriſt, & alſo of vs: in whõ he through the Goſpel, engraueth his law effectually, not in tables of ſtone, but in our minds. h *Which thing (to wit, that the doctrine is new which I write vnto you) is true in him, and in you.* 8 Now he commeth to the ſecond table, that is, to charitie one towards another, and denieth that that man hath true light in him, or is in deede regenerate and the ſonne of God, which hateth his brother: and ſuch a one wandreth miſerably in darknes, brag he of neuer ſo great knowledge of God, for that wittingly & willingly he caſteth him ſelfe headlong into hel. + *Chap.* 3. 14.

and

9 He returneth againe frō sanctification to remissiō of sinnes, bicause that free reconciliation in Christ is the ground of our saluation, wherupon afterwards sanctification must be built as vpon a foundation.

i *Therfore I write vnto you, because you are of their number whom God hath reconciled to himselfe.*

k *For his owne sake: And in that he nameth Christ, he shutteth out all other, whether they be in heauen or earth.*

and walketh in darknes, & knoweth not whither he goeth because that darknes hath blinded his eyes.

12 9 Litle children, *i* I write vnto you, because your sinnes are forgiuē you for his *k* Names sake.

13 10 I write vnto you fathers, because ye haue knowen him that is frō the beginning. 11 I write vnto you, yong men, because ye haue ouercome that wicked one. 12 I write vnto you, litle children, because ye haue knowen the Father.

14 13 I haue written vnto you, fathers, because ye haue knowen him, that is from the beginning. I haue written vnto you, yong men, because ye are strong, and the word of God abideth in you, and ye haue ouercome the wicked one.

15 14 Loue not this *l* world, neither the things that are in this world. If any man loue this world, the *m* loue of the Father is not in him.

16 For al that is in this world (*as* the lust of the flesh, the lust of the eies, and the pride of life) is not of the Father, but is of this world.

17 15 And this world passeth away, and the lust thereof: but he that fulfilleth the will of God, abideth euer.

10 He sheweth that this doctrine agreeth to al ages, & first of al speaking to old men, he sheweth that Christ and his doctrine are passing ancient, & therfore if they delighted in old things, nothing ought to be more acceptable vnto them. 11 He aduertiseth yong men, if they be desirous to shew their strength, that they haue a most glorious cōbate set here before them, to wit, Satan ỹ worst enemie, who must be ouercome: willing them to be as sure of the victorie, as if they had al ready gotten it. 12 Finally, he sheweth it to children, that that true Father from whom they haue to looke for all good things, is set forth vnto them in the Gospel. 13 He addeth afterward in like order, as many exhortations: as if he should say, Remember, you Fathers, as I wrote euen now, that the euerlasting Sonne of God is reuealed to vs. Remember ye yong men, that that strength whereby I said that you put Satan to flight, is giuen you by the word of God which dwelleth in you. 14 The world which is full of wicked desires, lustes, or pleasures, & pride, is vtterly hated of our heauenly Father. Therfore ỹ Father & the world cā not be loued together: and this admonition is very necessary for greene & florishing youth. l *He speaketh of the world, as it agreeth not with the will of God, for otherwise God is said to loue the world with an infinite loue, Ioh. 3. 16. that is to say, those whom he chose out of the world.* m *Wherewith true Fathers is ioyned.* 15 He sheweth how much better it is to obey ỹ Fathers will, then the lusts of the world, by both their natures and vnlike euent.

18 16 * Litle children, 17 it is the laſt time, 18 & as yee haue heard that Antichriſt ſhall come, euen now are there many Antichriſtes: wherby we know that it is the laſt time.

19 19 They went out from vs, but they were not of vs: for if they had beene of vs, o they ſhould haue continued with vs. 20 But *this commeth to paſſe*, that it might appeare, that they are not all of vs. *1. Cor. 11. 19.*

20 21 But ye haue an p oyntment frō that q Holy one, and know all thinges.

21 22 I haue not written vnto you, becauſe yee knowe not the trueth: but becauſe ye know it, and that no lie is of the trueth.

22 23 Who is a lier, but he that denyeth that Ieſus is r that Chriſt? the ſame is that Antichriſt that denyeth the Father and the Sonne.

23 ſ Who ſoeuer denyeth the Sonne, the ſame hath not the Father.

24 24 Let therfore abide in you that ſame which

16 Now he turneth himſelfe to litle children, which notwithſtanding are wel inſtructed in the ſum of religion, & willeth thē by diuers reaſōs to ſhake off ſlothfulnes, which is too too familiar with that age.

n *He vſeth this word (Litle) not becauſe he ſpeketh to children, but to allure thē the more by vſing ſuch ſweet wordes.*

17 Firſt, becauſe the laſt time is at hand, ſo that the matter ſuffereth no delay. 18 Secondly, becauſe Antichriſts, that is, ſuch as fall from God are alreadi come, euen as they heard that they ſhoulde come. And it was very requiſite to warne that vnheedy & wareles age, of that danger. 19 A digreſsion againſt certaine offences & ſtumbling blocks wherat that rude age eſpecially might ſtumble and be ſhaken. Therfore ỹ they ſhoulde not be terrified with the foule falling back of certaine, firſt he maketh plaine vnto them, that although ſuch as fall from God & his religiō had place in the Church, yet they were neuer of the Church: becauſe the Church is the companie of the elect, which cannot periſh, & therefore cannot fall from Chriſt. o *So then the elect can neuer fall from grace.* 20 Secondly, he ſheweth ỹ theſe things fall out to the profit of the Church, that hypocrites may be plainly knowen. 21 Thirdly, he comforteth thē to make thē ſtand faſt, in ſo much as they are anointed of the holy Ghoſt with the true knowledge of ſaluation. p *The grace of the holy Ghoſt: & this is a borrowed kinde of ſpeache taken from the cuſtomes vſed in the Law.* q *From Chriſt, in how peculiarly called Holy.* 22 The taking away of an obiection. He wrote not theſe things as to men which are ignorant of religion, but rather as to them which do well know the trueth, yea ſo far forth that they are able to diſcerne trueth from falſehode. 23 He ſheweth now plainly the falſe doctrine of the Antichriſtes, to wit, that either they fight againſt the perſon of Chriſt, or his office, or both together & at once. And they ỹ do ſo, doe in vain boaſt & brag of God, for that in denying the Sonne, the Father alſo is denyed. r *Is the true Meſſias.* ſ *They then are deceiued themſelues, & alſo do deceiue others, which ſay ỹ the Turkes & other Infidels worſhip the ſame God that we doe.* 24 The whole preaching of the Prophets & Apoſtles is contrary to that doctrine: Therfore it is vtterly to be caſt away, & this wholie to be holden & kept, which leadeth vs to ſeeke eternall life in the free promiſe, that is to ſay, in Chriſt alone, who is giuen vs of the Father.

ye

25 The ſame Spirit which indueth the elect wᵗ the knowlege of the trueth & ſanctifieth them, giueth them therewithall the gift of perſeuerance, to continue to the end.

t *The ſpirit which you haue receiued of Chriſt, & which hath led you into all trueth.*

u *You are not ignorant of thoſe things, & therfore I teach them, not as things that were*

ye haue heard from the beginning. If that which ye haue heard frō the beginning, ſhall remain in you, ye alſo ſhal cōtinue in the Sonne, & in the Father.

25 And this is the promes that hee hath promyſed vs, *euen* that eternall life.

26 25 Theſe things haue I written vnto you, cōcerning them that deceiue you.

27 But that *t* anointing which yee receyued of him, dwelleth in you: and yee *u* need not that any man teache you: but as the ſame *x* Anoynting teacheth you of al things, & it is true, and is not lying, and as it taught you, ye ſhal abide in him.

28 26 And now, litle children, abide in him, that when he ſhal appeare, we may be bold, and not be aſhamed before him at his comming.

29 27 If ye know that he is righteous, know ye that he which doeth righteouſly, is borne of him.

newer heard of, but call them to your remembrance as things which you do know. x *He commendeth both the doctrine which they had imbraced, and alſo highly prayſeth their faith, and the diligence of ſuch as taught them, yet ſo, that he taketh nothing from the honour due to the holy Ghoſt.* 26 The cōcluſion both of the whole exhortation, and alſo of the former treatiſe. 27 A paſſing ouer to the treatiſe following, which tendeth to the ſame purpoſe, but yet is more ample, & handleth the ſame mater after another order, for before hee taught vs to goe vp from the effectes to the cauſe, and in this that foloweth, he goeth down from the cauſes to the effectes. And this is the ſum of this argument: God is the fountaine of all righteouſnes, and therefore they that giue themſelues to righteouſnes, are knowē to be borne of him, becauſe they reſemble God the Father.

CHAP. III.

1 Setting downe the ineſtimable glory of this, that wee are Gods ſonnes, 7 he ſheweth ỹ newnes of life muſt be teſtified by good works, wherof charity is a manifeſt token. 19 Of faith, 22 & praying vnto God.

2 He beginneth to declare this agreemēt of the Father and the + Sonne, at the

1 BEhold, I *a* what loue the Father hath giuē to vs, that we ſhoulde be *b* called the ſonnes of God: 2 For this cauſe this world knoweth you not, becauſe it knoweth not him.

higheſt cauſe, to wit, at that free loue of God towards vs, wherwith he ſo loueth vs, that alſo he adopteth vs to be his children. a *What a gifte of how great loue.* b *That we ſhould be the ſonnes of God, and ſo, that all the worlde may perceiue we are ſo.* 2 Before he declareth this adoption, he ſaith two thinges: ỹ one, that this ſo great a dignity is not to be eſtemed according to ỹ iudgement of the fleſh, becauſe it is vnknowen to the world, for the world knoweth not God the Father himſelfe.

23 Dearely

2 3 Dearely beloued, nowe are we the ſonnes of God, but yet it is not made manifeſt what we ſhall be: & we know that whē he ſhalbe made manifeſt, we ſhalbe *e* like him: for we ſhal ſee him *d* as he is.

3 4 And euery man that hath this hope in him, purgeth him ſelfe, euen *e* as he is pure.

4 5 Whoſoeuer *f* committeth ſinne, tranſgreſſeth alſo the Law: for *g* ſinne is the tranſgreſsion of the Lawe.

5 6 And ye knowe that he was made manifeſt, that he might + take away our ſinnes, & in him is no ſinne.

6 Whoſoeuer abideth in him, ſinneth not: whoſoeuer *b* ſinneth, hath not ſeene him, neither hath knowen him.

7 7 Litle childrē, let no mā deceiue you: he that doth righteouſnes, is righteous, as he is righteous.

8 8 He that *c* committeth ſinne, is of the *i* deuil: for the deuil *k* ſinneth from the *l* beginning: for this purpoſe was made manifeſt *y* Sonne of God,

3 The other: This dignitie is not fully made manifeſt to vs our ſelues, much leſſe to ſtragers, but we are ſure of the accompliſhment of it, in ſo much that we ſhalbe like to the Sonne of God himſelfe, & ſhall enioy his ſight in deede, ſuch as he is nowe, but yet notwithſtading, this is deferred vntil his next comming.

c *Like, but not equall.*

d *For now we ſee as in a glaſſe,* 1. *Cor.* 13. 12.

4 Nowe he deſcribeth this adoption, (the glorie whereof as yet conſiſteth in hope,) by the effect, to wit, becauſe that whoſoeuer is made the ſoane of God, endeuoureth to reſemble the Father in puritie.

e *This word ſignifieth a likenes, but not an equalitie.*

5 The rule of this puritie can from no whence els be taken but from the Lawe of God, the tranſgreſsion whereof is that which is called ſinne.

f *Geueth not himſelfe to pureneſs.*

g *A ſhort definition of ſinne.*

6 An argument taken from the materiall cauſe of our ſaluation: Chriſt in himſelfe is moſt pure, and he came to take away our ſinnes, by ſanctifying vs with the holie Ghoſt. Therefore whoſoeuer is truely partaker of Chriſt, doeth not giue himſelfe to ſinne, & contrariwiſe he that giueth himſelfe to ſinne, knoweth not Chriſt. + *Eſai.* 53. 6, 9, 11. 1. *Pet.* 2. 22, 24.

h *He is ſaid to ſinne, that giueth not himſelfe to pureneſs, & in him ſinne reigneth: but ſinne is ſaide to dwell in the faithfull, & not to reigne in them.*

7 An other argument of things coupled together: Hee that liueth iuſtly, is iuſt, and reſembleth Chriſt that is iuſt, and by that is knowen to be the ſonne of God.

8 An argument taken of contraries: The deuill is the authour of ſinne, and therefore he is of the deuill, or is ruled by the inſpiration of the deuil, that ſerueth ſinne: and if he be the deuils ſoane, thē is he not Gods ſonne: for the deuill and God are ſo contrarie the one to the other, that euen the Sonne of God was ſent to deſtroye the workes of the deuil. Therfore on the contrary ſide, whoſoeuer reſiſteth ſinne, is the ſonne of God, being borne againe of his ſpirit as of new ſeede, in ſo much, that of neceſsitie he is now deliuered from the ſlauery of ſinne. + *Iohn.* 8. 44.

i *Reſembleth the deuil, as the childe doeth the father, & is gouerned by his ſpirit.*

k *He ſaith not, ſinned, but ſinneth, for he doeth nothing els but ſinne.*

l *From the very beginning of the world.*

that

that he might loose the workes of the deuill.

9 Whosoeuer is borne of God, sinneth not: for his *m* seed remaineth in him, neither can he sinne, because he is borne of God.

10 9 In this are the children of God knowen, & the children of the deuil: whosoeuer doeth not righteousnes, is not of God, 10 neither he that loueth not his brother.

11 11 For this is the message, that ye heard from the beginning, that ✝ we should loue one another,

12 12 Not as ✝ *n* Cain *which* was of that wicked one, and slewe his brother: 13 and wherfore slewe he him? because his own workes were euil, and his brothers good.

✝ 13 Marueile not, my brethren, though this worlde hate you.

14 14 We ✶ knowe that we are translated from death vnto life, because we loue the brethren: ✶ he that loueth not *his* brother, abideth in death.

15 15 Whosoeuer hateth his brother, is a manslayer: and ye know that no manslayer hath eternall life abiding in him.

16 ✶ 16 Hereby haue we perceiued loue, that he layd downe his life for vs: therfore wee ought also

m *The holy Ghost is so called of the effect hee worketh, because by his vertue and mightie working, as it were by seede, we are made newe men.*

9 The conclusion: By a wicked life they are knowē which are gouerned by the spirit of the deuil: and by a pure life, which are Gods children.

10 *He beginneth to cōmend charity towards the brethren, as another marke of the sonnes of God.*

11 The first reason, taken of the authoritie of God which giueth the commandement.

✝ *Iohn.* 13.34. & 15.12. 12 An amplification taken of the contrarie example of Cain which slewe his brother. ✝ *Gen.* 4.8. n *Hee bringeth forth a verie fit and verie olde example, wherein wee may beholde both the nature of the sonnes of God, and of the sonnes of the deuill, and what state and condition remaineth for vs in this world, and what shalbe the ende of both at length.* 13 A short digression: Let vs not marueile that we are hated of the world for doing our duetie, for such was the condition of Abel who was a iust person: and who woulde not rather be like him then Cain? 14 The second reason: Because charitie is a testimony that we are translated from death to life: & therfore hatred towards the brethren is a testimony of death, & whosoeuer nourisheth it, doth as it were foster death in his bosome. o *Loue is a token that we are translated from death to life, forasmuch as by the effectes the cause is knowen.* ✶ *Chap.* 2. 10. *Leuit.* 19.17. 15 A confirmation: Whosoeuer is a murtherer, is in eternall death: who so hateth his brother is a murtherer, therefore hee is in death. And thereupon followeth the contrarie: Hee that loueth his brother, hath passed to life, for in deede we are borne dead. ✶ *Iohn.* 15.13. *Ephes.* 5.2. 16 Nowe he sheweth howe farre Christian charitie extendeth, euen so farre, that according to the example of Christ, euery man forget himselfe, to prouide for, and helpe his brethren.

to

to lay downe *our* liues for the brethren.

17 ✣ 17 And whosoeuer hath this *p* worlds good, and seeth his brother haue neede, and *q* shutteth vp his compassion from him, how dwelleth the loue of God in him?

18 18 My litle children, let vs not loue in worde, neither in tongue *onely*, but in deede & in trueth.

19 19 For thereby wee knowe that we are of the trueth, and shal before him assure our hearts.

20 For *r* if our heart condemne vs, God is greater then our heart, and knoweth al things. *Iere. 17. 10. 1 Cor. 4. 4. Pro. 15.*

21 21 Beloued, if our heart condēne vs not, then haue we boldnes toward God.

22 ✣ 22 And whatsoeuer we aske we receiue of him, because we keepe his commandements, & do those things which are pleasing in his sight.

23 ❧ This is then his commandement, That we beleeue in the Name of his Sonne Iesus Christ, and loue one another, as he gaue commandement.

24 * For he that keepeth his commandements, dwelleth in him, & he in him: and herby we know that he abydeth in vs, *euen* by that *s* Spirit which hee hath giuen vs.

✣ *Luke 3.11*

17 Hereasoneth by cōparisons: for if we are bound euen to giue our life for our neighbours, how much more are we bound to helpe our brothers necessity w̄ our goods & substance?

p Wherein stādeth life is shewed.

q Openeth not his heart to him, nor helpeth him willingly & cheerefully.

11 Christiā charity standeth not in words but in deede, & procedeth from a syncere affection.

19 He commendeth charity, by a triple effecte: for first of all, by it we know that we are in deede ȳ sonnes of God, as he shewed before. 20 Thereof it commeth that we haue a quyet conscience, as on the contrary side he that thinketh that he hath God for a judge, because he is guiltie to himselfe, either he is neuer, or els very rashly quyet, for God hath a farre quicker sight then we, & iudgeth more seuerely. *r If an euill conscience conuinceth vs, much more ought the iudgement of God condemne vs, who knoweth our hearts better then we our selues do.* 21 A thirde effect also ryseth of the former, that in these miseries wee are sure to bee heard, because we are the sonnes of God: as we vnderstand by the grace of sanctification, which is proper to the elect. ✣ *Mat. 21. 22. Ioh. 15. 7. & 16. 23 Chap. 5. 14.* 22 The conclusion: that faith in Christ, and loue one towardes another are things ioyned together, & therefore the outward testimonies of sanctification must and do answere that inward testimonie of the Spirit giuen vnto vs. ❧ *Iohn 6. 23 & 17. 3.* * *Ioh. 13. 34. & 15. 10.* *s Hee meaneth the Spirit of sanctification, whereby we are borne anewe and liue to God.*

CHAP. IIII.

1 Hauing spoken somewhat touching the trying of spirites: 4 For some speake after the world, 5 and some after God: 7 he returneth to charitie, 11 19 and by the example of God he exhorteth to brotherly loue.

3 Dearely

1 Taking occasion by ỹ name of the Spirit, lest loue and charity should be separated from the worship of God which chiefly depẽdeth of his true knowledge he returneth to that which he spake of in the second chapter touching the taking heede of Antichrists. And he wil haue vs here to take heede of two things, the one is, that seeing there be many false prophets, we do not lightly giue credit to euery man: the other is, that because many men teache false thinges, wee should not therefore beleeue any. We must then obserue a meane that we may be able to discerne the Spirits of God which are altogether to be followed, from impure spirits which are to be eschewed. a *Thus is spoken by the figure Metonymie, and it is as if he had saide, beleeue not euery one ỹ saith ỹ hee hath a gifte of the holy Ghost to doe the office of a Prophet.* 2 He giueth a certaine and perpetuall rule to know the doctrine of Antichrist by, to wit, if either the diuine or humane nature of Christ, or the vniting of them together be denyed: or if the lest iote that may be, be derogated frõ his office who is our onely King, Prophet, and euerlasting hie Priest. b *He speaketh simply of the doctrine, and not of the person.* c *The true Messias.* d *Is true man.* 3 He comforteth ỹ electe with a most sure hope of victorie: but yet so, that he teacheth them that they fight not with their owne vertue, but with the vertue and power of God. 4 He bringeth a reason why the world receiueth these teachers more willingly then the true: to wit, because they breathe out nothing but that which is worldly: which is another note also to knowe the doctrine of Antichrist by. 5 He testifieth vnto them, that his doctrine & the doctrine of his felowes, is the assured word of God, which of necessity we haue boldly to set against all the mouthes of the whole world, and thereby discerne the trueth from falshoode. ✣ *Ioh.* 8. 47. e *True Prophetes, against whome are set false Prophets, that is, such as erre themselues, and leade other into errour.* 6 He returneth to the commending of brotherly loue and charitye. 7 The first reason: Because it is a very diuine thing, & therefore very meet for the sonnes of God: so that whosoeuer is voyde of it, cannot be saide to know God aright.

1 DEarely beloued, beleeue not euery a spirit, but trie the spirits whether they are of God: for many false prophetes are gone out into this world.

2 2 Hereby shall ye knowe the Spirite of God, b Euery spirit which confesseth that c Iesus Christ is come in the d flesh, is of God.

3 And euery spirit that confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the *spirit* of Antichrist, of whome yee haue heard, how that he shoulde come, and now already he is in this worlde.

4 3 Litle children, ye are of God, & haue ouercome them: for greater is he that is in you, then he that is in this world.

5 4 They are of this world, therfore speake they of this world, and this world heareth them.

6 5 We are of God, ✣ he that knoweth God, heareth vs: he ỹ is not of God, heareth vs not. Hereby know we ỹ e Spirit of trueth, & the spirit of errour.

7 6 Beloued, let vs loue one another: 7 for loue

commeth of God, and euery one that loueth, is borne of God, and knoweth God.

8 He that loueth not knoweth not God: 8 for God is f loue.

9 ✣ Herein was that loue of God made manifest amongst vs, because God sent that his only begotten sonne into this world, that we might liue through him.

10 Herein is that loue, not that we loued God, but that he loued vs, and sent his Sonne *to be* a reconciliation for our sinnes.

11 9 Beloued, if God so loued vs, we ought also to loue one another

12 ✣ 10 No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is g perfect in vs:

13 Hereby knowe we that we dwel in him, and he in vs: because he hath geuen vs of his Spirit.

14 11 And we haue seene, & doe testifie that the Father sent that Sonne *to be* ✣ Sauiour of the world.

15 Whosoeuer *b* confesseth that Iesus is the Sonne of God, in him dwelleth God, & he in God.

16 And we haue knowne, & beleeued the loue that God hath in vs. 12 God is loue, and he that dwelleth in loue, dwelleth in God, & God in him.

17 13 Herein is that loue perfect in vs, that we should haue boldnes in the day of iudgement: for

8 A confirmatiō for it is the nature of God to loue men, wherof we haue a most manifest proofe aboue all other, in that that of his onely free & infinite good wil towards vs his enemies, he deliuered vnto death, not a cōmon man, but ✣ his owne Sōne, ✣ yea his only begottē Son, to the end ✣ we being reconciled through his blood, might be made partakers of his euerlasting glory.

f *In that he calleth God, Loue, he saith more then if he had said that he loueth vs infinitely.*

✣ *Iohn.3.16.*

9 An other reason by cōparisō:

If God so loued vs, shal not we his childrē loue one another? ✣ *Ioh.1.18. 1.Tim.6.16.* 10 A third reason: Because God is inuisible, therefore by this effect of his Spirit, to wit, by charitie, he is vnderstood, yea & to be not out of vs, but ioyned with vs and in vs, in whom he is so effectually working.

g *Is surely in vs in deede, & in trueth.* 11 He vnderlayeth this charitie w an other foundatiō, to wit, faith in Iesus, which ioyneth vs in deede with him, euen as charitie witnesseth that we are ioyned with him. Furthermore he testifieth of Christ, as who had seene him w his eyes.

h *With such a confession as commeth from true faith, and is accompanied with loue, so that there be an agreement of all things.* 12 A fourth reason: God is the fountaine & welspring of charitie, yea charitie it selfe: therefore whosoeuer abideth in it, hath God with him. 13 Againe (as a litle before) he cōmendeth loue, for that seeing that by our agreement with God in this thing we haue a certaine testimonie of our adoption, it commeth thereby to passe that wout feare we looke for that latter day of iudgement, so that trembling, and that torment of conscience is cast out by this loue.

i This signifieth a likenes, not an equalitie.

k If we vnderstād by loue, that weare in God, & God in vs, that wee are sonnes, & that we know God, & that euerlasting life is in vs he cōcludeth aright, that we may well gather peace and quietnes thereby.

i as he is, euen so are we in this world.

4 18 There is no k feare in loue, but perfect loue
casteth out feare: for feare hath painfulnesse: and
he that feareth, is not perfect in loue.

19 14 We loue him, because he loued vs first.

20 15 If any man say, I loue God, and hate his
brother, he is a lyer: 16 for how can he that loueth
not his brother whom hee hath seene, loue God
whom he hath not seene?

21 ✣ 17 And this cōmandement haue we of him
that he ỹ loueth God, should loue his brother also.

14 Lest any man should thinke that that peace of conscience proceedeth from our loue as from the cause, he goeth back to the fountaine, to wit, to the free loue wherwith God loueth vs although we deserued & do deserue his wrath. And herof springeth another double charitie, which both are tokens & witnesses of that first, to wit, that, wherwith we loue God who loued vs first, & then for his sake our neighbours also. 15 As he sheweth that the loue of our neighbour cānot be separate from the loue wherwith God loueth vs, because this last ingendreth the other: so he denyeth that the other kind of loue wherwith we loue God, can be separate from the loue of our neighbour: wherof it foloweth, that they ly impudently which say they worship God, & yet regard not their neighbours. 16 The first reason take of comparison, why we cannot hate our neighbour, & loue God, to witte, because that he that cannot loue his brother whom hee seeth, how can hee loue God whom he seeth not? ✣ *Iohn* 13.34. & 15.12. 17 A second reason, why God cannot be hated and our neighbour loued, because the selfsame Lawmaker commanded both to loue him and our neighbor.

CHAP. V.

1 He sheweth that brotherlye loue and faith are thinges inseparable: 10 And ỹ there is no faith towardes God, but by beleeuing in Christ. 14 Hence proceedeth calling vpon God with assurance, 16 and also that our prayers be availeable for our brethren.

1 He goeth on forward in the same argument, shewing how both those loues come into vs frō that loue wherw God loueth vs, to wit, by Iesus our Mediator our laid hold on by faith in whom we are made the children of God, and do loue the father of whom we are so begotten, and also our brethren which are begotten w vs. a Is the true Messias. b By one, he meaneth all the faithfull.

1 WHosoeuer i beleeueth that Iesus is that
a Christ, is borne of God, and euery one
that loueth him, which begate, loueth b
him also which is begotten of him.

2 2 In this we know that we loue the children

2 The loue of our neighbour doth so hang vpon the loue wherwith we loue God, that this last must needes go before the first: wherof it foloweth, that ỹ is not to be called loue when men agree together to do euil, neither that when as in louing our neighbours, we respect not Gods commandements.

of

of God, when we loue God, and keepe his c commandements.

3 3 For this is the loue of God, that wee keepe his commandements: 4& his ✣ commandements ✣ are not d burdenous.

4 5 For all that is borne of God, ouercommeth this world: 6 and this is that victorie that e hath ouercome this world, *euen* our f faith.

5 ✣ 7 Who is it that ouercommeth this world, but he which beleeueth that Iesus is that Sonne of God?

6 8 This is that Iesus Christ that came by water and blood: 9 not by water onely, but by water

c *There is no loue where there is no true doctrine.*

3 The reason: for to loue God, is to keepe his commandements, which being so, & seeing that both the loues are commanded of one and the self same Lawmaker (as he taught before (it foloweth also, that we doe

not loue our neighbour, when we breake Gods commandements. 4 Because experience teacheth vs that there is no abilitie in our flesh, neither yet will to performe Gods commandementes, therefore lest the Apostle should seeme, by so often putting thē in minde of the keeping of the commandements of God to require thinges that are impossible, hee pronounceth that the commādements of God are not in such sort grieuous or burdensome, that we can be oppressed with the burden of them. ✣ *Matth.* 11. 30. d *To them that be regenerate, that is to say, born anewe, which are led by the Spirit of God, and are through grace deliuered from the curse of the Lawe.* 5 A reason: Because by regeneration we haue gotten strength to ouercome the world, that is to say, whatsoeuer striueth against the commandementes of God. 6 He declareth what that strength is, to wit, faith. e *He vseth the time that is past, to giue vs to vnderstand, that although we be in the battell, yet vndoubtedly we shall be conquerours, and are most certaine of the victorie.* f *Which is the instrument all cause, and as a meane and hand whereby we lay hold on him who in deede doeth performe this, that is, hath and doeth ouercome the world, euen Christ Iesus.* ✣ 1. *Cor.* 15. 57. 7 Moreouer he declareth two things, the one, what true faith is, to wit, that which resteth vpon Iesus Christ the Sonne of God alone: whereupon foloweth the other, to wit, that this strength is not proper to faith, but by faith as an instrument is drawen from Iesus Christ the Sonne of God. 8 He proueth the excellencie of Christ in whom only all things are giuen vs, by fiue witnesses, three heauenly, and three earthly, which wholy and fully agree together. The heauenly witnesses are, the Father who sent the Sonne, the Worde it selfe which became flesh, and the holy Ghost. The earthly witnesses are, water (that is, our sanctification) blood, (that is, our iustification) the Spirite, that is, acknowledging of God the Father in Christ by faith, through the testimonie of the holy Ghost. 9 He warneth vs not to separate water from blood, (that is, sanctification from iustification, or righteousnes begonne from righteousnes imputed) for wee stande not vpon sanctification, but so farre forth as it is a witnes of Christes righteousnes imputed vnto vs: & although this imputation of Christes righteousnes bee neuer separated from sanctification, yet is it the onely matter of our saluation.

and blood: and it is that g Spirit, that beareth witnes: for that Spirit is trueth.

7 For there are three, which beare recorde in heauen, the Father, the b Word, & the holy Ghost: and these three are i one.

8 And there are three, which beare recorde in the earth, the Spirit, and the water, and the blood: and these three agree in one.

9 10 If we receiue the witnes of men, the witnes of God is greater: for k this is the witnes of God, which he testifyed of his Sonne.

10 ✣ 11 He that beleeueth in that Sonne of God, hath the witnes in him selfe: he that beleeueth not God, hath made him a lyer, because hee beleeued not ỹ record that God witnessed of that his sonne.

11 12 And this is that recorde, *to wit*, that God hath giuen vnto vs eternall life, and this life is in that his Sonne.

12 He that hath that Sonne, hath that life: & he that hath not that Son of God, hath not that life.

13 13 These things haue I writtē vnto you, that beleeue in the name of that Sonne of God, that ye may knowe that ye haue eternall life, and that yee may beleeue in the Name of that Sonne of God.

14 14 And this is that assurance, that wee haue

g *Our spirit which is the third witnes, testifieth that the holy Ghost is trueth, that is to say, that that is true which he telleth vs, to wit, that we are the sonnes of God.*

h *Looke Ioh. 1. 14.*

i *Agree in one,*

10 He sheweth by an argument of comparison, of what great waight the heauenly testimony is, that the Father hath giuen of the Sonne, vn to whom agreeeth both the Sonne him selfe and the holy Ghost.

k *I conclude thus aright, for that testimonie which I said is giuen in heauen, commeth from God, who so setteth foorth his Sonne.* ✣ *Ioh. 3. 36.* 11 He prooueth the surenes of ỹ earthly witnesses by euery mans conscience, hauing that testimony in it selfe, which cōscience he saith cannot be deceiued, because it consenteth to ỹ heauenly testimony which the Father giueth of the sonne: for otherwise the Father must needes be a lyer, if the conscience which accordeth and assenteth to the Father, should lye. 12 Nowe at length he sheweth what this testimony is that is confirmed with so many witnesses: to wit, that life or euerlasting felicitie is the meere & only gifte of God, which is in the Sonne, and proceedeth from him into vs, which by faith are ioyned with him, so that without him, life is no where to be found. 13 The conclusion of the Epistle, wherin he sheweth first of all, that euen they which alredy beleeue, do stand in neede of this doctrine, to the end that they may grow more and more in faith: that is to say, to the end that they may be daylye more and more certifyed of their saluation in Christ through faith. 14 Because we do not yet in esse & obteine that which we hope for, the Apostle ioyneth inuocation or prayer with faith, which he will haue to proceede from faith, & moreouer to be conceiued in such sort, that nothing be asked but that which is agreeable to the will of God: and such prayers cannot be vaine.

in

in him, † that if we aske any thing according to his will, he heareth vs.

15 And if we know that he heareth vs, whatsoeuer we aske, we know that wee haue the petitions that we haue desired of him. *Mat. 21. 22. Iam. 1. 5.*

16 15 If any man see his brother sinne a sinne that is not vnto death, let him aske, and hee shall giue him life for them that sinne not vnto death. † There is a sinne vnto death: I say not that thou shouldest pray for it.

17 16 All vnrighteousnes is sinne, but there is a sinne not vnto death.

18 17 Wee knowe that whosoeuer is borne of God, sinneth not: but he that is begotten of God, keepeth him selfe, and that wicked one toucheth him not. *That great sinne.*

19 18 Wee knowe that we are of God, and this whole world lyeth in wickednes.

20 But wee knowe that that Sonne of God is come, and hath giuen vs a minde to know him, which is true: and we are in him that is true, *that is,* in that his Sonne Iesus Christ: this same is that very *m* God, and that eternall life.

21 19 Litle children, keepe your selues from Idoles, Amen.

† *Chap. 3. 22.*

15 We haue to make prayers not only for our selues, but also for our brethrē which doe sin, that their sinnes be not vnto them, to death: and yet he excepteth that sinne which is neuer forgiuen, or the sinne against the holy Ghost, that is to say, an vniuersal and wilfull falling away from the knowen trueth of the Gospell. *l This is as much as if he said, let him desire the Lord to forgiue him, and he will forgiue him being so desired.*

† *Matth. 12. 31. Marke. 3. 29.*

16 The taking away of an obiection in deede all iniquity is comprehended vnder the name of sinne: but yet wee must not despaire therefore, because euery sinne is not deadly, and without hope of remedy

17 A reason why not all, nay rather why no sinne is mortall to some: to wit, because they be borne of God, that is to say, made the sonnes of God in Christ, and being indued with his Spirit, they doe not serue sinne, neyther are deadly wounded of Satan.

18 Euery man must particularly apply to him selfe the generall promises, that wee may certainlye perswade our selues, that whereas all the world is by nature lost, we are freely made the sonnes of God, by the sending of Iesus Christ his Sonne vnto vs, of whom we are lightened with the knowledge of the true God and euerlastinge life. ‡ *Luke. 24. 45.* m *The diuinitie of Christ is most plainly proued by this place.*

19 He expresseth a plaine precept of taking heede of idoles: which hee setteth against the only true God, that with this seale as it were he might seale vp all the former doctrine.

THE SECOND EPISTLE OF IOHN.

1 This Epistle is written to a womā of great renowme, who brought vp her childrē in the feare of God: 6 he exhorteth her to cōtinue in Christiā Charitie, 7 ỹ she accompany not with Antichrists, 10 but auoide them.

1 THE ELDER to the *a* elect *b* Lady, and her children, I whome I loue in the trueth: and not I onely, but also all that haue knowne the trueth,

2 For the trueths sake which dwelleth in vs, and shalbe with vs for euer:

3 Grace be with you, mercy and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with *c* trueth and loue.

4 2 I reioyced greatly that I found of thy children walking in *d* trueth, as we haue receyued a commandement of the Father

5 And now beseech I the, Lady, (not as writing a newe commandement vnto thee, but that same which we had from the beginning) that we ✤ loue one another.

6 And this is that loue, that we should walke after his commandementes. This commandement is, that as ye haue heard from the beginning, ye should walke in it.

7 3 For many deceyuers are entred into this world, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceyuer and an Antichrist.

8 4 *e* Looke to your selues that we lose not the things which we haue done, but that we may receyue a full rewarde

a *This is no proper name, but to be taken as the word sounded, that is to say, to the worthie and noble Ladie.*
b *Excellent and honorable Dame.*
1 The bond of Christian coniunction or linking together, is the true & constant profession of the trueth.
c *With true knowledge which he'r alwayes loue ioyned with it, and following it.*
2 This true profession cōsisteth both in loue one towards another which the Lord hath commanded, & also especially in wholsome and sounde doctrine, which also is deliuered vnto vs: for the commādement of God is a sound and sure foundatiō both of the rule of maners, and of doctrine, and these can not be separted the one from the other. d *According as the trueth dare-cteth them.* ✤ Iohn. 15. 12. 3 Antichristes fighting against the person and office of Christ, were alreadie crept into the Church, in the time of the Apostles. 4 He that maketh shipwracke of doctrine, loseth all. e *Beware, and take good heede.*

9 Whoso-

9 VVhosoeuer transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

10 5 If there come any vnto you, and bring not this doctrine, ✣ receiue him not to house, neither bid him, God speede:

11 For he that biddeth him, God speede, is partaker of his euill deedes. Although I had many things to write vnto you, yet I would not write with paper & ynck: but I trust to come vnto you, & speake mouth to mouth, that our ioy may be full.

12 The sonnes of thine elect sister greete thee, Amen.

5 We ought to haue nothing to doe with them that defend peruerse doctrine. ✣ *Rom.* 16. 17.

THE THIRD EPISTLE OF IOHN.

1 He commendeth Gaius for hospitalitie. 9 and reprehendeth Diotrephes for vaine glorie: 10 he exhorteth Gaius to continue in well doing: 12 and in the ende commendeth Demetrius.

1 THE 1 ELDER vnto the beloued Gaius, whom I loue in the trueth.

2 Beloued, I wish chiefly that thou prosperedst and faredst well as thy soule prospereth.

1 An example of a Christian gratulation.

3 For I reioyced greatly when the brethren came, and testefied of the truth that is in thee, how thou walkest in the trueth.

4 I haue no greater ioye then *a* these, *that is*, to heare that my sonnes walke in veritie.

a *Then these ioyes.*

5 Beloued, thou doest *b* faithfully, whatsoeuer thou doest to the brethren, and to strangers,

b *As becommeth a beleeuer and a Christian.*

6 VVhich bare witnes of thy loue before the Churches. VVhome if thou *c* bringest on their iourney as it beseemeth according to God, thou shalt do well,

c *He commendeth to Gaius, either those selfe same men whom he had entertained before, returning nowe againe to him, about the affaires of the Church, or els some other which had like busines.*

7 Because that for his Names sake they went forth, and tooke nothing of the Gentiles.

8 We therefore ought to receyue such, that we might be *d* helpers to the trueth.

9 2 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receyueth vs not.

10 Wherefore if I come, I will call to your remembrance his deedes which he doeth, prateling against vs with malicious wordes, and not therewith content, neither he him selfe receyueth the brethren, but forbiddeth them that would, & thrusteth them out of the Church.

11 Beloued, followe not that which is euill, but that which is good: he that doeth well, is of God: but he that doeth euill, hath not *e* seene God.

12 Demetrius hath good report of all men, & of the trueth it selfe: yea, and we our selues beare recorde, and ye knowe that oure record is true.

13 I haue many things to write: but I will not with ynke and pen write vnto thee:

14 For I trust I shall shortly see thee, & we shall speake mouth to mouth. Peace *be* with thee. The friendes salute thee. Greete the friends by name.

d That we our selues may helpe somwhat to the preaching of the trueth.

2 Ambition and couetousnes two pestilent plagues (especially in them which haue any Ecclesiastical function) are condemned in Diotrephes person.

e Hath not known God.

THE GENERALL EPISTLE OF IVDE.

1 He warneth the godly to take heede of such men, 4 & make the grace of God a cloke for their wantonnes: 5 and that they shall not scape vnpunished, for the contempt of that grace, 6. 7 he prooueth by three examples: 14 and alleageth the prophecie of Enoch: 20 Finally he sheweth the Godly a meane, to ouerthrowe all the snares of those deceyuers.

1 IVDE *a* seruant of IESVS CHRIST, & *a* brother of Iames, to them which are called & sanctified *b* of God the Father, and *c* reserued to Iesus Christ:

a This is put to make a difference betweene him and Iudas Iscariot.

b By God the Father.

c Set apart, by the euerlasting counsell of God, to be deliuered to Christ to be kept.

2 Mercy

2 Mercy vnto you, and peace and loue be multiplied.

3 1 Beloued, when I gaue all diligence to write vnto you of the *d* common ſaluation, it was needful for me to write vnto you to exhort you, that ye ſhould earneſtly *e* contend for *the maintenance* of the faith, which was *f* once giuen vnto the Saintes.

4 2 For there are certaine men crept in, which were before of olde ordeined to this condemnation: 3 vngodly men *they are* which turne the grace of our God into wantonnes, and ✣ denie God the onely Lord, and our Lord Ieſus Chriſt.

5 4 I wil therfore put you in remembrance, forasmuch as ye once knewe this, how that the Lord, after that he had deliuered § people out of Egypt, ✣ deſtroyed them afterward which beleeued not.

6 5 The ✣ Angels alſo which kept not their firſt eſtate, but left their owne habitation, he hath reſerued in euerlaſting chaynes vnder darkenes vnto the iudgement of the great day.

7 As ✣ Sodom and Gomerrhe, and the cities about them, which in like maner as they did, *g* committed fornication, and followed *h* ſtrange fleſh, are ſet forth for an enſample, and ſuffer the vengeance of eternall fire.

8 Likewiſe notwithſtanding theſe *i* ſleepers alſo defile the fleſh, *6* and deſpiſe *k* gouernment, and ſpeake euil of them that are in authoritie.

1 The ende and marke whereat he ſhooteth in this Epiſtle, is that he confirmeth the godly againſt certaine wicked men, both in wholſome doctrine & good maners.

d Of thoſe things that perteine to the ſaluation of al of vs.

e That ye ſhoulde defend the faith by all the might you can, both by true doctrine, and good example of life.

f Which was once ſo giuē, that it may neuer be changed.

2 It is by Gods prouidence and not by chance, that many wicked men creepe into the church.

3 He condemneth this firſt in them, that they take a pretence

of occaſion to waxe wanton, by the grace of God: which can not be, but the chiefe empire of Chriſt muſt be abrogated, in that ſuch men giue vp thē ſelues to Satan, as at this day the ſect of Anabaptiſtes doth, which they call Libertines. ✣ 2. *Pet.* 2. 1. 4 He ſetteth forth the horriole puniſhment of them which haue abuſed the grace of God to follow their owne luſtes. ✣ *Num.* 14. 37. 5 The fall of the Angels was moſt ſeuerely puniſhed, howe muche more then will the Lorde puniſhe wicked and faithleſſe men §

✣ 2. *Pet.* 2. 4. ✣ *Gen.* 19. 24. *g Following the ſteppes of Sodom and Gomorrhe.* *h Thus he couertly ſetteth forth their horrible and monſtrous luſtes.* *i Which are ſo blockiſh and voyde of reaſon, as if all their ſenſes and wittes were in a moſt dead ſleepe.* *6* An other moſt pernicious doctrine of theirs, in that they take away the authoritie of Magiſtrates, and ſpeake euill of them, as at this day the Anabaptiſtes do. *k It is a greater matter to deſpiſe gouernment then the gouernours, that is to ſay, the matter it ſelfe then the perſons.*

9 7 Yet

7 An argument of comparison: Michael one of the chiefest Angels, was content to deliuer Satan, although a most accursed enemie, to the iudgement of God to be punished: and these peruerse mē are not ashamed to speake euill of the powers which are ordeined of God.

Pro. 25. 14. & The conclusion: These men are in a double fault, to wit, both for their rash folie in cōdemning some, and for their impudēt & shameles contempt of that knowledge which whē they had gotten, yet notwithstāding they liued as brute beasts, seruing their bellies.

9 7 Yet Michael the Archangel, when he stroue against the diuell, and disputed about the body of Moses, durst not blame him with cursed speaking, but said, The Lord rebuke thee. Zech. 3. 2.

10 8 But these speake euil of those things which they know not: & whatsoeuer things they knowe naturally, as beastes, which are without reason, in those things they corrupt themselues.

11 9 Wo *be* vnto them: for they haue followed the way † of Cain, and are cast away by the deceit ‡ of Balaams wages, and perishe in the gainsaying ∵ of Core. ‡ And in the error of Balaam for wage ... powred out

12 10 These are rockes in your *l* feastes of charitie when they feast with you, without *m* all feare, feeding thē selues: ⁂ cloudes *they are* without water, caried about of windes, corrupt trees & without fruit, twise dead, & plucked vp by the rootes.

13 *They are* the raging waues of the sea, foming out their owne shame: *they are* wandring starres, to whom is reserued the *n* blacknesse of darknesse for euer. 2 Pet. 2. 17. 20.

14 And Enoch also the seuenth from Adam, prophecied of such, saying, * Beholde, the Lorde *o* commeth with thousands of his Saints,

15 To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodly committed, and of all their cruell speakings, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, walking

9 He foretelleth their destruction, because they resemble or shew foorth Caius shameles malice, Balaams filthy couetousnes, & to be short, Cores seditious & ambitious head. † *Gen.* 4. 8. ‡ *Num.* 22. 21. 2. *Pet.* 2. 15. ∵ *Num.* 16. 1. 10 He rebuketh most sharply with many other notes and markes, both their dishonestie or filthines, and their sawcines, but especially their vaine brauery of words, and most vaine pride, ioyning therewithal a most graue and heauy threatning out of a most auncient prophecie of Enoch touching the iudgement to come. l *The feasts of charitie, were certaine bankets which the brethren that were members of the* Church *kept all together, as Tertullian setteth them forth in his Apolog. chap.* 39. m *impudently, without all reuerence either to God or men.* ⁂ 2. *Pet.* 2. 17. n *Most grosse darknesse.* * *Reuel.* 1. 7. o *The present time, for the time to come.*

after

after theire owne luſtes: † whoſe mouthes ſpeake proude things, hauing mens perſons in admiration, becauſe of aduantage.

17 11 But, ye beloued, remember the wordes which were ſpoken before of the Apoſtles of our Lord Ieſus Chriſt,

18 How that they told you that there ſhould be mockers ‡ in the laſt time, which ſhould walke after theire owne vngodly luſtes.

19 12 Theſe are they that ſeperate them ſelues from other naturall, hauing not the Spirit.

20 But, ye beloued, edifie your ſelues in your moſt holy faith, praying in the holy Ghoſt,

21 And keepe your ſelues in the loue of God, looking for the mercy of our Lord Ieſus Chriſt, vnto eternall life.

22 13 And haue compaſsion of ſome, in putting difference:

23 And other ſaue with *p* feare, pulling them out of the fire, & hate euen that *q* garment which is ſpotted by the fleſh.

24 14 Now vnto him that is able to keepe you, that ye fall not, and to preſent you faultleſſe before the preſence of his glorie with ioye,

25 *That is*, to God onely wiſe, our Sauiour, *be* glorie, and maieſtie, & dominion, and power, both nowe and for euer, Amen.

† *Pſal.17.10.*

11 The riſing vp of ſuch mõſters was ſpoken of before that we ſhould not be troubled at the newnes of the matter,

‡ *1.Tim.4.1. 2.Tim.3.1. 2.Pet.3.3.*

12 It is the propertie of Antichriſts to ſeparate themſelues from the godly, becauſe they are not gouerned by the Spirit of God: and contrarie wiſe it is the propertie of Chriſtians to edifie one an other through godly prayers, both in faith & alſo in loue, vntill the mercy of Chriſt appeare to theire full ſaluation

13 Amongeſt them which wander and go aſtray, the godly haue to vſe this choiſe, that they handle ſome of them gently, and that other ſome being euen in the very flame, they endeuour to ſaue with ſeuere and ſharpe inſtruction of the preſent daunger: yet ſo, that they do in ſuch ſorte abhorre the wicked and diſhoneſt, that they eſchewe euen the leaſt contagion that may be.

p *By fearing them, and holding them backe with godly ſeueritie.*

q *An amplification, taken from the forbidden things of the Lawe which did defile.*

14 He commendeth them to the grace of God, declaring ſufficiently that it is God onely that can geue vs that conſtancie which he requireth of vs.

¶ I HAVE

¶I HAVE NOT THOVGHT GOOD TO PVT FORTH any such thing as yet, vpon the Reuelation, as I haue vpon the former bookes: notwithstanding I liked wel to set downe in the meane season that, that I wrote a few yeeres since, concerning the authoritie of this booke. And this is it.

BEcause some men haue of long time doubted of the authoritie of this booke, I will in few words confute those arguments, which are comonly brought to this purpose, and after shew mine owne opinion, & what I thinke. And I will recite the arguments in such order, as Erasmus hath painfully and diligently gathered them together: whose iudgement seemeth to me so vncertain in this poynt (as it is also in many other) that no man can readily tel what opinion he was of, saue that after much a do, he seemeth to bend this way, that he is of opinion, that this booke is of some authoritie, though not of so good as the rest of the bookes are which we receiue without any gainsaying. Therefore let vs heare what he saith. Hieronie witnesseth, saith he, that the Grecians in his time did not receiue the Reuelation. Dorotheus bishop of Tyrus, & a martyr, in his abbridgement of liues recordeth that Iohn wrote his Gospel in the Ile of Pathmos, but maketh no mention of this booke. Athanasius a Grecian in his catalogue doth not say that this is Iohns worke. Dionysius of Alexandria, as Eusebius reporteth his woords, in the seuenth booke of his ecclesiastical historie, thinketh that this booke was written of some other Iohn, who was a godly man. Eusebius him selfe, so citeth this booke in diuers places of this historie, that he doth not flatly vouch it to be Iohns: but alleageth one Caius that was a good Christian in the fourth booke of his historie, who sayeth it was written of one Cerinthus an heretike. Let this be the first argument which I answere in this sort. If we weigh the reasons that moued those men to reiect this booke, then we shall see howe vnsufficiently they did it. Againe as some did reiect it, so did the most part receiue it: in so much that Epiphanius reckeneth them among st heretikes that did reiect it; as for Iustine the philosopher, & Irene bishop of Lions which were both martyrs, and did not only allow it, but also wrote comentaries vpon it, I will not speake of them: as for that that is alleaged of Dorotheus, it is to no great purpose, for that he is thought to reiect it, because he spake not of it. As touching Athanasius Erasmus him selfe wauereth that it is doubtfull whether that worke be his or no. Concerning Dionysius we will weigh by and by what he saith, when we come to consider of his reasons. As for Caius (what man soeuer he was) he is easily to be refuted euen by Dionysius his words in the third booke of the ecclesiasticall historie. As for Eusebius I make no account of him, for there are none learned but find want of iudgement in him. Nowe let vs come to the other argument. Hieronie writeth (saith he) that certaine very well learned men found great faults and spake sharply against the whole matter of this booke, as though there were nothing in it worthy the grauitie of an Apostle, but onely a common history of things shadowed with certaine darke figures and hard kinde of speaches. And moreouer that in the very sentences them selues there was nothing that becommed the grauitie of an Apostle. Which I answere to this sort: What learned men soeuer these were, they are greatly to be blamed, in that they durst be so bolde to speake euil of that booke, which no doute is very short, of those things be excepted, which are translated worde for worde out of the Prophets. Basil, Gregorie, Cyril, Epiphanius, Irene, Hippolite, as Arethas witnesseth, were not of this iudgement, which thought not onely as Dionysius of Alexandria did, that some godly man wrote this booke, but also plainly vouched it to be Iohn the Apostles, which no doubt they would neuer haue done, if they had found no resemblance

ſtance of the grauitie of an Apoſtle in it. And whether of theſe ſhall I count for the better learned? whether theſe men, which haue giuen recorde both of their ſingular godlines, & excellent learning by publiſhing many workes, or thoſe men rather, whoſe onely names are ſcarſely heard of: and the reaſons they vſe, giue ſufficient proofe howe learned they were? They ſay there appeared no grauitie in this writer, and yet he hath taken euery whit almoſt worde for worde out of the Prophets: they ſaye he hath put downe a common hiſtorie. But how can that be, ſeeing (a few things onely except) he maketh no relation of things paſt, but foretelleth things to come? And therefore they doe not onely not ſpeake troth, that is trueth, but not ſo muche as anye piece or reſemblance of trueth.

Nowe let vs come to the thirde argument: He is very curious (ſaith one) in ſetting downe his owne name, as though he ſhould inioine an obligation, and not write a booke, which is not onely not vſed of any of the Apoſtles, but is alſo vnaccuſtomed of himſelfe, for in his Goſpell where he entreateth a great deale more modeſt matters then theſe are, he neuer nameth himſelfe, but onely poynteth it out by ſome ſuche markes as theſe, the diſciple whom Ieſus loued. And Paul when he is enforced to ſpeake of his Reuelations, ſetteth out the matter vnder an other mans perſon. And yet this man, while he deſcribeth the ſecret conference which he had with Angels, hath neuer done with theſe kinde of wordes, I Iohn. This reaſon moued Dionyſius of Alexandria to thinke, that ſome other man wrote this booke. But what weake, and ſlender coniectures are theſe? litle did theſe good men conſider, that it was one thing to write an hiſtorie, and an other to ſet downe a propheſie: for the trueth of an hiſtorie hangeth not ſo much vpon the credite of the writer, as vpon other circumſtances, but a prophecie, becauſe it foretelleth things to come, ſtandeth vpon the authoritie of him that reueileth it, and his that preacheth it, ſo that it is of neceſſitie to giue vs to vnderſtand, both from whence that forewarning came, and who reuealed it, and who wrote it. Whereupon we ſee that not onely in the beginning of propheſies, but alſo almoſt in euery viſion, there is nothing ſo curiouſlye ſet downe as the Name of God who ſpake it, and the name of the Prophet who wrote it. Take for example, onely the Prophete Ieremie, who maketh mention of his name, at the leaſt an hundred times. And ſo was it requiſite for him to doe, that he might not ſeeme to ſeeke lurking corners to hide himſelfe in as the falſe prophets did. And what? dowe not finde from the ſeuenth chapter of Daniel, that almoſt in euery verſe he repeateth his owne name, and ſaith, I Daniel? And howe oft doeth Eſay repeate theſe woordes Eſay the ſonne of Amos? But Iohn did not ſo in his Goſpel. I graunt: for he wrote an hiſtorie, wherein that befell him, which befell to none other of the diſciples: for he was occaſioned to ſpeake many things of himſelfe. Nay, Paule alſo did not ſo. In deede he did not ſo, in any place where he handled not his viſions purpoſely, but whenſoeuer he voucheth the excellencie of his miniſterie, howe boldly and howe magnifically doth he call himſelfe that Paul which was appointed to be an Apoſtle, not of men, nor by men, but by Ieſus Chriſt? And howe? when he reporteth thoſe his great combates, doth he take vpon him an other mans perſon? Nay let vs go further: Iohns name is not to be founde (vnleſſe I be deceiued in my reckoning) aboue fiue times in all this worke: and thoſe wordes (I Iohn) but onely twiſe, to wit, cap. 1. verſe 1. and yet with an explication added to it, which may ſufficie abundantly to put away all ſuſpicion of pride: and againe, cap. xxi. verſe ii. & cap. xxii. verſe viii. in both which places he reporteth onely ſimply what he ſawe, to the ende, that no man might doubt of the trueth of his propheſie. Therefore, to make an ende of this reaſon in fewe wordes, that argument which Dionyſius maketh, is not onely vayne, but alſo

argueth

argueth want of skil, & is in deede very slanderous: yea, I may say more, & say truely (without any malice to any as the Lord is witnesse) that this was too vnadvisedly spoken, where hee sayeth, that the Euangelist is as curious in his often repeating of, I Iohn, as if he had bene writing an obligation, and no booke.

Now to the fourth Argument: In all the Greeke copies that I haue seene, saith he, it was not intituled the Reuelatiō of Iohn the Euāgelist, but of Iohn ỹ diuine, which is sufficient to proue it was Iohn the Euangelist, for al that are learned know that he was by excellencie, and by a prerogatiue as it were, called by this name the Diuine, of all the old wryters, because neuer man wrote so plainely and diuinely of the diuinitie of Christ as he did. As for the other Iohn, who I thinke was a counterfaite, was not called by this excellent name Diuine, but an Elder.

Now for the vnlikenes of his style, & speach, which that Dionysius of Alexandria proueth by three reasons as Nicephorus recordeth, Eccle. lib. vi. cap. xxiii. first by the whole course and nature of his wordes, secondly, that where as the Gospel and Catholike epistle of Iohn, agree in very many pointes, this booke hath not one woorde like. Lastly, because Iohn had an excellent gift of speach, but this mā is very clowish, barbarous, and tripped of in his language. To the first I answere, that in so diuers a matter, it is no marueile, to see so diuers a kinde of style: for in the historie of the Gospel, and in the Epistles, though he spake as he was moued by the holy Ghost, yet hee spake what his minde led him: and here he is but the writer of such things as he heard and were deliuered him: In the other hee somewhat maketh report of the historie, and sometime teacheth, but in this he speaketh of thinges to come, and in such order of wordes as he is appointed: And shall wee maruaile then that he vseth not one selfe same kinde of sentences? Nay what wryter was there euer that was tied so shorte? are not many thinges deliuered to him in the verie wordes of the olde Prophets, euen in the same that Ezechiel, Daniel, Zacharie, Esai, and other spake with all, by the direction of the selfe same Spirite, which spake the selfe same in them in olde time? And therefore it is no marueile that hee vseth not so refined a kinde of speach, as happely they would desire, seeing he swarueth neither in speach, nor in characters, from the Prophets which wrote in the Hebrewe tongue: and therefore there is lesse cause of suspicion that it should be any counterfeit worke slyly crepte into the Church.

Now remaineth the last argument, which seemeth to charge him that he feigneth the heresie of the Chiliastes, whereupon diuers thought that Cerinthus made this booke and fathered it vpon some of the Apostles. But for mine owne part, though I grant that the Chiliastes haue abused many testimonies out of this booke, yet I cannot yelde to that, and think that some heretike should make it, vnlesse some man be able to shewe me, that those places can not fitly be taken in any other sense: or els what booke is there, that we may receiue? And that those places are otherwise to bee taken, diuers learned men haue shewed long ago: so that the like hath befalle this booke as did to the epistle to the Hebrewes, which some men reiected very obstinately, because it seemed to make for the Nouetians: where as in deede they ought rather to haue accused their owne ignorance. Moreouer seeing Cerinthus had many other mad and wicked opinions, as that, he denied that God made the worlde, and taught that Christ was borne of Marie, and Ioseph, as all other men are borne, & maketh Christ, and Iesus two distinct persons: how commeth it to passe that he sprinkled none of this sowle holy water amongst the rest in this booke? But he was so farre from so doing, & contrarywise there may be diuers arguments taken out of this booke against those errours: so that it may appeare by this one reason, that Cerinthus was not the author of this booke. And agayne where as he speaketh of the thousand yeeres, hee mentioneth

with no one iote of those things, which Cerinthus so impudently chattred of. For where is there any mention of that rote which Cerinthus talketh of? where is that eating? drinking? where are those marriages and pastimes? where are the sacrifices and holy dayes which should be kept at Hierusalem? Therfore this is a vaine and a foolish argument. And seeing these things are so, though I would stifly stande in contention for the authors name, yet I rather iudge it to be Iohn the Apostle, then any other mans: For besides that it appeareth to be very ancient, and the learnedst and the godliest of the old Fathers doubt not, but it was Iohns.

These coniectures also leade me to thinke so, for that I finde none of those dayes to whome either prophecies, so full of maiestie, or so honourable a name of a diuine, may be ascrybed: and moreouer, that it sauoureth of the worthinesse and excellency of an Apostle, to write to the Churches of Asia, and not to one Church: Lastly, because those things which are here spoken of Pathmos, agree wholy with that which the olde Fathers haue written with one consent, concerning Iohns banishment. And yet notwithstanding if it may be lawfull to coniecture by the kinde of speach it selfe, I would thinke it to be no mans sooner then Markes, who was also called Iohn: he is so like not onely in words, but also in diuers kindes of speach, to the Gospell of S. Marke, in so much that these two bookes, haue almost one kind of character. As for the booke it selfe, though I confesse that these mysteries are as yet very darke to me, yet notwithstanding, seeing there appeareth in all partes of it a great maiestie of the spirit of prophecie, and the very steppes & sentences, yea and the words of the old Prophetes, seeing there are to be found in it manyfest and mightie testimonies both of the Diuinitie of Christ, and also of our redemption: And last of all, seeing that part of those things are most manifestly come to passe, which were foretolde by him, as those things which he spake of the destruction of the Churches of Asia, and of the kingdome of the whore, which sitteth vpon seuen hilles, I am perswaded and thinke that the holy Ghosts meaning was so heap vp together, in this most precious book, all such things as by the forewarning of the olde Prophets remayned to be fulfilled after the comming of Christ: & added also a few thinges, as he thought expedient for vs. I graunt they are very dark, but that is no strange thing among the Prophets writings, as especially in Ezechiels. But that is our fault, because we take not diligent heede to things, but ouerslip those iudgements of Gods prouidence, which dayly are to be seene in his gouernunge of the Church, by hauing our hearts too much set vpon our own priuate affaires. To bee short, the Lord knoweth what, & how far it is expedient for vs to know, & therfore in times past, he so disposed the light of his Prophets, as for his infinite wisedome hee sawe it shoulde bee profitable for his Church. And therefore godlye men haue to searche and wade in these mysteries with feare and reuerence, so far foorth as lawfully and profitably they may: and let all men reuerence the mysteries of God, which are comprehended in this booke, whether they know them, or know them not, rather then as many doe, either mock at them, or defile them with their fantasticall commentaries.

THE

a *An opening of secrets and hid things.*

THE REVELATION OF IOHN THE DIVINE.

CHAP. I.

1 He declareth what kind of doctrine is here handled, 8 euen his that is the beginning & ending: 12 Then the mysterie of the seuen candlesticks and starres 20 is expounded.

b *Which the Sonne opened to vs out of his Fathers bosome by Angels.*

1 THE reuelation of b Iesus Christ, which God gaue vnto him, to shew vnto his seruats things which must shortly be done: which he sent, and shewed by his Angell vnto his seruant Iohn,

2 Who bare record of the word of God, and of ỹ testimonie of Iesus Christ, & of al things ỹ he saw.

3 Blessed *is he* that readeth, & they that heare the words of this prophecie, & kepe those things which are written therein: for the time is at hand.

4 Iohn, to the seuen Churches which are in Asia. Grace *be* with you, & peace from him c Which ✣is, and Which was, and Which is to come, and frō the d seuen Spirits which are before his Throne,

5 And from Iesus Christ which is that ✣ faithful witnes, and ✣ that first begotten of the dead, & that Prince of the Kings of the earth, vnto him that loued vs, & washed vs from our sinnes in his * blood,

6 And made vs *Kings and Priests vnto God euen his Father, to him *I say be* glory, and dominion for euermore, Amen.

7 Behold, he commeth with * cloudes, & euery e eye shal see him: *yea* euen they which pearced him through: and all kinreds of the earth shall waile before him, Euen so, Amen. *Zech. 12. 10.*

8 *I* ✣ am f Alpha and Omega, the beginning & the ending, saith the Lord, Which is, & Which was, and Which is to come, *euen* the Almightie. *Esa. 44. 6.*

9 *I* Iohn, euen your brother & cōpanion in tribulation, and in the kingdome & patience of Iesus

c *By these three times, Is, Was, and Shalbe, is signified this word Iehouah which is the proper Name of God.*
✣ *Exod. 3. 14.*
d *These are the seuē Spirits, which are afterwarde Cap. 5. vers. 6. called the hornes and eyes of the Lambe, and are now made as a gard waiting vpon God.*
✣ *Psal. 82. 38.*
✣ *1. Cor. 15. 21. Colos. 1. 18.*
✣ *Heb. 9. 14. 1. Pet. 1. 19. 1. Iohn. 1. 9.*
✣ *1. Pet. 2. 5.*
* *Esai. 3. 14. Mat. 24. 30. Iude. 14.* e *All men.* ✣ *Chap. 21. 6. and 22. 13.*
f *I am he, before whom there is nothing, yea by whom euery thing that is made, was made, and shall remaine though all they should perish.*

Christ,

Christ, was in the yle called g Patmos, for the word of God, and for the witnessing of Iesus Christ.

10 And I was *rauished* in *h* spirit on the *i* Lords day, & heard behind me a great voice, as it had beene of a trumpet,

11 Saying, I am Alpha & Omega, that first & that last: & that which thou seest, write in a booke, & send it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, & vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned back to *k* see the voice, *ỳ* spake with me: and when I was turned, I sawe seuen golden candlesticks, Zech. 4. 2.

13 And in the mids of the seuen candlesticks, one like vnto the Sonne of man, clothed with a garment downe to the feete, & girded about the pappes with a golden girdle. Dan. 10. 5

14 His head, and heares *were* white as white wool, *and* as snowe, and his eyes *were* as a flame of fire,

15 And his feet like vnto fine brasse, burning as in a fornace: and his voyce as the sound of many waters.

16 And he had in his right hand seuen starres: and out of his mouth went a sharp two edged sword: and his face *shone* as the sun shineth in his strength. Esa. 49. 2. c. 11. 4.

17 And when I sawe him, I fel at his feet as dead: then he laid his right hand vpon me, saying vnto me, Feare not: I am that ✣ first and that last,

18 And am aliue, but I was dead: and behold, I am aliue for euermore, Amen: & I haue the keyes of hel and of death.

19 Write the things which thou hast seene, & the thinges which are, and the things which shal come hereafter.

20 The mistery of the seuen starres which thou sawest in my right hand, and the seuen golde candlestickes, *is this*, The seuē starres are the *l* Angels of the seuen Churches: and the seuen candlestickes which thou sawest, are the seuen Churches.

g *Patmos is one of the Iles of Sporas, whither Iohn was banished, as some write.*

h *Thus is that holy rauishment expressed, wherwith ỳ prophets were rauished, and being as it were caried out of the worlde, wer conuersant with God: and so Ezekiel saith often, that he was caried from place to place of the Lords Spirit, and that the Spirit of the Lord fell vpon him.*

i *He calleth the Lordes day, which Paul calleth the first day of ỳ weeke,* 1. Cor. 16. 2.

k *To see him whose voyce I had heard.*

✣ Esa. 41. 4. & 44. 6.

l *By Angels, he meaneth the Ministers of the Churches.*

CHAP. II.

1 Iohn is commanded to write those thinges, which the Lord knew necessarie, to the Churches of Ephesus, 8 of the Smyrnians, 12 of Pergamus, and of Thyatira, 25 that they keepe those things which they receiued of the Apostles.

Judg. 2. 1. Mall. 2. 7. Mat. 11. 10 VNto the Angell of the Church of Ephesus write, These things saith he that holdeth the seuen starres in his right hand, and walketh in the middes of the seuen golden candlesticks.

2 I konow thy works, and thy labour, & thy patience, & how thou canst not beare with them which are euill, and hast examined them which say they are Apostles, and are not, and hast found them liers.

3 And thou wast burdened, and hast patience, and for my Names sake hast laboured, & hast not fainted.

a Yo deele with thee for.

4 Neuertheles, I haue *somewhat* a against thee, because thou hast left thy first loue.

5 Remember therfore from whence thou art fallen, and repent, and doe the first workes: or els I will come against thee shortly, and will remoue thy candlestick out of his place, except thou amend.

6 But this thou hast, that thou hatest the works of the Nicolaitanes, which I also hate.

7 Let him that hath an eare, heare what the Spirit saith vnto the Churches, To him that ouercometh, will I giue to eate of the tree of life which is in the mids of the *b* Paradise of God.

b Thus Christ speaketh as he is Mediatour.

8 ¶ And vnto the Angell of the Church of the *c* Smyrnians write, These things saith he the first, and last, Which was dead and is aliue.

c Smyrna was one of the cities of Ionia in Asia.

9 I knowe thy works and tribulation, and pouertie (but thou art rich) & *I knowe* the blasphemie of the, which say they are Iewes, and are not, but *are* the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: beholde, it shall come to passe, that the deuill shal cast some of you into prison, that ye may be tryed, and ye shall haue tribulation ten dayes: be thou faithful vnto the death, and I wil giue thee the crown of life.

11 Let

11 Let him that hath an eare, heare what the Spirit
saith to the Churches. He that ouercommeth, shal not
† be hurt of the second death.

12 And to the Angel of the Church which is at
d Pergamus write, This saith he which hath that sharp
sworde with two edges.

13 I knowe thy workes and where thou dwelleſt,
euen where Satãs throne is, & thou keepeſt my Name,
and haſt not denied my faith, euen in e thoſe dayes
when Antipas my faithfull martyr was ſlaine among
you, where Satan dwelleth.

14 But I haue a fewe thinges againſt thee, becauſe
thou haſt there them that maintayne the doctrine of
† Balaam, which taught Balac to put a ſtũbling block
before the children of Iſrael, that they ſhould f eate of
thinges ſacrificed vnto Idoles, and commit fornica-
tion. which perswade or by craft entice to idolatry.

15 Euen ſo haſt thou them, that maintaine the do-
ctrine of the Nicolaitanes, which thing I hate.

16 Repent thy ſelfe, or els I will come vnto thee
ſhortly, and will fight againſt them with the ſworde of
my mouth.

17 Let him that hath an eare, heare what the Spirit
ſaith vnto the Churches. To him that ouercommeth,
wil I giue to eate of the g Manna that is hid, and wil
giue him a b white ſtone, & in the ſtone a newe name
written, which no man knoweth ſauing he that rece-
iueth it. Eſa. 62. 2. & 65. 15. Reu. 3. 12.

18 ¶ And vnto the Angel of the Church which is at
Thyatira write, Theſe things ſaith the Sonne of God,
which hath his eyes like vnto a flame of fire, and his
feete like fine braſſe.

19 I knowe thy workes and thy loue, and ſeruice,
and faith, and thy patience, and thy workes, and that
they are mo at the laſt, then at the firſt.

20 Notwithſtanding, I haue a fewe things againſt
thee, that thou ſuffereſt the woman Iezabel, which

d *Pergamus was the name of a famous cite in olde time in Aſia, where the Kings of the Attalians were alwayes reſident.*

e *The faith of them of Pergamus is ſo much the more highly commended, becauſe they remained conſtant euen in the verie heate of perſecution.*

† *Num. 24. 14. & 25. 1.*

f *That which is here ſpoken of things offered to Idols, is meant of the ſame kinde which Paul ſpeaketh of. 1. Cor. 10. 14.*

g *He alludeth to that ſtone which we reade of, Iohn. 6. and to the place we finde, Pſalme*

105. 40. h *Aretas writeth, that ſuch a ſtone was wont to be giuen to wreſtlers at games, or els that ſuch ſtones did in olde time witnes the quitting of a man.* i *So he calleth thoſe offices of charitie which are done to the Saintes.*

called her selfe a prophetesse, to teache and to deceiue my seruants to make them commit k fornication, and to eate meates sacrificed vnto idoles.

21 And I gaue her space to repent of her fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I will kill her children with death: and all the Churches shall know that I am he which ✝ search the reines and heartes: and I wil giue vnto euery one of you according vnto your workes.

24 And vnto you I say, the rest of them of Thyatira, As many as haue not this learning, neither haue knowen the l deepenes of Satan (as they speake) I will m put vpon you none other burden.

25 But that which ye haue alreadie, holde fast till I come.

26 For he ✝ ouercommeth & keepeth my workes vnto the end, to him will I giue power ouer nations,

27 ✝ And he shall rule them with a rodde of yron: and as the vessels of a potter shall they be broken.

28 Euen as I receiued of my Father, so will I giue him the morning starre.

29 Let him that hath an eare, heare what the Spirit saith to the Churches.

CHAP. III.

1 The fifte Epistle sent to the Pastours of the Church of Sardis, 7 of Philadelphia, 14 & of the Laodiceans, 16 that they bee not luke warme, 20 but endeuour to further Gods glorie.

1 AND write vnto the Angel of the Church which is at a Sardis, These thinges saith he that hath the seuen Spirits of God, and the seuen starres, I know thy woorkes: for thou hast a b name that thou liuest, but thou art dead.

2 Be awake, and strengthen the thinges which remaine, that are c readie to die: for I haue not founde thy workes perfite before God.

3 Remember

k *By fornication, is often times in the scripture Idolatrie meant.* ✝ 1. *Sam.* 16. 7. *Psal.* 7. 10. *Iere.* 11. 20. *and* 17. 10.

l *He pointeth out the bragging of certaine men, which boasted of their deepe, that is, plentifull and common knowledge, which notwithstanding is deuilish.*

m *I will speake no worse thing against you, being content to haue shewed you, what I require to bee in you.*

✝ *Psal.* 2. 9.

a *Sardis the name of a most florishing and famous citie, where the Kinges of Lydia kept their courtes.*

b *Thou art saide to liue, but art dead in deede.*

c *Other things, whose state is such, that they are verie going, & vnlesse they be confirmed, will perish forthwith.*

3 Remember therefore, howe thou haſt receiued and heard, and hold faſt, & repent. * If therefore thou wilt not watch, I will come on thee as a theefe, and thou ſhalt not know what houre I wil come vpō thee.

4 Notwithſtanding thou haſt a few names yet in Sardis, which haue not defiled their garments: and they ſhall walke with me in white: for they are d worthy.

5 Hee that ouercommeth, ſhalbe clothed in white aray, & I wil not put out his name out of the † booke of life, but I wil confeſſe his name before my Father, and before his Angels.

6 Let him that hath an eare, heare what the Spirite ſaith vnto the Churches.

7 And write vnto the Angel of the Church which is of Philadelphia, Theſe things ſaith he that is Holy, and True, which hath the e keye of Dauid, which openeth and no man ſhutteth, & ſhutteth and no man openeth,

8 I knowe thy workes: beholde, I haue ſet before thee an open doore, and no man can ſhut it: for thou haſt a litle ſtrength, and haſt kept my worde, and haſt not denied my Name.

9 Beholde, I wil f make them of the Synagogue of Satan, which call themſelues Iewes, & are not, but doe lye: beholde, I ſay, I will make them, that they ſhall come and worſhip before thy feete, and ſhall knowe that I haue loued thee.

10 Becauſe thou haſt g kept the word of my patience, therefore I will deliuer thee from the houre of tentation, which wil come vpon all the world, to trie them that dwell vpon the earth.

11 Beholde, I come ſhortly: hold that which thou haſt, that no man take thy crowne.

12 Him that ouercommeth, wil I make a pillar in the Temple of my God, and he ſhal go no more out: and I will write vpon him the Name of my God, and the name of the city of my God, *which is* the new Hieruſalem, which commeth downe out of heauen from my God, and *I wil write vpon him* my newe Name.

13 Let him that hath an eare, heare what the Spirit ſaith

† *Chap. 16. 15. 1. Theſ. 5. 2. 2. Pet. 3. 10.*

d *They are meete and fit, to wit, becauſe they are iuſtified in Chriſt, as they haue truely ſhewed it: for he is righteous that worketh righteouſnes, but ſo, as the tree bringeth forth the fruite. Looke Rom. 8. 18.*

† *Chap. 20. 12. and 21. 27. Philip. 4. 3.*

e *All power of rule in commanding and forbidding, deliuering, and puniſhing. And the houſe of Dauid is the Church, and the continuall promiſe of Dauids kingdome belongeth to Chriſt.*

f *I will bring them to that caſe.*

g *Becauſe thou haſt bene patient and conſtant, as I would my ſeruantes ſhould be.*

saith vnto the Churches.

14 And vnto the Angel of the Church of ‡ Laodiceans write, These things saith h Amē ‡ faithful and true witnes, that i beginning of the creatures of God.

15 I knowe thy workes, that thou art neither colde nor hote: I would thou wereſt colde or hote.

16 Therefore, becauſe thou art luke warme, and neither cold nor hote, it wil come to paſſe, that I ſhal ſpewe thee out of my mouth.

17 For thou ſaiſt, I am rich & increaſed with goods, and haue need of nothing, & knoweſt not how thou art wretched and miſerable, and poore, and blinde, and naked. *Prou. 13. 7.*

18 I counſell thee to bie of mee gold tried by the fire, that thou maieſt be made rich; & white raiment, that thou maieſt be clothed, & that thy filthie nakednes doe not appeare: and anoint thine eyes with eye ſalue, that thou maiſt ſee.

19 As many as I loue, ✠ I rebuke and chaſten: be k zealous therefore and amend.

20 Behold, I ſtand at the doore and knocke: If any man heare my voyce and open the doore, I will come in vnto him, and will ſuppe with him, and hee with mee. *Or, the Tonicent*

21 To him that ouercommeth will I graunt to ſit with me in my throne, euen as I ouercame, & ſit with my Father in his throne. *Matt. ſitteth in my throne*

22 Let him that hath an eare, heare what the Spirit ſaith vnto the Churches.

CHAP. IIII.

1 Another viſion conteining the glorie of Gods Maieſtie. 8 Which is magnified of the foure beaſtes, 10 and the foure and twentie Elders.

1 AFter this I looked, and behold, a doore was open in heauen, & the firſt voice which I heard, was as it were of a trumpet talking with mee, ſaying, Come vp hither, and I will ſhewe thee thinges which muſt be done hereafter.

2 And immediatly I was *rauiſhed* a in the ſpirit, and behold, a throne was ſet in heauen, and one ſate vpon the

h *Amen, ſoundeth as much as the Hebrew tongue as Truely, or Truth it ſelfe.*

i *Of whome all things that are made haue their beginning.* *Geh. 3.*

✠ *Prou. 3. 12. Hebr. 12. 5.*

k *Zeale is ſet against them which are neither hot nor colde.*

a *Luke Chap. 1. 10.*

the throne.

3 And he that ſate, was to looke vpon, like vnto a iaſper ſtone, and a ſardine, and there *vvas* a rainebow round about the throne, in ſight like to an emeraude. Ezek. 1. 28.

4 And round about the throne *vvere* foure & twẽtie ſeates, and vpon the ſeates I ſaw foure and twentie Elders ſitting, clothed in white raiment, and had on their heads crownes of golde. Da. 7. 9.

5 And out of the throne proceeded lightnings, & thundrings, and voyces, and there were ſeuen lampes of fire burning before the throne, which are the ſeuẽ ſpirits of God.

6 And before the throne there *vvas* a ſea of glaſſe like vnto cryſtal: and in the middes of the throne, and round about the throne *vvere* foure beaſtes full of eyes before and behinde. Ezek. 1. 10.

7 And the firſt beaſt *vvas* like a lyon, & the ſecond beaſt like a calfe, and the thirde beaſt had a face as a man, and the fourth beaſt *vvas* like a flying egle.

8 And the *b* foure beaſts had eche one of them ſixe wings about him, and they were full of eyes within, and they ceaſed not day nor night, ſaying, Holy, holy, holy Lord God almighty, Which Was, and Which Is, and Which Is to come.

b *Euery beaſt had ſixe wings.*

9 And when thoſe beaſtes *c* gaue glorie, and honour, & thanks to him that ſate on the throne, which liueth for euer and euer,

c *God is ſaid to haue glory, honour, kingdome, & ſuch like, giuen him, when we godly and reuerently ſet forth that which is proper to him.*

10 The foure & twentie Elders fell downe before him that ſate on the throne, and worſhipped him, that liueth for euermore, and caſt their crownes before the throne, ſaying,

11 Thou art ✣ worthie, O Lord, to receiue glorie and honour, and power: for thou haſt created all things, and for thy willes ſake they are, and haue bene created. 4 Chap. 5. 12.

CHAP. V.

1 The booke ſealed with ſeuen ſeales, 3 which none couldo open, 6 that Lambe of God 9 is thought worthie to open, 12 euen by the conſent of all the companie of heauen.

1 AND I ſaw in the right hand of him that ſate vp-
pon the throne, a Booke writte within, and on
the backſide, ſealed with ſeuen ſeales.

2 And I ſawe a ſtrong Angel which preached with
a loude voice, Who is worthy to open the booke, and
to looſe the ſeales thereof?

3 And no man in heauen, nor in earth, neither vn-
der the earth, was able to open the Booke neither to
looke thereon.

4 Then I wept much, becauſe no man was found
worthy to open, and to reade the Booke, neither to
looke thereon.

5 And one of the Elders ſaid vnto me, Weepe not:
* Gen. 49.9. behold, that * Lion which is of the tribe of Iuda, that
roote of Dauid, hath obteined to open the Booke, and
to looſe the ſeuen ſeales thereof.

6 Then I beheld, and loe, in the middes of the
throne, and of the foure beaſtes, and in the middes of
the Elders, ſtood a Lambe as though he had bene kil-
led, which had ſeuen hornes, and ſeuen eyes, which are
the ſeuen ſpirits of God, ſent into all the world.

7 And he came, and tooke the Booke out of the
right hand of him that ſate vpon the throne.

8 And when he had taken the Booke, the foure
beaſtes and the foure and twentie Elders fell downe
before the Lambe, hauing euery one harpes and gol-
a Like Chap. 8.3. den vials full of odours, which are the a prayers of
the Saintes,

b No common ſong. 9 And they ſung a b new ſong, ſaying, Thou art
worthy to take the Booke, and to open the ſeales
therof, becauſe thou waſt killed, and haſt redeemed vs
to God by thy blood out of euery kinred, & tongue,
and people, and nation,

† Chap. 1.6. 1. Pet. 2.9. 10 And haſt made vs vnto our God † Kinges and
Prieſtes, and we ſhal reigne on the earth.

11 Then I beheld, and I heard the voyce of many
* Dan. 7.10. Angels round about the throne, and *about* the beaſtes,
c By this is ment a great number. and the Elders, and there *were* c ten thouſand times
ten thouſand, and thouſand thouſands,

12 Saying with a loude voyce, Worthy is † Lambe
that

that was killed to *d* receiue power, and riches, and wisdome, and ſtrength, & honour, and glorie, and praiſe.

13 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the ſea, and all that are in them, heard I, ſaying, Praiſe, and honour, and glory, & power *be* vnto him, that ſitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beaſtes ſaid, Amen, and the foure and twentie Elders fell downe, & worſhipped him that liueth for euermore.

d To haue all praiſe giuen to him, as to the mightieſt and wiſeſt, &c.

CHAP. VI

1 The Lambe openeth the firſt ſeale of the booke, 3 the ſecond, 5 the third, 7 the fourth, 9 the fifth, 12 and the ſixth, and then ariſe murders, famine, peſtilence, outcries of Saintes, earthquakes, and diuers ſtrange ſightes in heauen.

1 AFter, I beheld when the Lambe had opened one of the ſeales, and I heard one of the foure beaſts ſay, as *it were* the noyſe of thunder, come and ſee.

2 Therfore I beheld, & lo, there *was* a white horſe, and he that ſate on him, had a bowe, and a crowne was giuen vnto him, and he went forth conquering, that he might ouercome.

3 And when he had opened the ſecond ſeale, I heard the ſecond beaſt ſay, Come and ſee.

4 And there went out another horſe, *that was* red, and power was giuen to him that ſate thereon, to take peace from the earth, and that they ſhould kill one an other, and there was giuen vnto him a great ſworde.

5 And when he had opened the third ſeale, I heard the third beaſt ſay, Come and ſee: Then I beheld, and lo, a blacke horſe, and he that ſate on him, had balances in his hand.

6 And I heard a voyce in the middes of the foure beaſts ſay, A [a] meaſure of wheate for a penie, and three meaſures of barly for a penie, and oyle, and wine hurt thou not.

7 And when he had opened *y* fourth ſeale, I heard the voyce of the fourth beaſt ſay, Come and ſee.

8 And I looked, & behold, a pale horſe, & his name that ſate on him was Death, & Hel followed after him, and

[a] *Hereby is ſignified what great ſcarcitie of corne there was, for the worde here vſed is a kind of meaſure of drie things, which is in quantitie but the eighth part of a baſhell, which was an ordinarie portion vſed to be giuē to ſeruants for their ſtint of meate for one day.*

and power was giuen vnto them ouer the fourth part of the earth, to kill with ſworde, and with hunger, and with death, and with the beaſtes of the earth.

9 And when he had opened the fifth ſeale, I ſawe vnder the altar the ſoules of them, that were killed for the worde of God, and for the teſtimonie which they maintemed.

Dan 8.13 14

10 And they cried with a loude voyce, ſaying, How long, Lorde, which art holie and true, doeſt not thou iudge and auenge our blood on them that dwell on the earth?

11 And long white robes were giuen vnto euery one, and it was ſaide vnto them, that they ſhould reſt for a litle ſeaſon vntill their fellow ſeruants, and their brethren that ſhould be killed euē as they were, were b fulfilled.

b *Vntill their number be fulfilled.*

12 And I beheld when he had opened the ſixt ſeale, and loe, there was a great earthquake, and the ſunne was as blacke as c ſackcloth of haire, and the moone was like blood.

c *So they called in old time thoſe wouen workes that were of haire.*

13 And the ſtarres of heauen fell vnto the earth, as a figge tree caſteth her greene figges when it is ſhaken of a mightie winde.

14 And heauen departed away, as a ſcroule, when it is rolled, and euery mountaine and yle were moued out of their places.

15 And the Kings of the earth, and the great men, and the riche men, and the chiefe captaines, and the mighty men, and euery bondman, & euery free man, hid them ſelues in dennes, and among the rockes of the mountaines,

16 And ſaid to the mountaines and rockes, ✣ Fall on vs, and hide vs frō the preſence of him that ſitteth on the throne, and from the wrath of the Lambe.

✣ *Eſai.2.19. & 10. vers. Hoſe.10.8. Luke.23.30.*

17 For the great day of his wrath is come, and who can ſtand?

CHAP. VII.

1 The Angels comming to hurt the earth, 3 are ſtaied vntill the Elect of the Lorde 5 of all tribes were ſealed. 13 Such as ſuffred perſecution for Chriſts ſake, 16 haue great felicitie, 17 and ioye.

1 And

1 AND after that I sawe four Angels stand on the
a foure corners of the earth, holding the four
windes of the earth, that the windes shoulde
not blowe on the earth, neither on the sea, neither
on any tree.

a *On the foure quarters or coastes of the earth.*

2 And I sawe another Angel come vp frō the East,
which had the seale of the liuing God, and hee cryed
with a loude voice to the foure Angels to whom po-
wer was giuen to hurt the earth, & the sea, saying,

3 Hurt ye not thē earth, neither the sea, neither the
trees, till we haue sealed the seruantes of our God in
their foreheads.

† *make open profession*

4 And I heard the number of thē, which were sea-
led, & there *were* sealed an hundreth & four & fourty
thousand of all the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue thousand,
Of the tribe of Rubē were sealed twelue thousand.
Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand
Of the tribe of Nephthali were sealed twelue thou-
sand. Of the tribe of Manasses were sealed twelue
thousand.

7 Of the tribe of Simeon were sealed twelue thou-
sand. Of † tribe of b Leui were sealed twelue thousād.
Of the tribe of Issachar were sealed twelue thousād.
Of the tribe of Zabulō were sealed twelue thousand.

b *He skipped Dan & reckeneth Leui.*

8 Of the tribe of c Ioseph were sealed twelue thou-
sand. Of the tribe of Beniamin were sealed twelue
thousand.

c *Of Ephraim, who was Iosephs other sonne & had the birth right giuen him, wherof he is called Ioseph.*

9 After these things I beheld, and lo, a great mul-
titude, which no man could number, of all nations &
kindreds, and people, and tongues, stood before the
throne, & before the Lambe, clothed with lōg white
robes, and palmes in their handes.

10 And they cryed with a loude voice, saying, Sal-
uation *commeth* of our God, that sitteth vpō the throne
and of the Lambe.

11 And all the Angels stoode rounde about the
throne, and *about* the Elders, and the foure beasts, and
they fell before the throne on their faces, & worship-
ped God,

12 Saying,

12 Saying, Amen. Praise, and glory, and wisedome, and thanks, and honour, and power, and might be vnto our God for euermore. Amen.

13 And one of the Elders spake, saying vnto mee, What are these which are arayed in long white robes? and whence came they?

14 And I saide vnto him, Lord, thou knowest. And he said to me, These are they, which came out of great tribulation, and haue washed their long robes, and haue made their long robes white in the blood of the Lambe.

15 Therfore are they in the presence of ỹ throne of God, & serue him day and night in his Temple: & he that sitteth on the throne, wil dwel e among the.

16 ✣ They shal hunger no more, neither thirst any more, neither shal the sunne light on them, neither any heate.

17 For the Lambe, which is in the middes of the throne, shal gouerne them, and shal leade them vnto the liuely fountaines of waters, and ✣ God shall wipe away all teares from their eyes.

d *He alludeth to the Leuites, which serued day and night, for els there is no night in heauen*

e *Or vpon the: wherby is ment Gods defence & protection as it were towards them, who are as safe, as men in ỹ Lords tents.*

✣ *Esa. 49. 10.*

✣ *Esa. 25. 8. Chap. 21. 4.*

CHAP. VIII.

1 After the opening of the seuenth seale, 3 the Saintes prayers are offred vp with odours. 6 The seuen Angels come forth with trumpets. 7 The foure first blow, & fire falleth on ỹ earth, 8 the sea is turned into blood, 10 11 the waters waxe bitter, 12 and the starres are darkened.

1 AND whe he had opened the seuenth seal, there was silence in heauen about halfe an houre.

2 And I saw the seuen Angels, which a stood before God, & to them were giuen seuen trumpets.

3 Then another Angel came & stood before the altar hauing a golden censer, and much odours was giuen vnto him, that he should offer with the praiers of all Saints vpon the golden altar, which is before the throne.

4 And the smoke of the odoures with the prayers of the Saintes, b went vp before God, out of the Angels hand.

5 And the Angel tooke the censer, & filled it with

a *Which appear before him as his ministers.*

b *Our prayers are not of our worth, vnlesse that true and sweete sauour of that onely oblation be especially & before al things in them, that is to say, vnlesse we being first of all iustified through faith in his Sonne, be acceptable vnto him.*

fire

fire of the altar, and cast it into the earth, & there were voyces, & thundrings, and lightnings, and earthquake.

6 Then the seuen Angels, which had the seuē trumpets, prepared themselues to blow the trumpets.

7 So the first Angel blewe the trumpet, and there was haile and fire, mingled with blood, & they were cast into the earth, & the third part of trees was burnt, and all greene grasse was burnt.

8 And the second Angel blewe the trumpet, and as it were a great mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the thirde part of the creatures, which were in the sea, and had life, died, and the third part of ships were destroyed.

10 Then the thirde Angel blewe the trumpet, and there fell a great starre from heauen burning like a torche, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the starre is called wormewood: therefore the third part of the waters became wormewood, and many men dyed of the waters, because they were made bitter. Pro. 5. 4. Ier. 9. 15. & 23. 15 Lam. 3. 15. 19.

12 And the fourth Angel blew the trumpet, & the third part of the sunne was smitten, and the third part of the moone, and the third part of the starres, so that the third part of them was darkened: and the day was smitten, that the third part of it coulde not shine, and likewise the night. Iosu. 10. 13. Isa. 13. 10. Ezec. 32. 7. Mat. 24. 29.

13 And I beheld, & heard one Angel flying through the middes of heauen, saying with a loude voice, Wo, wo, wo to the inhabitants of the earth, because of the soundes to come of the trumpet of the three Angels, which were yet to blow the trumpets.

CHAP. IX.

1 The fifth Angel bloweth his trumpet, 3 and spoyling locusts come out. 13 The sixt Angel bloweth, 16 & bringeth forth horsemen, 20 to destroy mankinde.

AND the fifth Angel blew the trumpet, & I saw a starre fall from heauen vnto the earth, and to him

him was giuen the key of the a bottomles pit.

2 And he opened the bottomles pit, & there arose the smoke of the pit, as the smoke of a great fornace, and the sunne, & ‡ aire were darkened by the smoke of the pit.

3 And there came out of the smoke Locusts vpon the earth, & vnto them was giuen power, as the scorpions of the earth haue power.

4 And it was commaunded them, that they should not hurt the grasse of the earth, neyther any greene thing, neyther any tree: but onely those men which haue not the seale of God in their foreheads.

5 And to them was commanded that they should not kill them, but that they should be vexed fiue moneths, and that their paine should be as the paine that commeth of a scorpion, when he hath stung a man.

6 ✤ Therfore in those dayes shall men seeke death, and shall not finde it, and shall desire to dye, & death shall flye from them.

7 And ‡ forme of the locustes *was* like vnto horses prepared vnto battel, & on their heads *were* as *it were* crownes, like vnto gold, and their faces *were* like the faces of men.

8 And they had haire as the haire of women, and their teeth were as the teeth of lyons.

9 And they had habbergions, like to habbergions of yron: and the sounde of their winges *was* like the sound of charets when many horses runne vnto battell.

10 And they had tayles like vnto scorpiõs, & there were stinges in their tayles, & their power was to hurt men fiue moneths.

11 And they haue a King ouer them, which is the Angel of the bottomles pit, whose name in Hebrewe *is* Abaddon, and in Greeke he is named Apollyõ, that *is*, *destroying*.

12 One wo is past, *and* behold, yet two woes come after this.

13 ¶ Then the sixt Angel blew the trumpet, and I heard a voyce from the b foure hornes of the golden altar,

a *By the bottomles pit, he meaneth the deepest darkenes of hell.*

Esa. 29. 54. For at the beginning the sting of their conscience (which is their sinne) causeth their sore sicknes, whereof they perish.

✤ *Chap. 6. 16. Esai. 2. 19. Hose. 10. 8.*

b *He alludeth to the altar of incense, which stoode in the court which the Priestes were in, ouer against the Arke of the Couenant, hauing a vaile betwixt them.*

altar, which is before God,

14 Saying to the sixt Angell, which had the trumpet, Loose the foure Angels, which are bound in the great riuer Euphrates.

15 And the foure Angels were loosed, which were prepared at an houre, at a day, at a moneth, and at a yeere, to slay the third part of men.

16 And the number of horsemen of warre were twentie thousand times ten thousand: for I heard the number of them.

17 And thus I sawe the horses in a vision, & them that sate on them, hauing fiery habbergions, and of Iacinth, and of brimstone, & the heads of the horses were as the heads of lyons: & out of their mouthes went foorth fire and smoke and brimstone.

18 Of these three was the third part of men killed, *that is*, of the fire, and of the smoke, and of the brimstone, which came out of their mouthes.

19 For their power is in their mouthes, & in their tayles: for their tayles were like vnto serpents, & had heads, wherewith they hurt.

20 And the remnant of the men which were not killed by these plagues, repented not of the works of their handes, that they shoulde not worshippe deuils, + *Psal.* 115. and + idols of golde and of siluer, and of brasse, and 4. & 135. 15. of stone and of wood, which neither can see, neither heare nor goe.

21 Also they repented not of their murther, and of their sorcerie, neither of their fornication, nor of their theft.

CHAP. X.

1 Another Angell appeareth clothed with a cloude, 2 holding a booke open, 3 and cryeth out. 8 A voyce frō heauen commandeth Iohn to take the booke: 10 He eateth it.

1 AND I sawe another mighty Angel come down from heauen, clothed with a cloude, and the raine bowe vpon his head, and his face was as the sunne, and his feete as pillars of fire.

2 And he had in his hand a litle booke open, & he put his right foot vpō the sea, & *his* left on the earth,

3 And cryed with a loude voyce, as when a Lyon roareth:

roareth: and when he had cryed, ſeuen thunders vttered their voyces.

4 And when the ſeuen thunders had vttred their voyces, I was about to write: but I heard a voice from heauen ſaying vnto me, [a] Seal vp thoſe things which the ſeuen thunders haue ſpoken, & write them not.

5 And the Angel which I ſawe ſtand vpon the ſea, and vpon the earth, [b] lifte vp his hand to heauen,

6 And ſware by him that liueth for euermore, which created heauen, and the things that therein are, & the earth, & the things that therin are, & the ſea, and the things which therin are, [c] time ſhould be no more.

7 But in the dayes of the voyce of the ſeuenth Angel, when he ſhal beginne to blowe the trumpet, euē the myſtery of God ſhalbe finiſhed, as he hath declared to his ſeruants the Prophets.

8 And the voice which I heard from heauē, ſpake vnto me againe, and ſaid, Go and take the litle booke which is open in the hand of the Angell, which ſtandeth vpon the ſea and vpon the earth.

9 So I went vnto the Angel, and ſaid to him, Giue me the litle booke, and he ſaid vnto me, Take it, and eate it vp, and it ſhal make thy belly bitter, but it ſhal be in thy mouth as ſweete as honie.

10 Then I tooke the litle booke out of the Angels hand, & ate it vp, and it was in my mouth as ſweete as hony: but when I had eaten it, my belly was bitter.

11 And he ſaide vnto me, Thou muſt prophecie againe among the people and nations, and tongues, and to many Kinges.

a *Keepe them cloſe.*

b *This was a geſture vſed of one that ſweareth, which men doe yet now a dayes vſe.*

c *There ſhall neuer be any more time.*

CHAP. XI.

1 The temple is commanded to be meaſured, 3 The Lord ſtirreth vp two witneſſes: 7 whom the beaſt murthereth 9 and no man buryeth them. 11 God raiſeth them to life, 12 and calleth them vp to heauen. 13 The wicked are terrified. 15 By the trumpet of the ſeuenth Angell, the reſurrection 18 and iudgement is deſcribed.

1 Zech. 2. 1. 2.

THen was giuen me a reede, like vnto a rodde, and the Angell ſtoode by, ſaying, Riſe and mete the Temple of God, and the altar, and them that worſhip therein.

2 But

2 But the [a] court which is without the temple [b] caſt out, and mete it not: for it is giuen vnto the Gentiles, and the holy citie ſhal they tread vnder foote, two & fourtie monethes.

3 But I wil giue power vnto my two witneſſes, and they ſhal prophecie a thouſand two hundreth & three ſcore dayes, clothed in ſackcloth.

4 Theſe are two oliue trees, and two candleſtickes, ſtanding before the God of the earth.

5 And if any man wil hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt them, thus muſt hee be killed.

6 Theſe haue power to ſhut heauen, that it rayne not in the dayes of their prophecying, & haue power ouer waters to turne them into blood, & to ſmite the earth with al maner plagues, as often as they will.

7 And when they haue [c] finiſhed their teſtimony, the beaſt that commeth out of the bottomles pit, ſhal make warre againſt them, and ſhall ouercome them, and kill them.

8 And their corpſes ſhal lie in the ſtreetes of the great citie, which [d] ſpiritually is called Sodom and Egypt, where our Lord alſo was crucifyed.

9 And they of the people and kinreds, and tongues, and Gentiles ſhal ſee their corpſes three dayes and an halfe, and ſhall not ſuffer their carkeiſes to be put in graues.

10 And they that dwel vpon the earth, ſhal reioyce ouer them and be glad, and ſhal ſende gifts one to another: for theſe two Prophets vexed the that dwelt on the earth.

11 But after three dayes and an halfe, the ſpirite of life *comming* from God, ſhal enter into them, and they ſhal ſtand vp vpon their feete: and great feare ſhall come vpon them which ſawe them.

12 And they ſhall heare a great voyce from heauen, ſaying vnto them, Come vp hither. And they ſhal aſcend vp to heauen in a cloude, and theire enemies ſhall ſee them.

a *He ſpeaketh of the outer court, which was called the peoples court, becauſe all men might come into that,*

b *That is, counted be caſt out, which in meaſuring is refuſed as prophane.*

c *When they haue done their meſſage.*

d *After a more ſecrete kinde of meaning and vnderſtanding.*

13 And the ſame houre ſhal there be a great earth quake, and the tenth part of the citie ſhall fall, and in the earthquake ſhalbe ſlaine in nomber ſeuen thouſand: and the remnant were ſore feared, and e gaue glory to the God of heauen.

e *Glorified God by confeſsing his Name.*

14 The ſeconde woe is paſt, *and* beholde, the third woe wil come anon.

15 And the ſeuenth Angel blewe the trumpet, & there were great voyces in heauen, ſayinge, the kingdomes of this worlde are our Lords, and his Chriſtes, and he ſhal reigne for euermore.

Psal. 22. 28
Ieſai 47. 8 9.

16 Then the foure and twentie elders, which ſate before God on their ſeates, fell vpon their faces, and worſhipped God,

17 Saying, We giue thee thankes, Lorde God almightie, Which art, and Which waſt, and Which art to come: for thou haſt receiued thy great might, and haſt obteyned thy kingdome.

18 And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they ſhoulde be iudged, & that thou ſhouldeſt giue rewarde vnto thy ſeruants the Prophets, and to the Saints, and to them that feare thy Name, to ſmall and greate, & ſhouldeſt deſtroy them, which deſtroy the earth.

19 Then the Temple of God was opened in heauen, and there was ſeene in his Temple the Arke of his couenant: and there were lightnings, and voyces, and thundringes, and earthquake, and much haile.

Hag. 2. 6.
Mal. 3. 1.
Mal. 2. 7. 21.
Hag. 2. 18

CHAP. XII.

1 A woman appeareth 2 trauailing with childe, 4 whoſe childe the dragon would deuoure, 7 but Michael ouercommeth him, 9 and caſteth him out, 13 and the more he is caſt downe and vanquiſhed, the more fiercely hee exerciſeth his ſubtilties.

1 AND there appeared a greate wonder in heauen: A woman clothed with the ſunne, and the moone was vnder her feete, & vpon her head a crown of twelue ſtarres.

2 And ſhe was with childe, and cryed trauayling in birth, and was payned ready to be deliuered.

3 And

3 And there appeared another wonder in heauen: for beholde, a great red dragon hauing ſeuen heades, and ten hornes, and ſeuen crownes vpon his heads:

4 And his taile drewe the third part of the ſtarres of heauen, & caſt them to the earth. And the dragon ſtood before the woman, which was readie to be deliuered, to deuoure her childe when ſhe had brought it foorth. Sec. 2. 9. 15.

5 So ſhe brought forth a man childe, which ſhould rule all nations with a rod of yron: & that her childe was taken vp vnto God and to his throne.

6 And the woman fled into wildernes where ſhee hath a place prepared of God, that they ſhoulde feede her there a thouſande, two hundreth and three ſcore dayes.

7 And there was a battell in heauen, Michael and his Angels fought againſt the dragon, and the dragō fought and his angels.

8 But they preuailed not, neither was their a place found any more in heauen.

a *They were caſt out, ſo that they were neuer ſeene in heauen any more.*

9 And the great dragon, that old ſerpent, called the deuil and Satan, was caſt out, which deceiueth all the world: hee was *euen* caſt into the earth, and his angels were caſt out with him.

10 Then I heard a loude voyce in heauen, ſaying, Now is ſaluation, and ſtrength, and the kingdome of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt downe, which accuſed them before our God day and night.

11 But they ouercame him by that blood of that Lambe, and by that word of their teſtimonie, & they b loued not their liues vnto the death.

b *He is ſaid in the Hebrewe tongue, to loue his life, that eſteemeth nothing more precious then his life: and on the other ſide, he is ſaid not to loue his life, who doubteth not to hazard it, when ſeuer need requireth.*

12 Therfore reioyce, ye heauens, and ye that dwel in them. Wo to the inhabitants of the earth, & of the ſea: for the deuill is come downe vnto you, which hath great wrath, knowing that hee hath but a ſhort time.

13 And when the dragon ſawe that he was caſt vnto the earth, hee perſecuted the woman which had brought foorth the man childe.

Deut. 32. 11.

14 But to the woman were giuen two wings of a great egle, that she might flie into the wildernes, into her c place, where she is nourished for a time, & times, and halfe a time, from the presence of the serpent.

c *Into that place which God had appointed for her.*

15 And the serpent cast out of his mouth water after the woman, like a flood, that he might cause her to be caried away of the flood.

16 But the earth holpe the woman, and the earth opened her mouth, and swalowed vp the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, & went & made warre with the remnant of her seed, which keepe the commandements of God, and haue the testimonie of Iesus Christ.

18 And I stoode on the sea sand.

CHAP. XIII.

1 The beast with many heads is described, 8 which draweth the most part of the worlde to idolatrie. 11 The other beast rising out of the earth, 15 giueth power vnto him.

1 AND I saw a beast rise out of the sea, hauing seuē heades, and tenne hornes, and vpon his hornes *were* tenne crownes, and vpon his heades the name of blasphemie. Dan. 7.

Ier. 5. 6. Haba. 1. 8. Hos. 13. 7

2 And the beast which I sawe, was like a Leopard, and his feet like a beares, and his mouth as the mouth of a lion: and the dragon gaue him his power & his throne, and great authoritie. Dan. 7.

3 And I saw one of his heads as *it were* wounded to death, but his deadly wound was healed, and all the world wondred *and* folowed the beast.

4 And they worshipped the dragon which gaue power vnto the beast, and they worshipped the beast, saying, Who is like vnto the beast? who is able to warre with him?

5 And there was giuen vnto him a mouth, that spake great thinges and blasphemies, and power was giuen vnto him, to do two and fourtie monethes. Dan. 7.

6 And he opened his mouth vnto blasphemie against God, to blaspheme his Name, & his taberna-

cle,

cle, and them that dwell in heauen.

7 And it was giuen vnto him to make warre with
13 the Saints, and to ouercome them, and power was giuen him ouer euery kinred, and tongue, and nation.

8 Therfore all that dwel vpon the earth, shal worship him, whose names are not written in the booke of life of that Lambe, which was slaine from the beginning of the world.

9 If any man haue an eare, let him heare.

10 If any leade into captuitie, he shal go into captiuitie: † if any kil with a sword, he must be killed by a sworde: here is the patience and the faith of the Saintes.

† Gen. 9. 6. Mat. 26. 52.

11 And I beheld an other beast comming vp out of the earth, which had two hornes like the Lambe, but he spake like the dragon.

12 And he did all that the first beast could doe before him, and hee caused the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he did great wonders, so that he made fire to come downe from heauen on the earth, in ỹ sight of men,

14 And deceiued them that dwell on the earth by the signes, which were permitted to him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound of a sword, and did li[ve].

15 And it was permitted to him to giue a spi[rit] vnto the image of the beast, so that ỹ image of the beast should speake, & should cause that as many as would not worship the image of the beast, should be killed.

a To giue life, as Iannes and Iambres coniuted the wonders that Moses wrought.

16 And he made all both small and great, rich and poore, free and bonde, to receiue a b marke in their right hand or in their foreheads.

b The marke of the name of the beast.

17 And that no man might buy or sell, saue he that had the marke, or the name of the beast, or the nomber of his name.

18 Here is wisedome. Let him that hath wit, count the nomber of the beast: for it is ỹ nomber of a man,

and his nomber is sixe hundreth, threescore and sixe.

CHAP. XIIII.

1 The Lambe standeth on mount Sion, 4 with his chaste worshippers. 6 One Angel preacheth the Gospel: 8 another foretelleth the fall of Babylon: 9 the third warneth that the beast be auoyded. 13 A voice from heauen pronounceth them happie who die in the Lord. 16 The Lords sickle is thrust into the harvest, 18 and into the vintage.

Zech. 14.4

1 THen I looked, & lo, a Lambe stood on mount Sion, & with him an hundreth, fourtie & foure thousande, hauing his Fathers Name written in their foreheads.

2 And I heard a voyce from heauen, as the sounde of many waters, and as the sounde of a great thunder: and I heard the voyce of harpers harping with their harpes.

3 And they sung as it were a new song before the throne, and before the foure beastes, and the Elders: and no man could learn that song, but the hundreth, fourtie & foure thousand, which were bought from the earth.

4 These are they, which are not defiled with women: for they are virgins: these followe the Lambe whithersoeuer hee goeth: these are bought from men, being the first fruits vnto God, and to the Lambe.

5 And in their mouthes was founde no guile: for they are without spot before the throne of God.

6 ¶ Then I saw an other Angel flie in the middes of Heauen, hauing an euerlasting Gospel, to preache vnto them that dwel on the earth, & to euery nation, and kinred, and tongue, and people,

7 Saying with a loud voyce, Feare God, and giue glory to him: for the houre of his iudgemēt is come: and worship him that made heauen and earth, and the sea, and the fountaines of waters.

8 And there followed an other Angel, saying, Babylon that great citie is fallē, it is fallen: for she made all nations to drink of the wine of the wrath of her fornication.

9 ¶ And

† *Psal.* 145.6
‡ *Acts.* 14.15.
‖ *Esai.* 21.9, *Iere.* 51.8. *Chap.* 18.2.
a *Other fornication, whereby God was prouoked to wrath.*

9 ¶ And the third Angel folowed them, ſaying with a loude voyce, If any man worſhip the beaſt and his image, and receiue *his* marke in his forehead, or on his hand,

10 The ſame ſhal drinke of the wine of the wrath of God, yea, of ỹ pure wine, which is powred into the cuppe of his wrath, and he ſhall be tormented in fire and brimſtone before the holy Angels, & before the Lambe.

11 And the ſmoke of their torment ſhal aſcend euermore: and they ſhall haue no reſt day nor night, which worſhip the beaſt & his image, and whoſoeuer receiueth the print of his name.

12 Here is the patience of Saintes: here are they that keepe the commandements of God, and the faith of Ieſus, *Gal. 6. 9*

13 Then I heard a voyce from heauen, ſaying vnto me, Write, The dead which dye *b* in the Lord, *are* fully bleſſed. Euen ſo ſaith the Spirit: for they reſt from their labours, and their *c* workes follow them.

b *That is, for the Lord.*

c *By workes, is meant, the reward which followeth good workes.*

14 ¶ And I looked, and behold, a white cloud, and vpon the cloud one ſitting like vnto ỹ Sonne of man, hauing on his head a golden crowne, and in his hand a ſharpe ſickle.

15 And another Angel came out of the Temple, crying with a loude voyce to him that ſate on the cloude, ✠Thruſt in thy ſickle and reape: for the time is come to reape: for the ✝ harueſt of the earth is ripe. *See Deut. 32. 32. 33.*

✠ *Ioel. 3. 13.*

✝ *Mat. 13. 39.*

16 And he that ſate on the cloude, thruſt in his ſickle on the earth, and the earth was reaped.

17 Then an other Angel came out of the temple, which is in heauen, hauing alſo a ſharpe ſickle.

18 And another Angel came out from the altar, which had power ouer fire, and cried with a loude cry to him that had the ſharpe ſickle, and ſaide, Thruſt in thy ſharpe ſickle, and gather the cluſters of the vineyard of the earth: for her grapes are ripe.

19 And the Angel thruſt in his ſharpe ſickle on the earth, and cut downe the vines of the vineyard of the

earth, and caſt them into that great wine preſſe of the wrath of God. Eſa. 63. 3. Chap. 19. 15.

20 And the wine preſſe was troden without the citie, and blood came out of the wine preſſe, vnto the horſe bridles, by the ſpace of a thouſand & ſixe hundreth furlongs.

CHAP. XV.

1 The ſeuen Angels hauing the ſeuen laſt plagues. 3 They that conquered the beaſt, praiſe God. 6 To the ſeuen Angels, 7 ſeuen vials full of Gods wrath, are deliuered.

1 AND I ſawe an other ſigne in heauen, great and marueilous, ſeuen Angels hauing the ſeuen laſt plagues: for by them is fulfilled the wrath of God.

2 And I ſawe as *it were* a glaſsie ſea, mingled with fire, and them that had gotten victorie of the beaſt, and of his image, and of his marke, & of the number of his name, ſtand at the glaſsie ſea, hauing the harpes of God,

3 And they ſung the ſong of Moſes the *a* ſeruant of God, and the ſong of the Lambe, ſaying, Great and marueilous *are* thy workes, Lord God almightie: iuſt and true *are* thy ✣ *b* waies, King of Saintes.

4 ✣ Who ſhall not feare thee, O Lord, and glorifie thy Name! for thou only *art* holy, and al nations ſhal come and worſhip before thee: for thy iudgementes are made manifeſt.

5 And after that, I looked, and beholde, the temple of the tabernacle of teſtimonie was open in heauen.

6 And the ſeuen Angels came out of the temple, which had the ſeuen plagues, clothed in pure & bright linnen, and hauing their breſtes girded with golden girdles.

7 And one of the foure beaſts gaue vnto the ſeuen Angels ſeuen golden vialles full of the wrath of God, which liueth for euermore.

8 And the Temple was ful of the ſmoke of ỹ glory of God and of his power, and no man was able to enter into the Temple, till the ſeuen plagues of the ſeuen Angels were fulfilled.

a So is Moſes called, for honours ſake, as it is ſet forth, Deut. 34. 10.

✣ *Pſal. 145. 17*

b Thy doings.

✣ *Iere. 10. 7.*

CHAP.

2. & 17 The Angels powre out the ſeuen vialles of Gods wrath giuen vnto them, & ſo diuers plagues ariſe in the world, 18 to terrifie the wicked, 19 and the inhabitants of the great citie.

1 AND I heard a great voyce out of the Temple, ſaying to the ſeuen Angels, Go your waies, and powre out the *ſeuen* vialls of the wrath of God vpon the earth.

2 And the firſt went, and powred out his viall vpon the earth: and there fel a noyſome, & a grieuous ſore vpon the men, which had the marke of the beaſt, and vpon them which worſhipped his image. Deut. 7. 15. Deut. 28. 27.

3 And the ſecond Angel powred out his viall vpon the ſea, and it « became as the blood of a dead man: and euery liuing thing dyed in the ſea.

« *It was turned into rotten and filthy blood, ſuch as is in dead bodies.*

4 And the third Angell powred out his viall vpon the riuers and fountaynes of waters, and they became blood.

5 And I heard the Angel of the waters ſay, Lorde, thou art iuſt, Which art, and Which waſt: and Holy, becauſe thou haſt iudged theſe things.

6 For they ſhed the blood of the Saintes and Prophetes, and therefore haſt thou giuen them blood to drinke: for they are worthy.

7 And I heard another out of the Sanctuarie ſay, Euen ſo, Lord God almightie, true and righteous are thy iudgements.

8 And the fourth Angel powred out his viall on the ſunne, and it was giuen vnto him to torment men with heat of fire. Ieremie 15. 20.

9 And men boyled in great heate, and blaſphemed the Name of GOD, which hath power ouer theſe plagues, and they repented not, to giue him glory. Reuel. 15. 2. & 16.

10 And the fift Angel powred out his vial vpon the throne of the beaſt, and his kingdome waxed darke, and they gnawed their tongues for ſorowe, Zech. 14. 12. Ier. 25. 16.

11 And blaſphemed the God of heauen for their paines, and for their ſores, and repented not of their workes.

12 And

Jer 50.38. Isa.11.15.16.

12 And the sixth Angel powred out his viall vpon the great riuer Euphrates, and the water thereof dried vp, that the way of the Kings of the East should be prepared.

Zech.13.2.

13 And I sawe three vncleane spirites like frogges come out of the mouth of that dragon, and out of the mouth of that beast, and out of the mouth of that false prophet.

Zac.13.3.

14 For they are the spirits of deuils, working miracles, to go vnto the Kings of the earth, and of the whole worlde, to gather them to the battell of that great day of God almightie. Iosh.9.1.2.

15 (✠ Behold, I come as a theefe. Blessed *is* he that watcheth and keepeth his garmentes, least he walke naked, and men see his filthines) Zech.3.4.

✠*Chap.3.3. Mat.24.44. Luk.12.39.*

16 And they gathered them together into a place called in Hebrewe, Arma-gedon.

17 ¶ And the seuenth Angel powred out his viall into the ayre: and there came a loude voyce out of the Temple of heauen from the throne, saying, It is done.

✠*Iere.25.15.*

18 And there were voyces, and thundrings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euē so mightie an earthquake. Hag.2.7. Heb.12.26. Mark.13.8.

19 And the great citie was deuided into three parts, and the cities of the nations fell: and that great Babylon came in remembrāce before God, ✠ to giue vnto her the cup of the wine of the fiercenesse of his wrath.

20 And euery yle fled away, and the mountaines were not *b* found.

21 And there fell a great haile, like *c* talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great. Hagg.2.18. Ezec.13.11. ✠ Iso.28.17. Iosh.10.11. Eccl.18.22.

b Appeared not, which the Hebrewes vtter after this sort, were not, Gen.5.24.

c As it were about the weight of a talent, and a talent was three score pound, that is, sixe hundreth grotes, whereby is signified a maruelous and strange kinde of weight.

CHAP. XVII.

1 That great whore is described, 2 with whō the Kings of the earth cōmitted fornication. 6 She is drunkē with the blood

blood of Saints. 7 The misterie of the woman and the beast that carrieth her, expounded: 11 their destructiō. 14 The Lambes victorie.

1 THen there came one of the seuen Angels, which had the seuē vials, and talked with me, saying vnto me, Come: I will shewe thee the damnation of the greate whore that sitteth vpon many waters, Jer. 51. 13.

2 With whome haue committed fornication the Kings of the earth, and the inhabitantes of the earth are drunken with the wine of her fornication. Jer. 51. 7

3 So he carryed me away into the wildernes in the Spirit, and I saw a woman sit vpon a b skarlet coloured beast, full of names of blasphemie, which had seuen heads, and ten hornes. Zech. 1. 18.

4 And the woman was arayed in purple & skarlet, and gilded with golde, & precious stones, and pearles, and had a cup of golde in her hande, full of abhominations, and filthines of her fornication. Nahum. 3. 4. 5.

5 And in her forhead was a name written, A mystery, that great Babylon, that mother of whoredoms, and abominations of the earth. Zech. 5. 11.

6 And I sawe the woman drunken with the blood of Saintes, and with the blood of the Martyrs of IESVS: and when I sawe her, I wondred with great marueile.

7 Then the Angel said vnto me, Wherefore marueilest thou? I wil shewe thee the mystery of that woman, and of that beast, that beareth her, which hath seuen heads, and ten hornes.

8 The beast that thou hast seene, was, and is not, & shal ascend out of the bottomles pit, & shall goe into perdition, & they that dwell on the earth shal wonder (whose names are not written in the booke of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

9 Here *is* the minde that hath wisdome. The c seuē heads, are seuen mountaines, wheron the woman sitteth: they are also seuen Kinges.

10 Fiue are fallen, and one is, and another is not yet

a *The sentence that is pronounced against this harlot.* S[ee] *that drunkennes* Jer. 23. 30. Ezek. 34. 35.

b *Skarlet colour, that is, with red & purple garment: and surely it was not without cause that the Romish clergie were so much delighted with this colour.* Head b[ishop] Mitre Pope Bishop Cardinal

c *Very children knowe, what that seuen hilled citie is, which is so much spokē of, and whereof Virgil thus reporteth,* And compassed seuen towers within one wall: *that citie it is, which, whē Iohn wrote these things, had rule ouer the Kinges of the earth: It was, and is not, and yet it remaineth to this day, but it is declining to destruction.*

yet come: and when he commeth, he muſt continue a ſhort ſpace.

11 And the beaſt that was, and is not, is euen the eight, and is one of the ſeuen, and ſhall goe into deſtruction.

12 And the ten hornes which thou ſaweſt, are ten Kings, which yet haue not receiued a kingdome, but ſhall receiue power, as Kinges at one houre with the beaſt.

13 Theſe haue one minde, and ſhall giue theyre power, and authoritie vnto the beaſt.

14 Theſe ſhal fight with the Lambe, & the Lambe ſhal ouercome them: + for he is Lord of Lordes, and King of kings: and they that are on his ſide, called, & choſen, and faithfull.

15 And he ſaide vnto me, The waters which thou ſaweſt, where the whore ſitteth, are people, and multitudes, and nations, and tongues.

16 And the ten hornes which thou ſaweſt vpō the beaſt, are they that ſhal hate the whore, and ſhal make her deſolate and naked, and ſhall eate her fleſh, and burne her with fire.

17 For God hath put in their heartes to fulfill his wil, & to do with one conſent for to giue their kingdom vnto ỹ beaſt, vntil the words of God be fulfilled.

18 And that woman which thou ſaweſt, is that great citie, whith reigneth ouer the kings of the earth.

+ Chap. 19. 16. 1. Tim. 6. 15.

Jer 51. 13. Dan. 3. 4.

CHAP. XVIII.

2 The horrible deſtruction of Babylon is ſet out. 11. 16. 18 The marchantes of ỹ earth, who were enriched with the pompe & luxuriouſnes of it, weepe, and waile: 20 But al the elect reioyce for that iuſt vengeance of God.

1 AND after theſe thinges, I ſawe *an other* Angell come down frō heauen, hauing great power, ſo that the earth was lightned with his glory,

2 And he cryed out mightily with a loude voyce, ſaying, + It is fallē, it is fallen, Babylon that great *city*, and is become the habitation of deuils, and the holde of all foule ſpirites, and a cage of euery vncleane and hatefull byrde.

+ Chap. 14. 8. Eſai. 21. 9. Ieren. 51. 8.

Leuit. 11. 13. etc. Eſa. 13. 21. Eſa. 34. 11. 14. Ier. 50. 39.

3 For

3 For all nations haue drunken of the wine of the wrath of her fornication, and the Kinges of the earth haue committed fornication with her, and the marchants of the earth are waxed riche of the abundance of her pleasures.

4 And I heard another voice from heauen say, Go (i) (u) out of her, my people, that ye be not partakers of her sinnes, and that ye receiue not of her plagues.

5 For her sinnes are a come vp vnto heauen, and God hath remembred her iniquities.

6 Reward her, euen as she hath rewarded you, and (2) giue her double according to her workes: and in the cup that she hath filled to you, fill her the double.

7 In as much as she glorified her selfe, and liued in pleasure, so much giue ye to her torment and sorow: for she saith b in her heart, I sit being a queene, & am c no widowe, and shall d see no mourning.

8 Therefore shall her plagues come at e one day, death, & sorow, & famine, & shee shalbe burnt w fire: for that God which cõdemneth her, is a strong Lord.

9 And the kings of the earth shal bewayle her, and lament for her, which haue committed fornication, and liued in pleasure with her, when they shal see that smoke of that her burning.

10 And shall stand a farre off for feare of her torment, saying, Alas, alas, that great citie Babylon, that mightie citie: for in one houre is thy iudgement come.

11 And the marchants of the earth shall weepe and wayle ouer her: for no mã byeth their ware any more

12 The ware of gold, & siluer, & of precious stone, and of pearles, and of fine linnen, and of purple, & of silke, and of skarlet, and of all maner of Thyne wood, and of all vessels of yuorie, and of all vessels of most precious wood, & of brasse, & of yron, and of marble,

13 And of cinamon, and odours, and ointmentes, and frankincense, and wine, and oyle, and fine floure, and wheate, and beastes, and sheepe, and horses, and charets, and seruants, and soules of men.

14 (And the f apples that thy soule lusted after, are departed

a *He vseth a worde which signifieth the following of sinne one after another, and ad-ding one to another in such sort, that they greeue at length to such an heape, that they cause vp euen to heauen.*

b *With her selfe.*

c *I am full of people and mightie.*

d *I shal taste of none.*

e *Shortly, and at one instant.*

f *By this is meant that season, which is next before the fall of the leafe, at what season fruites ripen, and the worde signifieth such fruites as are longed for.*

departed from thee,& all thinges which were fat and excellent,are departed from thee, & thou shalt finde them no more)

15 The marchants of these thinges which were
Isa. 47. 15 waxed rich,shal stand a farre off from her, for feare of her torment,weeping and wayling,

Hos. 12. 5 16 And saying, Alas,alas, that great citie, that was clothed in fine linnen and purple, & skarlet, and gilded with golde, and precious stone,and pearles.

17 For in one houre so great riches are come to desolation. And euery shipmaster, and all the people
Isa. 2. 16. Isa. 23. 2. 8. Ezech. 27. 30. that occupie shippes, & shipmen,and whosoeuer trafike on the sea, shall stand a farre off,

Jer. 51. 8. 18 And crye,when they see that smoke of that her
Jer. 15. burning,saying,What citie was like vnto this great citie.

19 And they shal cast dust on their heads,and crye weeping,& wayling,and say, Alas,alas,that great citie, wherein were made riche all that had ships on the sea by her costlines: for in one houre she is made desolate.

Jer. 51. 48. 20 O heauen,reioyce of her,and ye holy Apostles and Prophets:for God hath punished her to be reuenged on her for your sakes.

21 Then a mightie Angel tooke vp a stone like a
✠ Jere. 51. 63. great milstone, ✠ and cast it into the sea,saying,With
Zech. 5. 7. Talent of lead. such violence shall that great citie Babylon bee cast, and shalbe found no more.

22 And the voyce of harpers,and musicians,and of
Jer. 51. 26. pipers, & trumpetters shalbe heard no more in thee, and no crafteſman,of whatsoeuer craft *he be*, shall bee found any more in thee: and the sound of a milstone shalbe heard no more in thee.

Jer. 25. 10. & Jer. 33. 11. 12. Jer. 25. 10. & 1 Thes. 3. 29. 23 And the light of a candle shal shine no more in thee: & the voyce of the bridegrome & of the bride shalbe heard no more in thee: for thy marchāts were the great men of the earth: and with thine inchantments were deceiued all nations.

24 And in her was founde the blood of the Prophets, and of the Saintes, and of all that were slaine vpon the earth.

CHAP.

1 The heauenly company praiſe God for auenginge the blood of his ſeruantes, on the whore. 9 They are written bleſſed, that are called to the Lambes ſupper. 10 The Angell will not be worſhipped. 11 That mightie King of kinges appeareth from heauen. 19 The battell, 20 wherein the beaſt is taken, 21 and caſt into the burning lake.

1 AND after theſe things I heard a great voyce of a great multitude in heauen, ſaying, *a* Halle-lu-iah, ſaluation and glory, and honoure, and power be to the Lord our God. *a Praiſe the Lord.*

2 For true and righteous *are* his iudgementes: for he hath condemned that great whore, which did corrupt the earth with her fornication, and hath auenged the blood of his ſeruants *ſhed* by her hand.

3 And againe they ſaide, Hallelu-iah: & that her ſmoke roſe vp for euermore.

4 And the foure and twentie Elders, and the foure beaſtes fel downe, & worſhipped God that ſate on the throne, ſaying, Amen, Hallelu-iah.

5 Then a voyce came out of the throne, ſaying, Praiſe our God, all ye his ſeruants, and yee that feare him, both ſmall and great.

6 And I heard like a voice of a great multitude, & as the voice of many waters, and as the voice of ſtrōg thundrings, ſaying, Hallelu-iah: for the Lorde that God that almightie one hath reigned.

7 Let vs be glad and reioyce, and giue glorye to him: for the marriage of that Lambe is come, & his wife hath made her ſelfe readv.

8 And to her was granted, that ſhe ſhould be araied with pure fine linnen and ſhining, for the fine linnē is the *b* righteouſnes of Saintes. *b Good workes which are lively teſtimonies of faith.*

9 Then he ſaide vnto me, Write, † Bleſſed *are* they which are called vnto the Lambes ſupper. And he ſaid vnto me, Theſe words of God are true. † *Mat. 22. 2. & Chap. 19. 9*

10 And I fel before his feete, † to worſhippe him: but he ſaid vnto me, See thou do it not: I am thy fellow ſeruant, & one of thy brethrē, which haue ‡ *c* teſtimonie of Ieſus. Worſhip God: for the teſtimonie of Ieſus *c Which commanded to beare witnes of Ieſus.*

d For Ieſus is the marke that all the prophecies ſhoote at.

d Ieſus, is the Spirit of prophecie.

11 And I ſawe heauen open, and beholde a white horſe, and he that ſate vpon him, was called, Faithfull and true, and he iudgeth and fighteth righteouſly.

12 And his eyes *were* as a flame of fire, and on his head *were* many crownes: and he had a name written, that no man knewe but himſelfe.

13 And hee was clothed with a garmente dipte in blood, & his name is called THE WORD OF GOD.

14 And the hoſtes which were in heauen, folowed him vpō white horſes, clothed with fine linnen white and pure.

15 And out of his mouth went out a ſharp ſword, that with it he ſhould ſmite the heathē: for he ✣ ſhall rule them with a rod of yron: for hee it is that treadeth the wine preſſe of the fiercenes and wrath of almightie God.

✣ Pſal. 2. 4.

Eſa. 63. 3. Cha. 14. 19.

16 And hee hath vpon his garment, and vpon his thigh a name written, ✣ THE KING OF KINGS, AND LORD OF LORDES.

✣ Chap. 17. 14. 1. Tim. 6, 15.

17 And I ſawe an Angel ſtand in the ſunne, who cryed with a loude voice, ſaying to all the foules that did flie by the middes of heauen, Come, and gather your ſelues together vnto the ſupper of the greate God,

Eſa. 34. 6. Ier 46. 10. Ezech. 39. 17. Zeph. 1. 7.

18 That ye may eate the fleſh of Kings, & the fleſh of hie Captaines, and the fleſh of mightye men, and the fleſh of all free men, and bondemen, and of ſmall and great.

Eſa. 49. 25. 26. Pſal. 110. 6

19 And I ſawe the beaſt, and the Kinges of the earth, and theire hoſtes gathered together to make battell againſt him that ſate on the horſe, and againſt his armie.

Dan. 7. 11

20 But the beaſt was taken, and with him that falſe prophet that wrought miracles before him, whereby he deceiued them that receiued the beaſts marke, and them that worſhipped his image. Theſe both were aliue caſt into a lake of fire, burning with brimſtone.

21 And the remnant were ſlaine with the ſworde of

of him that sitteth vpon the horse, which commeth out of his mouth, and all the foules were filled full with their flesh. Esa. 66. 16.

CHAP. XX.

1 The Angel 2 bindeth Satan for a thousand yeeres: 8 Being loosed, he stirreth vp Gog and Magog, that is, priuy and open enemies, against the Saints, 11 but the vengeance of the Lord cutteth of their insolencye. 12 The bookes are opened, by which the dead are iudged.

1 AND I sawe an Angel come downe from heauen, hauing the keye of the bottomles pit, & a great chaine in his hand. Dan. 12. 1.

2 And he tooke the dragō that old serpent, which is the deuil and Satan, and he bound him a thousande yeeres:

3 And cast him into the bottomles pit, and hee shut him vp, and sealed *the doore* vpon him, that he shoulde deceiue the people no more, till the thousande yeeres were fulfilled: for after that hee must be loosed for a litle season.

4 And I sawe a seates: and they sate vpon them, and iudgement was giuen vnto them, and *I sawe* the soules of them that were beheaded for the witnes of Iesus, and for the worde of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheades, or on theire handes: and they liued, and raigned with Christ a thousande yeere.

a *For iudgement was committed to them, as to members ioyned to the head: not that Christes office was giuen ouer to them.*

5 But the rest of the dead men shall not liue againe, vntill the thousande yeeres be finished, this is the first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: *for* on such the second death hath no power: but they shall be the priestes of God and of Christ, and shal reigne with him a thousande yeere.

7 And when the thousand yeeres are expyred, Satan shalbe loosed out of his prison,

8 And shal goe out to deceiue the people, which are in the foure quarters of the earth: *euen* Gog and Magog, to gather them together to battell, whose number

† Ezec. 39. 2.

number *a*, as the ſande of the ſea.

b *As if he ſayd, in ſo much that the whole face of the earth, how great ſo euer it is, was filled.*

9 And they went vp into the *b* plaine of the earth, and they compaſſed the tents of the Saints about, & the beloued citie: but fire came downe from God out of heauen, and deuoured them.

10 And the deuil that deceiued them, was caſt into a lake of fire and brimſtone, where that beaſt & that falſe prophet *are*, and ſhalbe tormented euen day and night for euermore.

11 And I ſawe a great white throne, and one that ſate on it, from whoſe face fled away both the earth and heauen, and their place was no more found.

✣ *Chap.* 3.5. *and* 21.27. *Philip.* 4.3.

12 And I ſawe the dead, both greate and ſmall ſtande before God: and the bookes were opened, & ✣ another booke was opened, which is *the booke* of life, and the dead were iudged of thoſe things, which were written in the bookes, accordinge to theyre workes.

13 And the ſea gaue vp her dead, which were in her, and death and hel deliuered vp the dead, which were in them: and they were iudged euery man according to their works.

14 And death and hell were caſt into the lake of fire: this is the ſecond death.

15 And whoſoeuer was not found written in the booke of life, was caſt into the lake of fire.

CHAP. XXI.

2 He deſcribeth newe Hieruſalem deſcending from heauen, 9 The bride the Lambes wife, 12 and the glorious building of the city, 19 garniſhed with precious ſtones: 22 whoſe temple the Lambe is.

✣ *Eſai.* 65.17. *and* 66.22. ▽ 2. *Pet.* 3.13.

1 AND I ſawe ✣ a newe heauen, and a newe earth: for the ▽ firſt heauen, and the firſt earth were paſſed away, and there was no more ſea. 1. Cor. 7. 31.

2 And I Iohn ſawe the holy citie newe Hieruſalem come downe from God out of heauen, prepared as a bride trimmed for her husband.

3 And I heard a great voice out of heauen, ſaying, Behold, the Tabernacle of God *is* with men, and hee will dwell with them: and they ſhalbe his people, and God himſelfe ſhalbe their God with them.

4 And

4 ✠ And God ſhall wipe away all teares from their eyes: and there ſhalbe no more death, neither ſorowe, neither crying, neither ſhall there be any more paine: for the firſt things are paſſed.

✠ *Chap.7.17. Eſai.25.8. Eſa. 65. 19. vſe.*

5 And he that ſate vpon the throne, ſaid, ✠ Behold, I make all things newe: and he ſaid vnto me, Write: for theſe wordes are faithfull and true.

✠ *Eſai.43.19. 2.Cor.5.17.*

6 And he ſaid vnto me, ✠ It is done, I am Alpha and Omega, the beginning & the end. I will giue to him that is a thirſt, of the well of the water of life freely.

✠ *Chap.1.8. and 22.13.*

7 He that ouercommeth, ſhal inherit al things, and I will be his God, and he ſhalbe my ſonne.

8 But the feareful and vnbeleeuing, and the abominable & murtherers, and whoremongers, and ſorcerers, and idolaters, and al liars ſhall haue their a part in the lake, which burneth with fire and brimſtone, which is the ſecond death.

a *Their lot, and inheritance as it were.*

9 And there came vnto me one of the ſeuen Angels, which had the ſeuen vialles full of the ſeuen laſt plagues, & talked with me, ſaying, Come: I will ſhewe thee the bride, the Lambes wife.

Eſa. 49. 18.

10 And he carried me away in the ſpirit to a great & an hie mountaine, & he ſhewed me that great city, that holy Hieruſalem, deſcending out of heauen from God,

11 Hauing the glorie of God: and her ſhining was like vnto a ſtone moſte precious, as a Iaſper ſtone cleare as cryſtall,

12 And had a great wall and hie, and had twelue gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Iſrael.

13 On the Eaſt part *there were* three gates, *and* on the Northſide three gates, on ✠ Southſide three gates, *and* on the Weſtſide three gates.

14 And the wall of the citie had twelue foundations, and in them the Names of the Lambes twelue Apoſtles.

15 And he that talked with me, had a golden reed,

Zecha. 2. 5. 6.

to measure the citie withall, and the gates thereof, and the wall thereof.

16 And the citie lay *b* foure square, and the length is as large as the bredth of it, and he measured the citie with the reede, twelue thousande furlonges: and the length, and the bredth, and the height of it are equall.

17 And he measured the wall thereof, an hundreth fourtie and foure cubites, by the measure of man, that is, of the *c* Angel.

18 And the building of the wall of it was of Iasper: and the citie was pure golde, like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all maner of precious stones: the first foundation was Iasper: the second of Saphire: the third of a Chalcedonie: the fourth of an Emeraude:

20 The fifth of a Sardonyx: the sixt of a Sardius: the seuenth of a Chrysolite: the eight of a Beryl: the ninth of a Topaze: the tenth of a Chrysoprasus: & eleuenth of a Iacinth: the twelfth an Amethyst.

21 And the twelue gates were twelue pearles, and euery gate is of one pearle, and the *d* streete of the citie is pure golde, as shining glasse.

22 And I sawe no Temple therein: for the Lord God almightie and the Lambe are the Temple of it.

23 ✝ And this citie hath no neede of the sunne, neither of the moone, to shine in it: for the glorie of God did light it: and the Lambe is the light of it.

24 ✝ And the people which are saued, shall walke in the light of it: & the Kinges of the earth shal bring their glorie and honour vnto it.

25 ✝✝ And the gates of it shall not be shut by day: for there shalbe no night there.

26 And the glory and honour of the Gentils shall be brought vnto it.

27 And there shall enter into it none vncleane thing, neither whatsoeuer worketh abomination or lie: but they which are written in the Lambs* booke of life.

b *A foure squared figure hath equall sides, and outright corners, and therefore the Grecians call by this name those things that are sted fast, and of continuance,* 1 Cor. 3. 12. *and perfect.*

c *He addeth this, because the Angel had the shape of a man.*

d *By streete, he meaneth the broadest place of the citie.*

Zech. 2. 14. ✝ Esai. 60. 19. Zach. 14. 6. 7. Esa. 24. 23.

✝ Esai. 60. 3.

✝✝ Esai. 60. 11.

Esa. 35. 8. — Ioel. 3. 17. Zech. 14. 21.

* Chap. 3. 5. & 20. 12. Philip. 4. 3.

CHAP.

1 The riuer of water of life is shewed, 2 and the tree of life: 6.7 Then followeth the conclusion of this prophecie, 8 where Iohn declareth, that the things herein cõteined are most true: 13 And nowe the third time repeateth these wordes, All things come from him who is the beginning and the end.

1 AND he shewed me a pure riuer of water of life, Ezc. 47.1. Ioel. 3.18. Zech. 14.8.
cleare as crystall, proceeding out of the throne of God, and of the Lambe.

2 In the middes of the street of it, and of either side of the riuer, was the tree of life, which bare twelue manner of fruites, and gaue fruite euery moneth: and the leaues of the tree *serued* to heale the nations with. Ezc. 47.12. Then must the nations see in this life

3 And there shalbe no more curse, but the throne of God and of the Lambe shalbe in it, & his seruants shal serue him.

4 And they shal see his face, and his Name shalbe in their foreheades.

5 ✣ And there shalbe no night there, & they neede no candle, neither light of the sunne: for the Lorde God giueth them light, and they shall reigne for euermore. ✣ Esai. 60.19. &c.

6 And he said vnto me, These wordes are faithfull and true: and the Lord God of the holy Prophets sent his Angel to shew vnto his seruants the things which must shortly be fulfilled.

7 Beholde, I come shortly. Blessed *is* he that keepeth the wordes of the prophecie of this booke. If their prophecies perished with the men that left vs them, what shal here charges with the keeping of

8 And I am Iohn, which saw & heard these things: and when I had heard and seene, ✝ I fell downe to worship before the feete of the Angell which shewed me these things. ✝ Chap. 19.10.

9 But he saide vnto me, See thou *do it* not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the wordes of this booke: worship God.

10 And he said vnto mee, Seale not the wordes of the prophecie of this booke: for the time is at hand. Dan. 12.4.

11 He that is vniust, let him be vniust still: and he which is filthie, let him be filthie stil: and he that is righteous, let him be righteous stil: & he that is holy, 1 Cor. 14.38.

let him be holy ſtill.

12 And beholde, I come ſhortly, and my reward is with me, † to giue euery man according as his worke ſhalbe.

† *Rom.2.6.*

13 I am † Alpha and Omega, the beginning & the end, the firſt and the laſt.

† *Chap.1.8. and 21.6. Eſai.41.4. and 44.6.*

14 Bleſſed *are* they, that do his commandementes, that their right may be in the tree of life, and may enter in through the gates into the citie.

15 For without *ſhalbe* dogges and enchanters, and whoremongers, and murtherers, and Idolaters, and whoſoeuer loueth or maketh lyes.

16 I Ieſus haue ſent mine Angel, to teſtifie vnto you theſe things in the Churches: I am the roote and the generation of Dauid, and the bright morning ſtarre.

17 And the Spirite & the bride ſay, Come. And let him that heareth, ſay, Come: & let him that is a thirſt, come: and * let whoſoeuer will, take of the water of life freely.

* *Eſai.55.1.*

18 For I proteſt vnto euery man that heareth the words of the prophecie of this booke, If any man ſhall adde vnto theſe things, God ſhall adde vnto him the plagues, that are written in this booke:

19 And if any man ſhall diminiſh of the wordes of the booke of this prophecie, God ſhall take away his part out of the Booke of life, & out of the holy citie, and from thoſe thinges which are written in this booke.

20 He which teſtifieth theſe things, ſaith, Surely, I come quickely. Amen. Euen ſo, come Lord Ieſus.

21 The grace of our Lord Ieſus Chriſt *be* with you all, Amen.

THE ENDE.

¶A TABLE MADE AFTER THE ORDER OF THE ALPHABET, CONTEINING THE PRINCIPAL BOTH WORDES AND MATters, which are comprehended in the Newe Teſtament

THE FIRST NVMBER NOTETH THE Chapter of the Booke, and the ſeconde number the verſe of the Chapter.

Aaron. Hebrewes.5.verſe 4.
Abaddon.Reuel.9.11.
Abba.Mark.14.36.Rom.8.13. Gal.4.6.
Abel.Mat.23.35.
Abel offered by faith. Hebr.11.4.
Abide in Chriſt, and not to abide in him,with the vnlike fruites of either. Iohn.15.46.
Abomination in the ſight of God, is that which is highly eſteemed among men Luk.16.14.
Abomination of deſolation, ſet vp in the holy place. Matth. 24. 15. Marke 13.14.
Abraham the father of them that beleeue. Rom.4.11,16.
He was iuſtified by faith.Rom.4.3.
He is named the heire of the worlde. Rom.4.13.
He ſaw the day of Chriſt.Iohn.8.56.
He doubted not of Gods promiſe.Rom. 4.18,19,20.
He offered vp Iſaac his ſonne by faith. Hebr.11.17.
Abrahams ſonnes who they are. Rom. 4.12.
Abrahams ſonnes are of two ſorts.Mat. 3.9.Iohn 8.33,37,39.Rom.9.6,7. Gal. 4.22,23.&c.
Abrahams obedience.Actes.7.4.Hebr. 11.8.
Abrahams boſome.Luk.16.23.
Abſolution,ſee Looſing.
Abuſe of Gods giftes reproued.Matth. 25.18.Luke 15.13.
¶Acception of perſons is forbidden. Iames 2.3.
Acception of perſons is not with God. Act.10.34.Rom.2.11.Gala.2.6.Epheſ. 6.9.Col.3.25. 1.Pet.1.17.
¶Adam,a figure of Chriſt. Rom.5.14. 1.Cor.15.21.
Adam and his fall. Rom.5.12,13,14,15, 16,17,18,19. 1.Cor.15,21,22,45,47.
Adam which was firſt.1.Cor.15.45.
Adam which was laſt.1.Cor.15.45.
Admonitions priuate howe they ought to be giuen. Mat.18.15,16.
Adoption. Rom.8.15.& 9.4.Galat.4.5. Epheſ.1.5.
Adramyttium. Actes.27.2.
Adulterie condemned and forbidden. Mat.5.27,28.32.and.15. 19.and. 19.9. Mark.10.11.Iohn 8.4,5.Rom.7.3.and 13.9.1.Cor.6.9.Gala.5.19.Hebr.13.4. Iam.4.4. 2.Pet.2.14.
¶Affinitie carnall little profiteth to godlines.Iohn 7.5.
Afflictions are neceſſarie and profitable. Luke 15.14,17. Philip. 1. 12, 13, 1. Theſ.3.3. 2.Theſ.1.4,5. 2.Tim.1.8.and 2.12. Hebr.12.5,6,7.
Afflictions are of God.Act.2.23. and 4. 27,28.1.Cor.4.9.Phil.1.29. Heb.12.6. 1.Pet.3.17.and 4.19.
Afflictions of the godly are diuers and many.Matth.5.11.Act.14.22. 2.Tim.3. 12. Iam.1.2. 1.Pet.1.6.
Afflictions of the godly in this life, are light & of ſhort cotinuance in reſpect of the life layed vp for them. Rom.8. 18. 2.Tim.4.17. 1.Pet.1.6. & 5.10.

Afflictions come to the faithfull. Mat. 24.9. Actes. 7.10. & 14.12. 2. Cor. 4.8. & 6.4. & 8.2. Hebr. 11.36,37.
¶ Agabus a Prophet. Actes. 11.28.
Agar. Galat. 4.25.
Agreement or concorde of brethren. Mat 25.8. Iohn. 20.26. Act. 2.44,46.
Agrippa king. Act. 25.13.
¶ All, an vniuersal terme, is not alwayes vsed vniuersally. Luk. 6.26. Rom. 11.32. 1. Cor. 6.12. & 10.23. & 13.7. & 15.22. Philip. 2.21. Col. 3.20. 1. Tim. 2.4,6. Titus 2,11. Reuel. 13.16.
All, put for many. Actes. 9.35. & 10.38. Philip. 2.21.
Al, put for ỹ elect. Ioh. 6.45. Ephes. 1,13.
Al, put for wicked ones. Luk. 6.26.
Alexãder the Coppersmith. 2. Tim. 4.14
Alliance, reade Testament.
Almes must be giuen, and that cheerefully. Mat. 6.1. &c. Lu. 11 41. & 12.33. Actes. 2.45. & 9.36, & 10.2. & 24.17. 2. Cor. 9 5,7. Gal. 6.10.
Almes called a sacrifice. Philip, 4.18.
Almes compared to seede. 2. Cor. 9, 6. Galat. 6.7.
¶ Ambition sometimes is ioyned with hypocrisie. Luk. 18 9,10. &c.
Ambition is to be taken heede of, and auoyded. Mat. 18.1,2,3. & 23.8,10,11, 12. Lu. 14.7,8,9,10,11. Ioh. 3.27, Rom. 12.10. 1. Cor. 13 4 Iames. 3.1.
Ambition and examples thereof. Mat. 20.20. &c. and 23.5. Ioh. 19.10. Act. 8. 18,19. &c. and 25.9. 3. Iohn. 9.
Ambition the mother of enuie. Actes 13.45. 1. Tim. 6.4.
Ambition is a very great plague to the Church. 1. Tim. 3.6. 3. Iohn. 9.
Ambition the ende of incredulitie or vnbeliefe. Iohn. 5.44.
Amen. Matt. 6.13. 1. Cor. 14.16. 2. Cor. 1.20.
Amendment of life. See Repentance.
¶ Ananias and Sapphira, couetous, and hypocrites. Act. 5. 1,2,3. &c.
Ananias the disciple. Act 9.10.
Ananias ỹ high Priest. Act. 23.2. & 24.1.
Ancient men and women ought to be honoured. 1. Tim. 3.1.2.
Of what sort they ought to be. Tit. 2.2.
Antients. See Seniors.
Andrewes diligence in preaching Christ. Iohn. 1.40,41,42.
Angel wil not be worshipped of Iohn. Reuel. 19.10. Reuel. 22.9.
An Angel deliuereth the Apostles out of prison. Act. 15.19.
Angels good which are in heauen. Mar. 12.25.
Angels created by Christ. Colos, 1.16.
Angels Christes seruants. Matth. 4.11. Mark. 1.13.
An Angell comforteth Christe in the garden. Luk. 22.43.
Angels, seruants to the faithfull. Matth. 18.10. Act. 12.11,15. Heb. 1.14.
Angels appeare to persons. Matt. 1. 20. and 2.13,19. Luk. 1.11,26. and 2.9.
Angels seene in forme of men. Mar. 16. 5. Luk. 24.4. Iohn. 20.12. Actes. 1. 10. and 10.3,30.
Angels shall accompany Christ at the iudgement. Matth. 25. 36. Mark. 8. 38. Luk. 9.26. 2 Thes. 1.7.
Angels denied to be by the Sadducees. Act. 23.8.
Angels elect. 1. Tim. 5.21.
Angels called men. Mark, 16.5. Acts. 1. 10. and 10.30.
Angels know not al things. Mat. 24.36.
Angels when they haue done that, for which the Lord sendeth them, do depart. Actes 10.7. and 12.10.
Angels in credit inferiour to the Gospell. Gal. 1. 8.
Angels, witnesses of the resurrection. Iohn. 20. 12.
Angels are reapers. Mat. 13.39.
Angels are the purgers of the Church. Mat. 13.41.
Angels desire to beholde the accomplishment of Christs kingdome. 1. Pet. 1.12.
Angels are ministers to the faithfull ones. Mat. 4.6, 11. & 24.31. & 26.53. Luk. 16.22. Actes. 5 19. & 12.7. See before, Angels are seruants to ỹ faithful.

Angels of the Deuil. Mat.25.41.
Angels fall. 2.Pet.2.4. Iude 6.
Angels tongues. 1.Cor.13.1.
Angels seruice sometimes vsed by god, to destroy the wicked. Act.12.23.
Angels euill, reade deuils.
Anger or wrath must be ouercome by gentlenes. Matth.5.22. Rom.12.19. Ephes.4.26,31. Col.3.8.
Al anger not euil. Mar,3.5. Ephes.4.26.
Anger or wrath forbidden. Matt.5.22. 1.Cor.13.5. Galat.5.20. Ephes.4.26. 1.Tim.2.8. Titus.1.7. Iames.1.19.20.
Anger we must be slow vnto. Iam.1.19.
Anger against our brother, must be put off before we pray. Matth.5.22. 1.Tim.2.8.
Anoint thy head. Mat.6.17.
Anna the prophetisse. Luke 2,36.
Annas and Caiaphas. Luk.3.2. Ioh.18.13. Actes.4.6.
Antichrist and his kingdome, from the time of the Apostles. 2,Thes. 2.3, 4. 1.Iohn.2.22. and 4.3. 2.Iohn.7.
Antichrist, his destruction. 2.Thes.2.8. Reuel.19.20.
Antichrist, who he is. 1.Ioh.2.22.& 4.3.
Antichrist, howe he may be discerned. 2.Thes.2.9.
Antichrists many. 1.Iohn.2.18.
Antichrists miracles. Mat.24.24. 2.Thes 2.9,10.
¶ Apollyon. Ruel.9.11.
Apollos. actes.18.14. 1.cor.3.6,
Apostles were twelue chosen by Christ Mat.10.2, Luk.6.13. Iohn.6.67.
Apostles are the light of the worlde. Mat.5.14.
Apostles the salt of the earth. Mat.5.13.
Apostles the dispensers, or disposers of the mysteries of God. 1.Cor.4.1.
Apostles are Gods laborers. 1.Cor.3.9.
Apostles ordeined to preach to all nations. Matth 28.19,20. Mark.16.15. Luk.24.47. act.1.8.
Apostles witnesses of the death and resurection of Christ Iesus. actes. 1.8. and 2.32. and 10.42.
Apostles at the first vnskilfull, and vnlearned. actes.4.13.
Apostles, Christs witnesses. Ioh.15.27. act.1.8,22.& 2.32.& 10.39.& 22.15.
Apostles called workmen. Mat.10.10.
Apostles, ministers of the word. Lu.1.2.
Apostles worshipped Christ after his resurrection. Luk.24.52.
Apostles charity or loue. actes.4.34.35.
Apostles striuing for superioritie. Mat. 18.1.&c. Luk.22.24.&c.
Apostles constancie. actes.5.42.
Apostles curiositie reprobated. actes.1.7.
Apostles humilitie. Gal.2,9.
Apostles had equall power and authoritie. Matth.28.19. Iohn 20.21, 22, 23. actes 2.14. and 8.14. 2. corinth. 11.5. 1.Per.5.1.
Apostles reioycing. actes 5 41.
Apostles grosse ignorance. Matt.16.11.
Apostles feare after Christs resurrection. Ioh.20.19.
Apostles vnorderly zeale. Math.19.13. Luk.9,54.
apostles had no certaine or set place appointed them to teache in. Matth. 28.19. actes.9.32.
apostles of Christ ought chiefly to be beleeued. Iohn.15.27.& 17.18.& 20. 21. actes 1.2.
apostle of the Gentiles. Rom. 1.5. and 11.13. Gal. 2.7. 1.Tim.2.7, 2.Tim.2.11.
apostle of the Iewes. Gat 2.7.
apostles false. 2.cor.2.17. and 11.13.
¶ Aquila Pauls hoste. actes.18. 2,3,26. 1.cor.16.19.
¶ Archelaus. Mat.2.22.
Aretas. 2.cor.11.32.
Arimathea. Mat.27.57.
Aristarchus praised. actes.2.4. and 27.2.
arme, put for strength or power. Luk. 1.51. Ioh.12.38.
armour of light, put for vertues. Rom. 13.13.
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arrogancie, reade Pride.
¶ Assemblies holie are to be frequented.

ted. Mat. 13. 54. Luk. 4. 16. Act. 3. 1. &c. and 5. 12. and 12. 12. and. 16. 13.
Astonishment or marueiling at Christs doctrine. Mat. 7. 18. & 13. 54. Mar. 1. 37. Luk. 4. 22, 34.
Astonishment at Christs miracles. Mat. 9. 8, 33. & 12. 23. & 15. 31. Mark. 1. 27. and 6. 51. and 7. 37.
Astonishment at Christs answers. Mat. 22. 22. Mark. 12. 17.
¶ Athenians Idolaters. Act. 17. 16.
Athenians vanity & lightnes. Act. 17. 21
Attalia. Act. 14. 25.
Attentiuenes in hearing, and an example thereof. Act. 20. 7.
¶ Augustus Cesar. Luk. 2. 1.
Answere, put for to speake. Mat. 15. 15. & 17. 4. & 28. 5. Mar. 11. 14 and 12. 35. Luk. 13. 14. and. 14. 3.
Austeritie or hardnesse of life maketh not a man perfect. Mat. 11. 18, 19.
Authoritie of holy scripture. Act. 1. 16.
¶ Azotus. Act. 8. 4.

B.

Babes. 1. Cor. 3. 1. 1 Pet. 2. 2.
Babbling or vaine repetitions to be auoyded in prayer. Mat. 6. 7.
Babylon. Mat. 1. 11, 12.
Babylon, put for Damascus. Act. 7. 43.
Babylon which signifieth a place of confusion (as Rome) the place where Antichrist should reigne. Reuel. 7. 5. and 14. 8. and 16. 19.
Babylon hath made drunke al nations, with the wine of the wrath of her fornication: it is the lodging of ỹ deuils, the place of vncleane spirits, ỹ stewes of princes and kings, and the poysoning of all nations. Reuel. 18. 2, 3, 21.
Backbiting is cõdẽned. Mat. 9. 11. Ro. 1. 30. Gal. 2. 14. Ia. 1. 26. & 4. 11. 1. Pe. 2. 1.
Balaam his doctrine and couetousnes. 2. Pet. 2. 15. Iude 11. Reuel. 2. 14.
Banket prepared by Matthewe for Christ. Luk. 5. 21.
Bankets see feastes.
Baptisme, and the fourme thereof, prescribed by Christ. Mat. 28. 19.
Baptisme must be ministred, only by the ministers of the word. Mat. 28. 19.
Baptisme is one. Ephes. 4, 5.
Baptisme is not to be denied to infants. Mat. 19. 14. Act. 2. 39.
Baptisme is not to be ministred to them which be of the yeeres of discretion, vnles there be triall had of their faith. Mat. 3. 6.
Baptisme a seale of grace. Act. 2. 38. and 10. 47.
Baptisme a zeale of the preaching of the Gospel. Mat. 22. 19.
Baptisme the pledge of repentance. Lu. 3. 3. Act. 2. 38.
Baptisme how it clenseth and washeth. Ephes. 5. 26.
Baptisme of Iohn, for his doctrine and office. Mat. 21. 25. Act. 18. 25. & 19. 3.
Baptisme put or vsed improperly. Mat. 20. 22. Act. 1. 5.
Baptisme is commãded to be ministred to all that beleeue. Mark. 16. 16.
Baptisme signifieth vnto vs, that we are buried with Iesus Christ, dead to sin, and deliuered therefrom by the death of Christ, and haue put on Christ, and are made the children of God, by whõ also we are all made one. Rom. 6. 3, 4. &c Gal. 3. 27. Col. 2. 1[illegible].
Baptisme without faith profiteth not. Mark. 16. 16. 1. Cor. 10. 2. 1. Pet. 3. 21.
Baptismes force & vertue, proceedeth from Christ. Mat. 3. 11. Mark. 1. 8. Luk. 3. 16. Ioh 1. 26.
Baptisme, men are but the ministers of. Mat 3. 11. Ioh. 1. 26. and 3. 23, 27. and 4. 1, 2. Act. 8. 16. and 9. 18.
Baptisme put for to suffer tribulations or death. Mark. 10. 38. Luk. 12. 50.
Barabbas. Mat. 27. 21. Mar. 15. 7. Lu. 23. 18. Ioh. 18. 40.
Barbarian taken in ill part. 1. Cor. 14. 11
Barbarians & their humanity. Act. 28. 2.
Barjesus a Iewe, a sorcerer. Act. 13. 6.
Barnabas called a Prophet & teacher. Act. 13. 1.
Barnabas called an Apostle. Act. 14. 14.
Barnabas liberalitie. Act. 4. 36, 37.
Bartimeus the blinde man made to see. Marke

Marke 10.46. &c.
¶ Beame or poſt in the eye.mat.7.3,4
Beelzebub.mat.10.25.
Beggers,or loyterers not to be ſuffred. 2.Theſſ.3.10.
Belial put for Satan,or the deuil.2.Cor. 6.15.
Bethabara. Iohn 1.28.
Bethesda.Iohn 5.2.
Bethleem.mat.2.1,6.Luke 2.4.
¶ Bil of diuorcement.mat.5.31. & 19.7.
¶ Blaſphemie againſt the ſonne of man may be forgiuen, but blaſphemye againſt the holy Ghoſt, cannot be forgiuen.mat.12.31,mark 3.28,29. Luke 12.10.1.Tim.1.13.
Blaſphemies ſpoke by the beaſt againſt God and his name.Re..13.1,5,6.
Bleſſednes true what it is.Iohn.13.17.
Bleſſednes of man wherin it conſiſteth. mat.16.17.
Bleſſed vſed for deare vnto God, or beloued of him.mat.25.34.
Bleſſed who be.mat.5.3,4. &c. Luke.6. 20,21.&c.& 11.28.Iohn 20.29.Ro.4.7
Bleſſed vſed for praiſed.Epheſ.1.3.
To bleſſe one, taken to praye for one. mar.10.16.Heb.11.20,21
To bleſſe,put for to wiſh well. matth.5. 44 Luk.22.34.1.Pet.3.9.
To bleſſe, taken for to giue thankes. mat.14.19.and 26,26
Bleſſing and curſing proceed both out of one.Iam.3.10
Blind leaders of the blind. mat,15.14
Blood,put for the ſoule, life and whole man.mat.27.24
Blood,put for death or murther,matth. 27.24
Blood,put for reuengement for ſhedding blood.mat.27.25
¶ Boanerges.marke 3.17
Body mortall.Rom.6.12.& 8.11
Body called a Tabernacle. 2. Cor.5.1. 2.Pet.1.13
Body called an earthen veſſel.2.Co.4.7
Body called an earthly houſe.2. Co.5,1
Bodie the temple of the holye Ghoſt.1. Cor.6.19
Body muſt be mortified. Rom.8.13. 1. Cor.9.27
Body of ſinne.Rom.6.6.Col.2.11
Bodye ought to ſerue God. Rom.11.4. 1.Cor.6.13,20.2.Cor.7.1.Phil.2.10.
Booke,put for rehearſall.mat.1.1
Booke of life,Phil.4.2.Reu.3.5. & 13.8. & 17.8.& 20.12.& 21.21.& 22.9
Boſome of Abraham,Luke 16.22
Boũtifulnes of God towards vs. Tit.3.4
Bowels,put for moſt tender affections. Col.3.12.
¶ Bragging or boaſting wicked. Luke 18.11.Rom.1.30.
Bragging or boaſting good and lawful 2.Cor.11.1,2.&c.Phil.3.4
Bread,vſed for all maner of bodily ſuſtenance.mat.4.4.& 6.11.mar.6.36
Brethren of Chriſt,or kinſmen.mat.12. 47.Iohn 7.3 1.Cor.9.5.Gal.1.9
Brethren are all Chriſtians.Rom. 1.13. & 8.29.1.Cor.6.6.& 8.11.Epheſ.6.21. Col.4.15.1.Theſ.5,14
Brethren falſe.2.Cor.11.26.Gael.2.4
Brethren,put for kinſmen, mat. 13. 55. & 22.24 Iohn.7.3,5.Rom.9.3
Brethren of Chriſt beleeued not in him Iohn 7.3,5
¶ Buriall of the dead commended vnto vs.mat.14.12.and 27.59. Luke 7.12.& 16 22.Act.8.2
Burthen of Chriſt is light.matth. 11.30.
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Burthens heauie and grieuous to bee borne.mat.23.4.
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C

Caiaphas prophecieth.Io.11.50,51
Caiaphas examineth Chriſt.matth 26.62
Cain.1.Iohn 3.12.Iude.11
Called are many.mat.20.16
Called,put for declared and ſhewed to the world.Luke 1.35
Called,put for accounted.mat.5.9. and 21.13.Luke 1.76
Cal on ỹ name of the Lord,or to cal on Chriſt,put for the whole ſeruice and worſhip

worship of God. Actes 2.21. and 9.14. 1.Cor.1.2. 2.Tim.2.9.22.
Calling, see Genules, see also vocation.
Cana of Galile. Ioh.2.1.& 4.46.
Cananite or Chananean. Mat,15.22.
Capernaum. Mat.8.5. Ioh.6.24,59.
Capernaum ful of corruptions, and reprooued therfore. Mat 11.23.
Capernaum called Christs owne citie. Mat.9.1.
Care must bee referred to God. 1.Pet, 5.7.
Care wee must for others. 2. Cor-11.2. Philip.1.24.
Care godly. Matth. 6.33. Luke 11.28. 2.Cor,12.10
Care fleshly. Matth.6.21. and 6. 22. and 20.21.& 26.51. Luk.9.33,54.& 11.38. Rom 8.6.
Care, reade Thought.
Carefulnes that hath doubting with it, is condemned. Mat.6.25,26.&c.& 10 9. Luke 12.22,23,&c. Phil.4.5.
Castor and pollux Act.28 11.
Cause vnheard, no man shal be iudged. Iohn 7.51.
¶ Cedron the brooke. Iohn 18.1.
Cenchrea. Act.18.18. Rom.16.1.
Centurion. Mat.8.5.& 27.54.
Centurions faith and modestie. Mat.8, 5,6,7,8.
¶ Charitie, see Loue.
Cherefulnes, readines or willingnes in doing any thing, very necessarie for the godly. 1.Cor.9.17. 2.Cor.9.7. Col 1.11. 1.Pet.4.9. and 5.2.
Children are embraced of Christ and blessed. Mat.19.15. Mar.10.16.
Children praise Christ. Mat.21.15.
Children take for yong christians & of smal capacitie. 1.Cor.14.20. Eph.4.14
Children are humble, simple, and without malice. Mat.18 3.1.Cor.14.20.
Children of the resurrection, which cannot die. Luke 20 36.
Children of the kingdome. Mat.8.12,
Children of light. Ioh.12.36. Ephes.5.8. 1.Thes.5 5.
Children of disobedience. Ephes.2.2. and 5.6. Colos.3.6.
Children begotten & borne of faithfull parents are holy. 1.Cor.7.14.
Children's duety towards their parents Mat.15.4. Luke 2.5. Ephes.6.1,2,3. Col. 3.20.
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Chosen to some office or ministerie. Iohn 15.16. Actes 1.2.& 6.5.& 15.22. 1.Tim.5.9.
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Christ is Alpha and Omega. Reuel. 1.8. 11. and 21.6. and 22. 13.
Christ promised in the Lawe and Prophets. Actes 3.21.
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Christ hath so taken flesh, that by the taking thereof, he hath not departed from the Father. Ioh.1.18.& 3.13.
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Christ called Iesus. Matt.1.16,21. Luke. 1.31, and.2.21.
Christ being a childe was subiect to his parents. Luke 2.51.
Christ was subiecte to mans infirmities. Mat.4.1,2. and 21.18.& 26.37. Mark. 8,2. Luk.29,41, Iohn 4.6.& 11.35,38. & 12.27. Heb.2.14.
Christ taught publikely. Mat.4 23. and 26.55. Iohn 6.59. and 17,14.& 8.2.& 18.20.
Christ preached out of a ship. Matt.13. 2. Marke 4.1.
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Christ vsed to speake familiarly and plainly. Mat.5.23,24. & 11.21,23.& 12.41,42. Luk.6.40. Iohn 3.12.
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Christ equall with God his father. Iohn.5.18.Philip.2.6.colos.1.16.
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Christ cast the byers and sellers twise out of the Temple. Iohn.2.14,15,&c. Mat.21.12.
Christ moste farre from all outwarde shewe or ostentation.Mat.12.13.
Christ hated of the world Lu.4.29.Ioh. 1.10,11.& 5.16.and 7.7.& 15.18,23
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Christ died.Matth.27.50.
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Christ is to be looked for from heauen. Phil.3.20.1.Thes.1.10.2.Thes.1.7.
Christ is the onely Master whome wee must heare in the Church. Mat.17.5. & 23.8.Mar.9.7.Ioh.13.13. Acts.3.22.
Christ hath not taken away originall sinne onely, but also all other offences.Iohn.1.29.Rom.5.16.1.Ioh.1.7.
Christ onely knoweth the father.Mat. 11.27.Ioh.6.46.and 17.25.
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Christ called ỹ last Adam.1.cor.15.45.
Christ the perpetuall aduocate of his Church.Ioh.14.16.1.Ioh.2.1.
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Christ called an Angel. Actes. 7.30. Reuel.7.2.and 8.3.and 10.1.& 20.1.
Christ is the lambe of God. Iohn.1.29, 36.Reue.14.1,10.
Christ is the fountaine and beginning of blessednesse.Actes.3.26.
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Christ is the head of his Church. Mat. 10.25. Ephes.1.22.and 4.15. and 5.23. Colos.1.18.and 2.10,19.
Christ is the knower and searcher of hearts. Mat.9.2,4.& 12.25.& 22.18. Mark.2.8.Luke.6.8.& 7.4. and 11.17. and 9.47. Iohn.1.47. & 2,24.and 5.42. and 6.64.& 13.11,18.Reue. 2.23. and 3.14,15.
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Christ is the obiect of faith. Act.20.21. Ephes.1.15.and 3.12.
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Dayes obſerued reproued. gal. 4. 10
Dayes of fleſh, put for life preſent. hebr. 5. 7
Day of Chriſt, put for ỹ houre of death. and the laſt iudgement. phil. 1. 6, 10. & 2. 16
Day of the Lord, put for ỹ day of iudgement. 1. theſſ. 5. 2
Day of the Lord, or Lords day, appointed in ſtead of the Iewes Sabbath. act. 20. 7. 1. cor. 16. 2. reuel. 1. 10
Day of iudgement put for the laſt day. mat. 10. 15. & 11. 21
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Daughters, ſee Philips daughters
Dauid did eate the ſhewe bread. marke 2. 26
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¶ Deacons who ſhould be choſen. acts 6. 3. 1. tim. 3. 8
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Dead they are that liue ill. matth. 8. 22. 1. tim. 5. 6
Dead men cannot communicate, nor teach vs any thing. luke 16. 31
Dead that die in the faith are bleſſed. reuel. 14. 13
Dead are with Chriſt. luk. 23. 43. phil. 1. 23
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Death is the looſing or departing of the ſoule from the bodye. phil. 1. 23. 2. tim. 4. 6
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Death called a sleepe. Iohn 11. 11. 1. Cor. 11. 31
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Death Christ his last enemie. 1. Cor. 15. 26
To see death, put for to die. luke 2. 26
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Dedication of the Temple. Iohn 10. 22
Delightes or pleasure, Iuke 7. 25. and 16. 19. 1. tim. 5. 6. reuel. 18. 7
Demas, Pauls fellowe helper. Colos. 4. 14. Philemon. 24
Demas forsaketh Paul. 2. tim. 4. 10
Deniall of Christ hurtfull and deadly. Matth. 10. 33. and 26. 70. 2. Pet. 2. 1. 1. Iohn 2. 22, 23. Iude 4
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Deuill enemie to mankinde. matth. 13. 19, 28, 39. luke 22. 31
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Deuil, a liar, & father of lies. Iohn 8. 44
Deuil prince of this worlde. Ioh. 12. 32. luke 4. 5, 6. Iohn 16. 11. Actes 26. 18. Ephe. 2. 2. and 6. 12
Deuill can not hurt so much as hee woulde. mat. 8. 31, 32, 33. marke 9. 22. luke 4. 13. reuel. 2. 1, 2, 10. and 7. 2, 3
Deuill the Tempter. matth. 4. 1. marke 1. 13. 2. Cor. 7. 5. 1. thess. 3. 5
Deuill a murtherer from ỹ beginning. Iohn. 8 44
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Deuil a deceiuer of ỹ world. reue. 12 9
Deuil the Dragon & olde serpent. reuel. 12. 9. and 20. 2
Deuil the god of this worlde. 2. Cor. 4. 4
Deuill the prince of the aire. Ephes. 2. 2
Deuill accuser of ỹ faithfull. reue. 12. 10
Deuil an euil spirit, reade Spirite.
Deuill our aduersarie and enemie. mat. 13. 39. 1. Pet. 5. 8
Deuill transfigureth him selfe into an Angel of light. 2. Cor. 11. 14
Deuill and his angels haue eternal fire prepared for them. Matthewe 25. 41. 2. pet. 2. 4. Iude 6. Reuel. 12. 9
Deuils chased out of men by Christ. Matth. 8. 32. and 9. 33. and 12. 22. and 17. 18. Marke. 1. 25
Deuils confesse Christ. Matthew. 8. 29. marke 1. 24. and 3. 11. and 5. 7
Deuils commaunded into the swine. Matth. 8. 32
¶ Diana of the Ephesians. Actes 19. 28
Die in the Lord what it is. Ro. 14. 13
Difference of meates taken away. Mat. 15. 11. Actes 10. 15. rom. 15. 14. 1. Cor. 10. 25, 26. 1. Tim. 4. 3. Ti. 1. 15. He. 13. 9
Difference of a bodie and a spirit. luke. 24. 39
Diligence in a good thing is cõmended & set forth vnto vs. Mat. 2. 14. Luk. 24. 33. Io. 20. 4. Act. 2. 46. & 5. 21. & 10. 7, 8
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Disciples of ỹ false prophets. Act. 20. 30
Discipline of ỹ old Church. Mat. 18. 17
Diseases of the bodie flowe from sinne. Marh. 9 2. Iohn. 5. 14. 1. Corint. 11. 30.
Diseases, see Infirmitie.
Disobedience to the Gospel, and to the trueth. rom. 10. 16, 21. 2. thess. 1. 8. and 3. 14
Disobedience to parentes. Rom. 1. 30. 2. tim. 3. 2

Disobedience to rulers. 2.peter.2.10. Iude 8.
Disorder condemned by Paul. 2.thess. 3.6.
Dispute by the Scriptures. Actes. 17.2
Diuorce and the lawfull cause thereof. matth.5.32.and 19.9
¶ Doe we must all thinges to the glorie of God, and in the name of Christe. matth.5.16.1.Cor,10.31.Coloss.3 17. 1.pet.1.11
Doe we must to another, as we woulde should be done to our selues. matth. 7.12.luke 6.31
Doe good we must to all, but chiefly to the housholde of faith. Galatians 6. 10
Do good we must to our enemies, read Loue towardes our enemies.
Doing good, or doing well, we ought not to bee wearie of. Galat.6.9.2. thess 3.13
Docters, see *Teachers*.
Doctrine true and wholsome is of God and of Christ. Iohn 7.16.1.tim.1.15. 2.tim.3.16
Doctrine of the Scripture. Rom. 15. 2.tim.3.16
Doctrine of men is false and corrupt. mat.15.5.marke 7.11.Ephe.4.14. Coloss.2.8,22.Heb 13.9
Doctrine of deuils.1.tim.4.1
Doctrine is to be applied to the capacitie of the people. marke 4.33
Doctrine is to bee applyed to priuate men.luke 3.12,14
Doctrine is not to bee esteemed by mens liues.matth.23.3
Doctrine particular necessarie. 1.thess. 2 11.Iohn 2.13.&c.
Doore of faith.actes 14.27
Doore of vtterance. Coloss.4.3
¶ Drunkards company must be auoyded.1.Corinth.5.11.
Drunkennes and drunkardes condemned. Matthewe 24.49. Luke. 21.34. Rom.13.13.1.Cor.5.11.and 6.10. and 11.21. Galat.5.21.Ephes.5.18. 1.Peter.4 3.

E

Earth put for men placed on ȳ earth luke 2.14.
Earth called Gods footstoole.matt. 5.35
Earthquake,when Christ suffred. matt. 27.51
Earthquake, when Christ rose againe. matth.28.2
Earthquake, after the Apostles prayers.Actes 4.31.and 16.26
¶ Edification must bee sought in all thinges, and wee must giue our selues to the edification of others. Rom.14. 19. and 15.2.1.Cor.14.26.2.Cor.10.8. and 12.19.Ephes.4.12,29.1.thess.5.11. 1.tim.1.4.1.pet.4.10
Edifying,see Building.
¶ Elders,see Seniors.
Election of God to saluation is eternall and euerlasting. Mat.25.34.Iohn 13. 18. Actes 13.48.and 22.14.rom.8 29. &c.and 9.11.and 11 5. Ephes.1.4,11. 1.thessal. 1 4.2.thessal.2.13. 2.tim.1.9. Read Vocation.
Election of God, and the end thereof. luke 1.74.ephes.1.4
Elect written in heauen. Luke 10. 20. Phil.4.3.Heb.12.23
Elect or chosen are fewe. *Matth.*20.16 and 22.14
Elect or chosen. mar.13.20. Luke 18.7. rom.8.33. 2.timot.2.10. 1 peter 1. 2. reuel.17.14
Elias is come.Matth.11.14.and 17.12.
Elias. luke 4.26,27.Iam.5.17
Eliseus.luke 4.27
Eloquence which is the excellencie of words, not to be ioyned with the testimonie of God.1.Cor.2.1
Eloquence abused. Actes 24.1,2.&c.
Elymas the sorcerer.actes 13.8
¶ Emmanuel.Matthew.1.23
¶ Enchanters.reuel.22.15
Enemies of Christ are diuers & many. Iohn.15.18.Actes 20.30
Enemies of Christ compared to wolues Matth.10.16.Actes 20.29
Enemies of Christ must not bee feared. Matth.10.26.

Enemies of Christ fall into great destruction. Matthewe 10.15.and 22.7, 44.Lu.19.27.1.Cor.15.25.Heb.1.13.
Enemies must bee loued. Matth. 5.44. Luk.6.27.Rom.17.20.
Enemies of ỹ crosse of Christ.Phil.3.18.
Enoch.Heb.11.5.Iude.14.
Enuie is cõdemned. Mat.7.1.luke.5.30. Rom.1.29.& 13.13.1.Cor.13.4.Galat. 5.20,21. Phil.1.15.1.Tim.6.4. Tit.3.3. 1.Pet.2.1.Iam.4.5.
Examples of enuie. Mat.10.24. and 27. 18. luke 15.25,26,27.&c. Actes 7.9. and 17.5.
¶ Epaphras ỹ Colosians teacher. Col. 1.7.
Epaphroditus commended to the Philippians.Phil.2.25.
Ephesus.Act.18.19.
Epicures.Act.17.18.
Epistle of the Apostles.act.15.23.
Epistles of S.Paul conteine some harde things.2.Pet.3.16.
¶ Equitie is commended,and examples thereof. Matth.5.25.and 7.12. and 8. 6,7,8,9. &c. Luke 6.31. Actes 20.38. and 25.4.5.
¶ Esau.Rom.9.13.Heb.12.16.
¶ Euill proceedeth out of the heart. Mat.12.34.and 15.11,19.Mar.7.21.
Euill must bee abhorred and hated. Rom.12 9.
Euil must not be rendred for euil, read Iniurie.
Euil speach,reade Speach.
Eunuches or gelded, after three sortes. Mat.19.12.
Eunuch of Queene Candace. acts.8.27.
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¶ Examine,reade Proue,
Example of a good Courtier and his exercise.acts.8.28.
Example of another man sometimes profitable.2.Cor.9.2.
Excommunication vsed in the Church. Mat.18.17.Ioh.9.22.
Excommunication, the best remedie against vices.1.Cor.5.3.&c.
Excommunicatiõ not to bee pronounced by one alone.1.Cor.5.3,4.
Excommunication to bee pronounced for great faultes. 1.Corinth.5.3.&c.2 Thes.3.14.&c.1.Tim.1.20.
Excommunication abused. Iohn.9.22, 34.and 16.2.
Excuses vaine will not stand. Matth.8. 21.and 25.44.and 27.24.
Exercise bodily profiteth litle. 1.Tim 4.8.
Exhortation must followe doctrine. Col.3.16.1.Tim.6.2.
Exhortation necessarie in the Church. Act.2.40. and 11.23.and 13.15. Rom. 12.8.1.tim.4.13.2.tim.4.2.Tit 1.9. and 2.15.Heb.13.22.
Experience helpeth faith. luke.2.20 Rom.5.4.
¶ Eye,is ỹ light of the body. Mat.6.22
Eye,simple or wicked.Mat.6.22.
Eye euil, put for enuie.mat.20.12.
Eye,single.mat.6.22.luke.11.34.
Eye,for eye. mat.5.38.
Eye right,to be pulled out. mat.5.29.
Eyes in prayer lifted vp towardes heauen.Ioh.11.41.and 17.1.

F

FAbles receiued for the trueth. 2 Tim.4.4
Fables of old wiues to bee auoyded, 1.tim.4.7.
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Fables all men ought to auoyde. 1.tim. 1.4.tit.1.14.
Fables, put for false doctrines. 2.tim.4 4.
Face of Steuen as the face of an Angel.acts6.15.
Faith.what it is.Heb.11.1.
Faith is holpen by experience. luke 2 20.Rom.5.4.Iam.1.3.
Faith must not bee separated from confession.rom.10.10.1.pet.3.15.
Faith is the gifte of God. matth.11.25, 27.and 13.11.and 16.17. marke 9.23, 24. luke 17.5. Ioh.1.13. and 6.44,65.

Actes 16.14.and 22.14.rom.12.3 1.Corinth.2.5. Epheſ.2.8. and 6.23. Phil.1.29. Col.2.12. 2.theſſ.1.3. and 3.2.Hebr.12.2. 2.Peter 1.3. 1.Iohn 5. 20.

Faith ordinarily commeth by hearing. Luke 24.32. Iohn 1.37,50 and 4.41, 42,50, and 15.3. and 17.20. actes 2. 37.and 8.6,30.&c. and 10.5. and 16. 14. and 18.8. Rom.10.17. 2.theſſal.2. 13,14

Faith is neuer perfect in this life. matt. 14.28.mark.9.24.Iohn 11.21

Faith obtaineth any thing of God. mat. 8.13.and 9.29,30. and 15.28. and 21. 21.22 marke 9.23.Iames 1.6

Faith onely iuſtifieth, puriſieth & ſanctifieth. actes 13.39.& 15.9.and 26.18. rom.3.21,24,26,28.and 4.5,11.13.and 5.1.and 9.30.and 10.10.Gal.2.16.& 3. 8,11,24 Phil.3.9.Heb.11.4

Faith is not of all men. Iohn.6.65. 2. theſſ.3.2

Faith put for wholſome and ſound doctrine. 1.tim.1.19

Faith put for the doctrine of the Goſpel.act.6.7. 1.tim.3.9

Faith put for the ſumme of Chriſtian doctrine 1.tim.4.6

Faith put for a vaine ſhewe of faith. Iam.2.14.&c.

Faith puriſieth the hearts. actes 15.9

Faith is the victorie of the worlde. 1. ioh.5.4

Faith is our armour againſt the aſſaults of the deuil. Epheſ.6.16. 1.Thes.5.8. 1.Pet 5.9

Faithfull are Chriſtes friendes. luke. 12.4.iohn.15.13.14

Faithfull compared to ſheepe. Matth. 10.16.and 25,32.33. iohn 10.27. and 21.16

Faithfull fewe in number. matth.7.13. luke 12.32. and 13.23,24. iohn 6.60, 67. and 14.22. actes 1.15. Coloſſ. 4. 11. 1.Peter 3.20. 2.Pet.2.5, Reuelat.3. 4 and 20.8

Faithfull are ſtraungers and pilgrimes on the earth. Luke 22.35. 1.Peter 1.17.and 2.11.2.pet.1.13,14

Faithfull are kings and prieſts. 1.peter. 2.5,9.Reuel.1.6.and 5.10

Faithfull are called Saintes, or holie ones. acts.9.32,41. rom. 1.7. and 12, 13. and 15.25,31. and 16.2. 1.Corin. 6.2.and 14.33.and 16.1. 2. Corin.1.1 and 8.4. and 13.12. Epheſ.1.1.18. and 4.12. and 5.3. Phil.1.1. and 4.21,22. Coloſ 1.2,4. 1.theſ. 3.13. and 5.27. 2. theſ. 1.10. 1.timo.5.10. philemon 5.Hebrew.3.1. and 6.10. and 13.24. 1. peter 2.9. Iude 3. Reuela. 13.7. and 17.6

Faithfull are the temples of God, and habitation of the holy Ghoſt, which they haue receiued of God. Io.14.17. rom. 5.5. and 8.9. 1.Corin.3.16. and 6.19.2.Corin.1.22. and 5.5. and 6.16. Galati 3.2. and 4.6. Epheſ.2.21,22. 1.theſſalo.4.8.2. tim.1.14. Titus 3.5. 1.pet.2.5.1.ioh.3.24

Falſe prophets, reade Preachers.

Falſe witnes, reade Witneſſe.

Families ought to bee well inſtructed. acts 10.2. &c. Rom.16.5. Epheſ. 6.4. 2.tim 4.19

Familie is to be prouided for. 1.Tim. 5.8

Faſting, put for vnactuſtomed abſtinence from meate. act.27.33

Faſting ioyned with prayer. mar.17.21. luke 2.37. actes 10.30. and 13.3. 1. Cor.7.5

Faſting priuate and examples thereof. Matth.4.2.and 6.16,17,18. luke 2.37. 1.Corinth.7.5. actes 10.30. 2.Corin. 11.25

Faſting publike. Actes 13.2. and 14. 23

Faſting hypocriticall and true. Matth. 6.16

Father and mother muſt bee obeyed and honoured, reade, Children honour parents

Fathers and mothers muſt not bee loued more then Chriſt. Matth. 10.37. luke 14.26

Fathers taken for Predeceſſors. Matt. 23.30.

23.30.Act.15.10.Hebr.1.1.
Fathers muſt not be followed in their follies, abuſes and vngodly cuſtomes. Mat.15.2.&c. Luk.10.38.&c.Actes 7.51. 1.Pet.1.18
Faultes muſt not be foſtered or borne with. Mat.8.26. and 12.36. and 14.4, 31.and 15.14.and 18.15
Fauour of men muſt be ſtoutly contemned. Actes 25.9. Galatians 1.10. and 2.13
To finde fauour, put for to be in fauour. Luke 1.30
¶Feare of God, ſuch as children beare towards their fathers. Actes 9.31. and 10.2. 2.Cor.7.1. Epheſ.5.21. Col.3.22. 1.Pet.2.17
Feare of God, ſuche as ſeruantes beare to their maſters. Rom.8.15.Luk.1.74. 1.Iohn 4.18.Reuel.21.8
Feare vſed for obedience & reuerence towards men. Rom 13.47. 2.Cor.7.15. Epheſ.6.5. 1.Pet.3.14
Feare worldly and carnal. Iohn 9.22. and 12.42.and 19.8
Feare taken for trembling and aſtoniſhing. Matth. 14.26. and 27.54. and 28.4. Luke.1.12. and 2.9.Actes 5.5,11, and 19.17
Feare of men muſt be remoued from the profeſſors of the trueth. Mat.10. 26,28,31. Phil.1.28. 1.Pet.3.14.
Fearefulnes ouermuch in miniſters, is condemned. Matth. 10.26, 28. Actes 18.9
Fearefull ones are not by and by to be reiected. Mat.27.55
Feaſtes or bankets to make, is not euill. Luke 14.12
Feaſtes or bankets abuſed. Matth. 14.6. Luke 14.7.&c.
Feaſtes or bankets of Chriſtians, polluted by contemners of God. 2.Pet.2. 13.Iude.12.
Felix.Act 23.26. and 24.22.
Feſtus.Actes 25.1.&c.
¶Figge tree accurſed of Chriſt. Matth. 21.19
Fight or warfare ſpiritual. Rom. 6.13. and 7.15,19,23,25.1.Tim.1.18.2.Tim 2.4,5
Fire, put for the effect of the holy ghoſt. Mat.3.11
Fire for the triall of doctrine, made by Gods word and his ſpirit. 1.Cor.3.13.
Fire vnquenchable, for the torment of the wicked. Mat.3.12.
Fire euerlaſting. Mat.25.41.
Fire of hell. Mat.5.22.
Fire vnquenchable. Mat.3.11.and 9.43.
Firſt borne, put for all the faithfull. Hebr.12.23
The Finger of God, put for the power of God. Luke 11.20. or rather for the holy Ghoſt, or the ſpirit of God, as it is expounded, Mat.12.28.
¶Flatterie is to be taken heede of and auoyded. Matthewe 11.7. and 14.4. and 18.15. Rom.16.18. 1.Cor.11.17. 1.Theſ.2.5
Examples of flatterie. Matthew 22.16. Iohn 18.22. Actes 3.4. and 12.22.and 24.2,3.
Fleſhe, put for the naturall affection of man. Mat.26.41.
Fleſhe, put for the outwarde ſhewe of man. Iohn 8.15.
Fleſhe, put either for outwarde pompe and oſtentation, or for weake ſtate and condition. 2.Cor.10.2.
Fleſhe, put for the common courſe of nature. Gal.1.29.
Fleſh, put for man. Mat.24.22. Rom.3. 20.and 7.18. 1.Cor.1.29.Gal.2.16.
Fleſhe, put for preſent life. 1.Pet.4.2.
Fleſhe, put for the Ceremonies of the lawe. Gal.3.3.
Fleſh, what it iudgeth of true religion. Actes 26.24.
Fleſh attributed to fiſhes. 1.Cor.15.39.
Fleſh and blood, put for man. Mat.16. 17. Gal.1.16.Ephe.6.12.
Fleſh muſt be crucified. Gal.5.24.
After the fleſh we muſt not liue. Rom. 8.13.
Fleſh, put for the mortal body. Philip. 1.22.
Fleſhe taken for the whole man.

Mat.24.22.Act.2.17.Rom.3.20.
Fleſh, put for the corrupt nature, affection, or carnall wiſedome of man. Matthew 16.17. Iohn 3.6. Rom.7.18. and 8.5,6.
Fleſh and the workes, or fruites therof. Gal.5.19.Epheſ.2.3.
Fleſh luſteth and fighteth againſt the ſpirit. Gal.5.17. 1.Pet.2.11
Fleſh and blood of Chriſt are our ſpiritual meat and drinke. Ioh.6.51,54.
Flocke of Chriſt a litle one. Luke 12.32.
Floore of Chriſt. Mat.3.12.Luk.3.17
Flying in the time of perſecutiō ſometimes lawfull. Matth.4.12.and 10.23. and 12.15. Iohn 7.1. and 10.12,13. Actes 8.1. and 9.25. and 14.16. and 17.10
¶Forgiuenes of ſinnes by ȳ preaching of the Goſpel. Mat.16.19. Ioh.20.23.
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Fornication put for Idolatrie. Reuel.2.14,and 17.2.and 18.3
Fornication condemned. Mat.15.19. Acts 15.20. Rom.1.20. 1.cor.5.11.and 6.9,13,18. and 10.8. Gal.5.19. Epheſ.5.3. Coloſ.3.5.1.Theſ.4.3. Reuel.2.14.
Forſake, ſee Renounce.
¶Free will of man ouerthrowen. Mat.16.17,23. Iohn 3.3. and 6.44,45. and 15.5. Actes 26.18. Rom.5.6. and 8.7. 2.cor 3.5.Gal.5.17.Ephe.2.8.Phil.1.6, and 2.13. Iames 4.8
Frugalitie ſet forth and commended. Iohn 6.12
Fruite of the vine, put for wine Mat. 26.29
Fruites worthie amendment of life. Mat.3.8. Luke 3.8
¶Fulfill the meaſure, put for to make perfect and to finiſh wickednes. Mat. 23.32

G.

GAbriel the Angell declareth the birth of Iohn Baptiſt, and ſaluteth the virgin Marie. Luke 1.13,19,22.
Gaius of Derbe. Actes 20.4
Galatia. Gal. 1.2
Galatians lightnes and inconſtancie. Gal.1.6.and 5.7
Galile. Iohn 7.52
Gallio. Actes 18.12,14
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Gates of hell and what they are. Mat. 16.18
Gathering, ſee Collection.
Gaza. Actes 8.26
¶Gelded man, ſee Eunuches
Genealogie of Chriſt deſcribed. Mat. 1.1.&c. Luke 3.23.&c.
Generation, put for condition or ſtate. Luke 16.8
Generation, put for an age, or the people or ſtocke liuing in that age. Heb. 3.10
Gentiles without the lawe. 1.corinth. 9.21
Gentiles haue the Law, beeing without the lawe Rom.2.14
Gentiles knew not God. 1.Theſ.4.5
Gentiles knew God. Rom.1.20
Gentiles lacking the worde, are without excuſe before God. Actes 14.17. Rom.1.20. and 2.12
Gentiles, put for the Iewes diſperſed among the Gentiles. Iohn 7.35
Gentiles, put for them which are not regenerated by Gods ſpirit. Eph.4.17.
Gentiles calling named a myſterie. Ro. 16.25.Epheſ.3.3. 1.Tim.3.18
Gentiles calling foretolde. Mat 8.11. and 12.18,21. and 21.41. and 28.19. Luke 24.47.Iohn 10.16.Act. 2.17. & 9.15.and 13.46. Rom.9.25.and 10.20. Gal.4.27.
Gentiles calling eſtabliſhed. Acts 11.1. and 14.27. and 15.7,14. Epheſ.3.6
Gentlenes or meekenes commended. Mat.5.5,25.and 11.29.and 18.1,2.&c. 15.16. 1.Cor.13.5. Gal.5.22.23. Ephe. 4.2. Col.3.12. Tit.3.2.
Gentlenes a fruite of the ſpirite. Gal. 5.22
Geſtures vſed in prayer. Matth.26.39. Acts 20.36. and 21.5. Epheſ.3.14.

¶Gift

¶ Gift of God. Iohn 4. 10. and 10.28. Ephe.2.8.Iames 1.17. 2.Pet.1.3
Giftes of God are without repentance. Rom.11.23
Gifts of god diuers,& yet peculiar. Ro. 12.6. 1.cor.7.7.Eph.4.7. 1.Pet.4.10
Giue we ought to whosoeuer desireth. Luke 6.3
To giue is better then to receiue. Actes 20.35
Giue glory to God,put for to confesse a fault before God.Iohn 9.24. the like speach is in ỹ old Testamẽt.Iosh.7.18.
¶ Glory,put for gods mercy. Rom.9.23
Glory all,is due vnto God. Mat.6.13
Glory vaine, or vaine glory, is to be auoided,or fled from. Matth.6.12.&c. Iohn 5.44.& 7.18. and 8.54.and 12.43 Gal.5.26.Phil.2.3
Glory,see vaine glory.
Gluttonie condemned. Luke 21. 34. Rom.13.13.Gal.5.21. 1.Pet.4.3
¶ Gnashing of teeth.Mat.8.12.& 13.50.
Gnidum ỹ name of an Iland.Actes 27.7.
¶ God taketh care for those which are his. Mat.2.12,13. & 6 25,26.& 10.19, 29,30,31. & 15.32.and 18.6,10,14.Lu. 12.22,23 and 18.7.Ioh.10.14.Act.5.19 and 7.3,6,7,9,10.and 12.7.and 14.19, 20.and 18.10. 1.Tim.4.10.and 6.17.2. Tim.1.12.and 4.17.Iam.5.11. 1.Pet.1. 5.and 2.23.and 3.12.and 5.7.2.Pet.2.7.
God is one. Marke 12. 29. Iohn 17.3. 1.Cor.8.6.Eph.4.6. 1.Tim.2.5
God is no accepter of persons. Acts 10. 34.Rom.2.11.Gal.2.6.Eph.6.9.Col.3. 25. 1.Pet.1.17
God onely is to be worshipped. Mat.4. 10.Reuel.19.10. and 22.9
God is the authour of all good things. Mat.7.7.Ioh.3.17. Rom.11.36. 1.Cor. 4.7. 2.Cor.9.8. Ephes.4.7. 1.Tim.6.17 Iames 1.17. 2.Pet.1.3.
God is onely good. Mat.19.17. Mark. 10.18. Luke 18.19
God is most ready to do good. Iam.1.5.
God is Christs head.1.Cor.11.3
God is the keeper of our life. Mat. 10. 29.30
God called faithful. 1.Cor. 1.9. and 10. 13.2.Thes.3.3
God is the fountaine of life.Ioh.5.26.
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God is inuisible. Iohn 1.18. Col.1.15. 1.Tim.1. 17. and 16. 6. Hebr. 11. 27. 1.Iohn 4.12,20.
God only is to be called vpon.Act.12.5. Rom.10.13.&c. Ephes.3.14. Hebr.5.7. Iames.1.5.
God is a spirit. Ioh.4.24. 2.Cor.3.17.
God is light,and dwelleth in the light. 1.Iohn 1.5. 1.Tim.6.16
God is father of all. Ephe.4.6
God is creator of al things.Acts 17.24. 1.Cor.8.6.and 11.12.Ephe.3.9.Heb.3. 4.Reuel.4.11.and 10.6
God is the beginning and the ende. Reuel.21.6
God worketh al in al things.1.cor.12.6 Ephes.1.10
God, to him nothing is impossible. Mat.19.26.Luke 1.37.and 18.27
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God is onely wise.Rom.16.27. 1.Tim.1. 17.Iude.25.
God onely holy. Reuel.15.4.
God is true and faithfull, and can not lie.Iohn 3.33.Rom.3.4. 1.Corint.1.9. 1.Thess.5.24. 2.Thess.3.3. Tit.1.2.Hebrewes 6.18. and 10.23. 1.Iohn.1.9. and 5.20
God is onely Prince,the king of kings, and Lord of lordes. 1.Tim.6.15
God is the knower and searcher of hearts.Act.1.24.and 15.8.Rom.8.27.
God knoweth his. 2.tim.2.19.
God only forgiueth sinnes. Mar.2.7.
God iustifieth and sanctifieth. Ro.3.24. and 8.3.33. 1.Thes.5.23.
God called our Sauiour. 1.timoth.2.3. tit.3.4.Iude.25.
God is iudge of all. Hebr.12.23.
God is the onely Lawegiuer,which can destroy and saue.Iam.4.12.
God onely teacheth and giueth true wisdom.Ioh.6.45.Eph.1.8.17.Col.1.9 Hebr.

Hebr.8.11.Iam.1.5. 1Ioh.5.22.
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God notwithstanding dwelleth in his, to wit,in the faithful.Iohn 14. 17. 1. Iohn 4.15. reade Faithfull.
God heareth vs in our requests.Mat.7.7 and 18.19.and 21.22. 1.Iohn 5.14,15.
God chasteneth and proueth his. Hebr. 12.6. Iam.1.12.1.Pet.1.7.and 4.12,13. Reuel.2.10.and 3.19
God exhorteth to repentance, and attendeth. Rom.2.4. 2.Pet.3.9
God must bee folowed, and we must striue to be like him. Mat.5.45.Ephes. 5.1. Iohn 2.6
Gods,for Princes & Iudges.Ioh.10.34.
Gods false,or false gods, as Idoles, called vanitie and deuils.Acts 14.15. and 19.26. 1.cor.8.1.and 10.20 Gal.4 1.
Godlines put for the true seruice of God. 1.Tim.4.7,8
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Gospell called the testimonie of God. 1.Cor.2.1
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¶ Grace, put for faith and the fruites thereof. 1.Pet 1.5
Grace, put for free giftes. 1.Cor.1.4.
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Grace,put for the ministerie and preaching of grace. Gal.2.9
Grace, put for free forgiuenesse of sinnes. Iohn 1.17
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H

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Heare,put for to vnderſtand.1.cor.14.2
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Hope is to be cõceiued & ſtrẽgthened by the conſideration of Gods benefits already paſt. Matth, 16.8,9. rom. 5.4.2. cor. 1.10
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mercie or cōpaſsion one of vs towards another is cōmāded. mat.5.7.& 9.13. & 18.25.lu.6.36.& 10.3. & 22.32.gala. 6.1.eph.4.32.he.6.10 iam.1.27.&2.13
merites of man ouerthrowen by theſe Scriptures. mat. 10.8. and 13.11. and 18.27.and 24.22. and 25.34. luk.1.30.

48.and 12.32. and 17,7,9,10.& 18. 14. Iohn 1.6. and 3.3,15,16. and 6.40,65. and 10.28. and 15.16. actes 13.48.and 15.9.and 26.8.Rom.3.27. and 9.32. & 11.2,5,32. 1.cor.1.27. and 3.5.and 15. 57. gal.1.15.and 3.18. eph.1.4,5. and 2.4,8,13.phil.1.29.col.1.12. and 2.13. 2.thes.1.11. and 2.16. 2.tim.1.9.and 4. 8.tit.3.5,7.hebr.2.10.Iam.2.5. 1.pet.1. 2,3,9,18.& 5.10. 2.pet. 1.3.1.ioh.2.12. and 3.1.iude 21.reu.3.18.and 4.10,11. and 21.6.and 22.17.

Milke diuerſly taken. 1.Cor.3.2.Heb. 5.12.1.peter 2.2.

Miniſterie why ordeined.Ephe.4.12.

Miniſterie reſembled to a warfare. 2. Cor.10.4. 2.tim.2.4.

Miniſterie contemned and the puniſhment thereof. Luk.10.16. iohn 12.48. actes 7.51,57.1.theſ.4.8.and 5.20.

Miniſterie of the word & the cõmẽdation thereof. Mat.11.11.& 16.19.lu.1. 16.&10.16.ioh.15.3.& 20.23.act.8.30, 31.& 9.6.& 10.5,36.& 11.14,21.& 14. 22,23.& 26.18.rõ.1.16. & 10.8,14,15. and 12.7.and 15.16.1.cor.2.13. and 3. 5,6.and 4.1,15.and 9.1,2. 2.cor.5.18. 1.tim.3.15.& 4.14,15. titus 1.5. phile. 10.Heb.4.12.Iames 1.21.

Miniſters ſtand in needle of other mens prayers.Ephe.6.19.col.4.3.2.theſ.3.2.

Miniſters muſt be exãples to ỹ congregatiõ.Mat.5.13,14. luk.14.35.acts 20. 33.phi.3.17.tit.2.7 1.tim.4.12.1.pe.5.3

Miniſters, ſee Preachers.

Miniſtration of the word,or preaching of the Goſpel.Act.20.24.2.cor.5.20

Miracle, firſt that Chriſt wrought, and the ſecond alſo.Iohn 2.11,54

Miracles called by diuers names. Heb. 2.4.

Miracles and the worde ioyned together.mat.10.7.mark.6.12,13.luk.5.17. Ioh.3.2.actes 14.3.heb.2.3,4

Miracles wrought by wicked men.mat. 7.21.and 24.24.mar.13.22.2.theſ.2.9

Miracles and their end & vſe.mat.11.4, 5,21.& 15.31.& 20.34 luk.7.16.ioh.2. 11,23.& 11.15,42,45.& 20.30,31. acts 3.10.and 4.21,30.and 8.6. and 9.35,42

Miracles true are of God, to confirme his trueth.mark.16 20 iohn 5.36. and 10.25. and 20.30,31. acts 2.22. and 4. 30.and 14.3.2.cor.12.12.hebr.2.4

Miracles true wrought in the name of Ieſus Chriſt only. mark.16.17. acts 3. 16.and 4.10,30.and 9.34.

Miracles falſe are of the deuil to deceiue. mat.24.24 2.theſſ.2.9.10 reuel. 13.14.and 16.14.

¶ Mnaſon of Cyprus Paul's hoſt.act.21.16

¶ Mortifying of our ſelues cõmanded. Rom.8.13.coloſſ.3.5

Moſes,& places ſpeaking of him Iohn. 5.45,46.acts 7.20,21,22.&c. hebr. 11, 23,24.&c.

Moſes hid his face.2.Cor.3.13.

moſes, put for the Law written by Moſes.2.cor.3.15

mote in the eye.mat.7.3

mouth, put for word and witnes. mat. 18.16

To open the mouth. mat.5.2.acts 8.35. and 10.38

¶ multitudes muſt not alwayes bee followed.mat.7.13.and 16.15.& 24.5.lu. 6.26. and 13.22,23,24. Iohn 6.60,65, 67.actes 1.15.and 9.27.and 28.22.

murmur and grudging ought to bee auoyded.1.Cor.10.10.phil 2.14.

murmurers.mat.10.11.luk.5.30.and 15 2.& 19.7.1o.6.41,61.rõ.1.20. iude 16.

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murther and murtherers condemned. mat.5 21. and 15.19. and 19.18.rom. 1.29. and 13.9. galat 5.21. 1.tim.1.9. 1.Peter 4 15 reue.21.8.and 22.25

murtherer is he that hateth. 1.Ioh.3.15

¶ mynde of man vaine, and his vnderſtanding darkened.Ephe.4.17,18.

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NAin.Luke 7.11.

Name,put for might or power.Io. 1.12.and 2.23.actes 3.6.

Name, put for dignitie and renowme. Philip.2.9.

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Narciſſus.Rom.16.11.

Nathanael and his calling. Ioh.1.45,46 &c.
Nature vſed in good part. 1.Cor.11.14
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Natures two, or two natures in Chriſt. Actes 20.28.rom.1.3,4.phil.2.6,7.Ioh. 1.14.and 6.62. and 3.13. mat.1.23.
Nazareth.matth.2.23.
¶ Neighbour is euery man.luk.10.36.
Neighbours muſt bee loued as our ſelues.matth.22.39.
Newnes of life is of the ſpirit.Iohn.3.6.
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¶ Nicodemus & his ſtorie. Iohn 3.1,2. &c.and 7.50.and 19.35.
Nicolaitans. reue.2.6,15.
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Night deuided into certaine watches. matt.14.35.and 24,43.luke 12.38.
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Night, put for the ignorance of God. rom.13.12.
¶ Noe.Hebrew.11.7.
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OBedience to God, rather then to man.Act.4.19 and 5.29.
Obediẽce to the Goſpel & trueth.rom. 15.18.and 16.19.26.2.Cor.9.13.
Obedience to the miniſters of the Church.Heb.13.17.
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Obedience to magiſtrates and rulers. matt.22.21.rom.13.1,2,3,&c.tit.3.1.
Obedience to God commended and commanded.mat.19.17.
Obedience, but not vnto ſin,rom.6.16.
Oblation, reade Sacrifice.
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¶ Occaſion offred muſt bee taken and vſed. luke 17.22. and 19.42,44. Iohn. 7.34 and 9.4.and 12.35,36.acts 16.33. & 20.2.rom.2.4.& 12.11.2.cor.6.2.ga. 6.10 Ephe.5.16.Heb.4.16. and 12 17.
¶ Offence, put for let or hinderance to come to God and to Chriſt, or for occaſion giuen to drawe backe, or to fall by any meanes into ſinne and deſtruction.mat.18.7.
Offence muſt not bee giuen, or offending of others muſt bee auoyded. matth.17.27. and 18.6.&c. rom. 14. 13.1.Cor.8.9,13.2.Cor.6.3.
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Offende, put for ſtumbling or falling. matt.5.29,30.and 11.6,24,12.
¶ Oile, put for the holy Ghoſt. Hebre. 1.9. and ſo in many places of Iohns firſt generall Epiſtle.
¶ Olde age is to be reuerenced. 1.tim. 5.1. 1.Pet.5.5.
Oliue tree,wilde.rom.11.17.
¶ One,put for onely.1.tim.2.5.
Oneſimus.Philemon 10.
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¶ Oth of God.Hebr.6.17.and 7.21.
Oth among men and the end thereof. Hebr.6.16.
Oth is prohibited in priuate cauſes and talke.matth.5.34.Iames 5.12.
Oth lawfull. rom.1.9. and 9.1. 2. Cor. 1.23.Hebr.6.16,17.
Oth abuſed. matt.23.16,17.&c.and 26. 63.72.marke 6.26.Actes 23.12.
Oth raſh. matth.14.7,9.

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PAlſey healed of Chriſt.mat.9.2,6.
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Parable of the houſe built vpon the ſand. mat.7.26.
Parable of the children in the ſtreetes. matth.11.16.

Parable of the piece of newe cloth. Matth.9.16.
Parable of the ſower. Matth.13.3,18
Parable of the Darnel or Cockle. Mat. 13.24.&c.
Parable of the graine of Muſtard ſeed. Matt.13.31.
Parable of Leuaine. Matth.13.33
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Parable of the faithfull and naughtie ſeruant. matthew.24.45,48
Parable of ỹ ten virgins. mat.25.1.&c.
Parable of the Talents. Matth.25.14, 15.&c. Luke 19.12,13.&c.
Parable of the ſeede that groweth and increaſeth. marke 4.27
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Pardon wee muſt him that offendeth vs. matth.6.14. and 18.22,35. Marke. 11.25. luk.17.3. ephe.4.32. col.3.13
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Parentes muſt be honoured, and howe farre. Matthew 15.4. Iohn.2.4. Actes 7.3. epheſ.6.1
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Parents, reade Father.
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Paul his vocation, actes, preachinges, miracles, iourneis, trauails, perſecutions, and other afflictions, from the 8. Chapter of the Actes, euen to the laſt, throughout all his Epiſtles.
Paul inforced to commend himſelfe. 1. Cor.3.10. and 9.1.& 14.18.& 15.10.2. cor.3.1.& 5.12,13.& 10.12. phil.3.4,5.
Paul wrought w̄ his owne hands & got his liuing. Acts 18.3.& 20.30. 1.Cor. 4.12.& 9.6.1.theſ.2.9.2.theſſ.3.8
Pauls great charitie or loue. Rom.9.1. &c.2.Corin.12.15. phil.1.24. 1.theſſ. 2.8.2.timoth.2.10
Pauls care for the Churches. 2.Corin. 2.12. and 11.28. Coloſ.2.1.1.timo.1.3.
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Paul hath laide the foundation. 1.Cor 3.10
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Pauls example of life and doctrine ought to be followed. 1.Cor.4.16. and 11.1. Phil.3.17. 1.theſ.1.6. 2.theſ. 3.9.
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Peace, put for reconciliation betweene God and men. Acts 10.36
Peace, for quietnes of conſciences. Lu. 2.14
Peace, put for ſafe & ſonde. 1.cor.16.11.
Peace, put for all maner of felicitie or happines.

happines.Luk.19.42.Rom.8.6.
Peace, put for all true felicitie or blessed successe in all thinges. Luke. 1. 79.and 24.36.ioh.14.27.
Peace, put for prosperitie in wordly things.Rom.1.7. and so in the rest of Pauls salutations.
Peace to be had with al men,and how farre.Rom.12.18.1.cor.7.15.heb.12. 14.1.pet.3.11
Peace of Christ and of the world differ much.Ioh.14.27.
Peace of God and of Christ.luk. 2.14. & 24.36.io.14.27.& 16.33.act. 10.36. rom.5.1.eph.2.14.phil.4.7.col.3. 15.
Peace with our neighbour. Mat. 5.9. mar.9.50.rom.12.18.& 14. 19. 1. cor. 14.33.2.cor.13.11.eph.4.3.1.the.5.13 2.tim.2.22.heb.12.14.1.pet.3.11..
Peace of the world.Mat.10.34.ioh. 14 27.1.thes.5.3.
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Persecution foloweth the true christians.2.tim.3.11.12.
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Persecution, and in the time thereof we may flie,reade Flie.
Persecution commeth by the will of God.1.pet.2.19.and 3.17.and 4.19
Persecution & examples thereof.mat. 26.50.act.4.3.&.6.12.& 7.58.&8.1.& 12.1.&c.& 13.50.& 14.5.& 16. 22. & 17.6.& 18.17.& 19.29.& 21.30.rom. 8.35.2.cor.11.24.&c.heb.11 36,37.
Persecuters of ignorance receiued to repentance.act.3.17.1.tim.1.13.
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Perseuerance is ỹ gift of God.rom.16. 25.2.cor.1.21.phil.1.6.1.thes.3.13.& 5.23.2.thes.2.16.and 3.5.1.pet.5.10.
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Peter called Satan.Mat.16.23.
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Peter preacheth Christ.act. 2. 14, 15. &c.and 3.12.13.&c.and 10.34.35.
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¶ Pharises.Mat.3.7.
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Philip the retrarch of Iturea & Thraconitis.Luke.3.1.
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Poore in ſpirit. Mat. 5. 3. Luk. 6. 20.
Poore receiue the Goſpel. Mat. 11. 5. Luk. 7. 22
Poore ought to be cared for, and muſt be ſuccoured. Mat. 19. 21. Mar. 12. 43. Luk. 3. 11. and 14. 12. &c. and 16. 19. and 12. 8. Ioh. 13 29. Act. 4 34. & 9. 39. and 11. 29. 2. cor. 8. 1. Gal. 2. 10.
Powre muſt not be deſpiſed. Iam. 2. 2.
Pouertie ſhoulde bee taken in good worth. Phil. 4. 12.
Power of God. Mat. 22. 29.
Power of God worketh in his to ſaluation. Rom. 1. 16. 1. Pet. 1. 5.
Power of Chriſt. 2. Cor. 12. 9.
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¶ Praier muſt not be made in a ſtrange tongue. 1. Cor 14. 13, 14.
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Prayer muſt be continuall and perſeuering. Lu. 11. 8. and 18 1. and 21 36. Act. 1. 14 and 2. 42. and 10. 2. Rom. 12. 12. Eph. 6. 18. Coloſ. 4. 2. 1. Theſ. 5. 17. 1. Tim. 5. 5. 2. Tim. 1. 3. 1. Pet. 4. 7.
Prayer muſt be made in a ſure faith. Mat. 21. 22. Mark. 11. 24. Luk. 11. 5, 6, &c. 1. tim. 2. 8. Iam. 1. 6. and 5. 15.
Prayer is not tyed to any circumſtances of times and places. Mat. 14. 23. Ioh. 4. 21. Act. 10. 2. & 12. 5. 1 tim. 2. 8.
Praier very neceſſary: Mat. 26. 41. Phil. 4. 6. Col. 4. 2. 1. Theſ. 1. 2.
Praier ioyned with faſting Mat. 17. 21. Luke .37. Actes 10. 30. and 14. 23. 1. Cor. 7. 5
Prayer very meet in time of affliction. Mat. 17. 15. Act. 4. 29. and 12. 5. and 16 25. Rom. 15. 30, 31. Iam. 5 13.
Prayer is to be made for Magiſtrates 1. Tim. 2. 1, &c.
Prayer for the miniſters of the worde Rom. 15. 30. Col. 4. 3. Epheſ. 6. 19. 2. Theſ. 3. 1. Hebr. 13. 18
Prayer for obtayning of ſpring. Luke 1. 13
Prayer for ſicke perſons Iam. 5. 1 ,15.
Prayer one for another Iam 5. 16.
Prayer for the Saints. Epheſ. 6. 18.
Prayer for the enemies and perſecuters. Mat. 5. 44. Luk. 23. 34. Act. 7. 6.
Prayers for all men. 1. Tim. 2. 1. &c.
Prayer againſt tentations. Mat. 26. 41. Luk. 22. 4.
Prayer, and the forme thereof. Matth. 6. 9. Luke 11. 2.
Prayer how it ought to be made. Mat. 6. 5. &c.
Prayers publike and in the aſſemblie of many. Mat. 18. 19. Act. 1. 14, 24. & 4. 24, 31. & 12. 5. & 16. 13. & 20. 36. & 21. 5
Prayer priuate, and example therof in Chriſt. Mat. 6. 6. & 14. 23. & 26. 39. Luk. 5. 16. and 6. 12. and 22. 32.
Prayer hypocriticall reproued. Mat. 6. 5. and 23. 14.
Preachers or miniſters of Chriſt muſt preach his Goſpel and feed his flock with the worde of God. Iohn 21. 15. Act. 20. 28. 1 cor 3. 5. and 4. 1. 2. cor. 3 6. Epheſ. 3. 7. coloſ. 1. 7. 1. Tim. 4. 6. 1. Pet 5. 2
Preachers are ſent of God. Mar. 16. 15 Iohn 20. 21. Rom. 10. 15.
Preachers may preach nothing, but that which Chriſt hath commanded, that is, the only word of God. Mat. 28. 20. Ioh. 7. 17. 1. cor 2. 13. 2. tim. 4. 2. 1. Pet. 4. 11. 2. Ioh. 9. 10
Preachers muſt be heard and obeyed. Luke 10. 16. 2. cor. 2. 9. Philip. 2. 12. 2. Theſ. 3. 4, 14. Hebr. 13. 8, 17
Preachers muſt be receiued, nouriſhed and eſteemed. Mat. 10. 40. Ioh. 13. 20 ga. 6. 6. 1. the. 5. 12, 13. 1. ti. 5. 17. 3. io. 8.
Preachers may liue of the Goſpel. 1. Cor. 9. 7, 8, 9, &c.
Preachers are helpers of the faithfull, and not lords of their faith. 2. Cor. 1. 24. 1. Pet. 5. 3.
Preachers are ſeruants of the faithful. Mat. 20. 27. Luk. 22. 27. 2. cor. 4 5.
Preachers power is to edifie, and not to deſtroy. 2. cor. 13. 10.
Preachers muſt be appointed particularly throughout al Churches. Actes 14. 23. Tit. 1. 5.
Preachers, & what things and conditions

tions are required in them. 1.Tim.3. 2.3.&c.titus 1.6,9. 1.Pet.5.3.
Preachers ought to be good, and examples to others. Phil.3.17. 2.thes. 3.9.titus 2.7. 1.Pet.5.3
Preachers falſe are prophecied to come, and to deceiue many. Mat.24. 11.Act.20.28,29. 1.tim.4.1.2.tim.4.3. 2.Pet.2.1.
Preachers falſe ſhall come with wonderful ſignes and miracles. Mat.24. 24. 2.thes.2.9. Reuel.13.13.
Preachers falſe make marchandiſe of Gods word. 2.Cor.2.17.
Preachers falſe teache the commaundements and doctrine of men, and deuils. Coloſ.2.8. 1.tim.4.1.&c.
Preachers falſe ſerue their bellie which is their god. Rom.16.18. Phil. 3.19.
Predeſtination, reade Election.
Pricke in the fleſhe, put for concupiſcence and luſte, or for all kinde of temptation. 2.Cor.12.7.
Pride how much hated of God. Actes 12.23.
Pride and arrogancie condemned. Mat.23.12. Luk.14.11. Mark.7.22. Rom.11.25.and 12.16. 1.cor.4.6,18. 2.cor.10.14. and 12.20. Epheſ.4.2. Philip.2.3. 1.tim.3.6. and 6.4. 2.tim. 3.2. Iames 4.16. 2.Pet.2.18. 1.Ioh.2. 16. Iude 16.
Pride and examples thereof. Ioh.9.34. and 19.20. Act.12.21.
Pride is a dangerous thing. 2.cor.12.7.
Pride is ſometimes ioyned with ignorance. 1.cor.8.2.
Pride is cõdemned and therfore muſt be fled from. Mat.18.10. and 23.12. Lu.1.51.and 14.11.and 18.9.Act.12. 20,21,22,23. Rom.1.3. and 11.18,20 and 12.16. 1.cor.4.7. 2.tim.3.2,4.
Prieſtes conſpire and procure Chriſts death. Matthe.21.45,46. and 26.3,4. and 27.1.
Prieſts perſecute his members and his doctrine. Actes 4.1,3.&c,
Prieſtes are all the faithfull, and are ſo made by Chriſt. 1.Pet.2.5,9. Reuel.1. 6. and 5.10
Prieſthood Leuitical according to the law. Hebr.7.5,11.
Prieſthood of Chriſt according to the order of Melchiſedec. Hebr.7.4. almoſt throughout ỹ whole Chapter.
Priſcilla. Actes.18.2. Rom.16.3. 1. Cor. 16.19.
Priſoners muſt be viſited and remembred. Mat.25.36,43. Hebr.13.3.
Proces in law muſt be auoided. Mat.5. 4. 1.Cor.6.1,&c.
Promiſe, put for the inheritance promiſed. Hebr.10.36.
Promiſes of God ſtand al vpon Chriſt. 2.Cor.1.20.
Promiſe made to the Gentiles. Actes. 2.39. Rom.4.16. Gal.3.8,22.
Promiſe made to ỹ Gentiles, the ſame that was made to the fathers. 2.Cor. 7.1.&c.
Prophecie is the gift of God. and no worldly thing. Rom.12.6. 1.Cor.12. 10. 2.Pet.1.21
Prophets, put for ſhewers of things to come. Actes 11.27.
Prophets, put for interpreters of the ſcriptures, and howe they ought to exerciſe their office in the Church. 1.Cor.14.29,32.
Proſelytes. Actes 2.10.
Proude perſons God reſiſteth. Luk.1. 51. Iam.4.6. 1.Pet.5.5
Proue the ſpirites. 1.Iohn 4.1.
Proue himſelf muſt euery man. 1.Cor. 11.28. 2.Cor.13.5.
Proue all things. 1.Theſ.5.21.
¶ Publicanes. Matth.5.46. and 9.10. Luk.3.12.
Puniſhment of euery ſinne that is openly knowen, is committed to the magiſtrates. Rom.13.4. 1.Pet.2.14.
Puniſhment none cõmeth to the faithfull, ſaue for a time to correct them. 1.Cor.11.32. 1.Pet.4.12.
Puniſhment euerlaſting for the vnbeleeuers. Mat.3.12. and 25.41. Mark. 9.44. Reuela.20.15. and 21.8.

Q

Qvadrine.Marke.12.42.
Quartus.Rom.16.23.
Queene of the South.Mat.12.42.
Quench not the ſpirit.1.Theſ.5.19.
Queſtions curious and vnprofitable, together with all diſputations and contentions of words muſt be auoyded.Rom.14.1.Phil.2.14.1.tim.1.4. and 6.4.20.2.tim.2.23.Tit.3.9.looke more in the word Contention.

R

Rabbi.Mat.23.7.Ioh.1.38.
Rabboni.Ioh 20.16.
Raca.Matt.5.22.
Rahab the harlot.Heb.11.31.iam.2.25
Rayment bodily ſhould not be cared for.Mat.6.25.28.
Raiment,the ſuperfluitie of it muſt be taken away.Luk.3.11.and 7.25. iam. 2.2.1.Ioh.3.17.
Raiment muſt be ſimple and honeſt. 1. tim.3.9.1.pet.3.3.
Raiment which God ſendeth vs, wee muſt be content with.1.tim.6.8.
Raiment ſpirituall.Mat.22.11.Luk.24. 49.rom.13.12.2.cor.5.2. Gal.3.27. Epheſ.4.24.col.3.10.
Railing ſpeaches forbidden.mat.5.22.
¶ Reading of ſcripture neceſſarie and meet for Courtiers,act.8.28.
Readines,ſee chearefulnes
Reaſon of man is blinde in ſpirituall matters.mat.13.56.and 15.33.and 16 14,22.and 22.26.Luk.24.45.Ioh.3.4. 12.and 7.12.and 8.57.and 9.2.
Recompence or rewarde promiſed to them that worke well.mat.6.4,6.18. and 16.27.act.10.4 2 cor.5.10.1.tim, 6.19.2.tim.4.8.Heb.6.10.and 10.35. and 11.26.
Recompence or rewarde is notwithſtanding of Gods free goodnes.mat. 20.9.10.&c.Luke.14.14.and 17.10. Col.3.24.
Reconſiliation towards our neighbour.Mat.5.24.
Regeneration.Iohn.3.3. Iames.1.18. 1.Pet.1.3.
Reioyce in the fleſh.2.cor.11.18.
Reioyce in the face, and not in the heart.2.cor.5.12.
Reioyce we ought alwayes.2.cor.6. 10.Philip.4.4.1.theſ.5.16.
Reioyce we ought in tribulations and perſecutions.Mat 5.12. Act. 5.41. 1. theſ.1.6.Heb.10,34.Iames 1.2.1.pet. 4.13.
Reioyce we ought with them that reioyce.rom.12.15.
Reioyce we ought that our names are written in heauen.Luke 10.20
Reioycing but not good.1.cor.5.6
Reioycing of the faithful ones.Gallat 6.4,14
Reioycing ought to be in God.1.cor. 1.31.2.cor.10.17.
Reioyce we ought in Chriſt and his croſſe.Gal.6.14.phil.3.3.
Reioyce we ought in our tribulations Act.5.41.rom.5.3.iam.1.2.
Religió pure and vndefiled.iam.1.27.
Remembrance of former life is profitable.Ioh.4.29.rom.6.21.coloſſ.1.21 and 3.7.8 1.tim.1.13.14.&c. and 5.9. 10.2.tim.3.10.11.tit.3.3.4.heb.10.32 &c.1 pet.4.3.
rent the clothes or garmentes, and what is ment among the Iewes. mat. 26.65.
renounce and forſake muſt a man himſelfe,and all that he hath,to followe Chriſt.Matthew.16.24.25.Luke. 14. 33.
repentance and amendement of life, muſt be preached.Matthew.3.2. and 4.17.Luke.24.47.Act.2.38. and 3.19. and 17.30.
repentance and faith muſt be ioyned together.Mark.1.15.Act.20.21.
repentance is the gift and worke of God.Iohn.12.40. Act. 5.31. and 11. 18.2.Tim 2.25.
repetitions often and vaine ought to be auoyded in prayer.Mat.6.7.
Reprobates are curſed,or the childrē of curſe.Mat.25.41.2.pet 2.14.

Reprobates are yeſſels of wrath and of diſhonour, appointed to perdition. rom.1.28.&9.22.2.theſſ.2.12,2. tim. 2.20.2.pet.2.12.Iude 4
Reprooue, put for onely to conuince. Iohn.16.8
Reſurrection ſpirituall by faith.luke 2. 34.Iohn 11.25.col.2.12.and 3.1
Reſurrection or riſing again of ỹ dead. inh.5.28.and 11.24.act.24.15.and 26. 8.1.cor.15.throughout
Reſurrection ſhalbe common to ỹ godly and vngodly,but of the one to life euerlaſting,and of the other to euerlaſting condemnatiõ.mat.25.46. ioh 5.28,29.actes 24.15.reuel.20.13
Reſurrection & the order therof.1.cor. 15.42,43.&c.1.theſ.4.7
Reſurrection of Chriſt is the foundatiõ of our reſurrection. 1.Corinthians. 15.13,14,15,16,17,18.19, 20.1. theſſ. 4.14
Reuengement is forbidden to priuate perſons.matt.5.22.38,39,44.& 6.14, 15.luk 9.54,55.rom.12.17,19. 1.theſ. 5.15.1.pet.3.9
Rewarde of hypocrites is in this life. mat.6.2
Rewarde of ſinne are other ſinnes.rom 1.28.2.theſſ.2.10.&c
Rewarde of the faithful is in heauen. mat.5.12
Rewarde of the faithfull is life euerlaſting.mat.19.29.& 26.46.rom.6.23
Rewarde,read Recompence
¶ Rich men are not vtterly ſhutte from the kingdome of God.mat.19.23
Rich men with great payne receiue the Goſpel.mat.19.24
Rich mẽ ſome receiue the goſpell.mat. 27.57.luke 19.2,3
Rich mẽ ought not ambitiouſly to ſeek honour.iam.2.2,3.&c
Rich to deſire to be,a dangerous thing. 1.tim.6.9
Rich men wicked,woe pronounced againſt.luke 6.24.iam.5.1
Rich man that liued in pleaſure.luke 16 19.&c
Riches make not men bleſſed.luk.6.24 and 12.15,16
Riches are deceitfull.mat.13.22.1.tim. 6.9.&c
Riches muſt be wel vſed and ſpent.luk. 12.23.and 16.9,10.1.tim.6.17. 1.ioh. 3.17
Riches muſt not be truſt in. luke.12.15. &c.1.tim.6.17
Riches & God cannot both bee ſerued. mat.6.24
Riches choke the worde in ſome.matt. 13.22
Righteouſneſſe, put for the keeping of the lawe.mat.3.15
Righteouſnes,put for that which is vpright and holy.act.13.10
Righteouſnes,vſed for vprightneſſe of conſcience.2.cor.6.7
Righteouſnes of faith.act.13.39.rom.3, 22.and 10.6
Righteouſnes of man contrary to the righteouſnes of god.rõ. 10.3.phi.3.9
Riot condemned.titus 1.6.1.pet.4.4
Riſing againe,read Reſurrection
¶ Rod,put for ſeueritie or ſharpneſſe. 1.cor.4.21

S

Sabbath.coloſſ.2.16
Sabbath ſpirituall.heb.4.4,5.&c
Sacrifice of praiſe.heb.13.15
Sacrifice of Chriſtians or faithfull people.mat.5.23.rom.12.1.phil.4.18.heb 13.16.1.pet.2.5
Sacrifices for ſinnes in ſhadowe and figure.heb.8.3.and 9.10
Sacrifice for ſinne in effecte and trueth, Chriſt onely.heb.10.12.and in many other places of that Epiſtle
Sadduces were a ſecte, which denyed the reſurrectiõ of the dead, of whom ſee,mat.3.7.and 16.6.and 22.23.actes 4.1.and 23.6,7,8
Saintes or holye ones are the faithfull called rom.1.7.and 12.13 and 16.15. 1.cor.1.&2.6.1.2.2.cor.13.12.epheſ. 5.3.phil.1.1
Salamis.act.13.5
Salmona.act.27.7

Saluation, put for ye plaine manifesting and declaring of saluation. 1. peter 1. 10
Saluation, put for the doctrine of the gospel. heb. 2. 3
Saluation is the giste of God, and that of his onely grace. rom. 6. 23. ephe. 2. 1, 5, 8. titus 3. 4, 7
Saluting one another is commended. mat. 10. 12. & 28. 9. iohn 20. 19
Samaria. actes 8. 5
Samaritans woulde not receiue Christ. luke 9. 53
Samaritans deceiued by Simon Magus actes 8. 11
Samaritans and Iewes medled not together. iohn. 4. 9
Samaritan & his pitie. luke 10. 33
Samothracia. actes 16. 11
Sanctifie, put for to cause a thinge to be counted holy. mat. 23. 17
Sanctifying, put for praysing & honouring. 1. peter 3. 15
Sanctification. 1. Corin. 1. 30. 1. thessal. 4. 3
Sandales. marke 6. 9
Sarah. heb. 11. 11. 1. pet. 3. 6
Sardis. reuel. 1. 11
Saron. actes 9. 35
Satan, and what it signifieth. matth. 16. 23
Satan in some sorte the author of sinne. iohn 13. 2. actes 5. 3
Satan. looke Deuill
Satisfaction, looke in the worde Christ
Saul called also Paul. actes 13. 9
¶ Scribes and what they were. mat. 2. 4. Read Pharises
Scripture, put for the olde Testament. iohn. 5. 39. rom 15. 4. 1. cor. 15. 3
Scripture is written for our cause. rom. 4. 24. 1. cor. 9. 10. and 10. 11
Scripture written for our learning. cõsolation, correction, & full instruction to saluation. iohn 20. 31. roman. 15. 4. 2 tim. 3. 16
Scripture beareth witnes of Christ. luk 24. 27, 46. iohn 5. 39. & 20. 9. actes 17. 2. and 18. 28. rom. 16. 26
Scripture that it shoulde bee fulfilled was necessarye. Matthewe 26. 54, 56 Luke 24. 26, 27, 44, 46. iohn. 12. 38. and 13. 18. and 17. 12. and 19. 28, 36. Actes 1. 16
Scripture must trie all doctrine. act. 17. 11
Scripture wrested and falsly alledged by the deuil and wicked mẽ. matt. 4. 6 2. peter 3. 16
¶ Secundus. act. 20. 4
See, put for to know. mat. 9. 4. ioh. 6. 40
See, put for to feele. iohn 8. 51
See, put for to enter into. iohn 3. 3
See death. read Death
Seede, put for posteritie. Marke 12 19
Sel all for the kingdome of heauẽ. mat. 13. 44. and 19. 21
Selfe loue is dangerous. mat. 7. 4. actes 6 1. & c. 2. tim. 3. 2
Seniors called also Ancientes, which are taken for Ministers of the worde, or Gouernoures of discipline in the Church. act. 15. 22. & 20. 17. 1. tim. 4. 14. and 5. 17
Separate vs from that loue that God beareth vs, nothing can. rom. 8. 39
Sergius Paulus and his storie. Actes 13. 7
Seruantes state no hinderance to godlinesse. 1. cor. 7. 22
Seruantes and their duetie to their masters. mat. 9. 9. ephe. 6. 5. coloss. 3. 22. 1. tim. 6. 1. titus 2. 9. 1. peter 2. 18
Seruantes we are all vnprofitable. luke 17. 10
Seruant that knoweth the will of his master &c. luke 12. 47
Serue we must onely to God. matthew 4. 10
Serue wee must one another through charitie. gal. 5. 13
Serue wee ought not sinne any longer. rom. 6. 6
Serue we cannot two masters. matth. 6. 24. reade Riches
¶ Sheep of Christ who they be, & their disposition. Iohn. 10. 27

Shepheards.Luke 2.8,15
Shepheards in the Church.Ephe.4.11 where they are called Pastors.
¶ Sickneſſe,reade Infirmitie.
Signe, put for the thing it ſelfe. 1.timo. 2.8.and 5.22
Signe of the ſonne of man, and what it is.matth.24.30
Signe put for an vnaccuſtomed & miraculous thing.matth.12.38,39
Silence is a womans chiefe ornament. 1.tim.2.11
Silence is commaunded.Iames 1.19
Siloam.Iohn 9.7
Siluanus 1.thes.1.1
Simeon and his ſtorie.Luk.2.25,26.&c.
Simeon.actes 13.1
Simeō called Peter. mat.4.18. and 10.2
Simon Peter his notable confeſsion. matth.16.16
Simons ſhamefull deniall of Chriſt. mat.26.69.&c.
Simon,ſee more in this word Peter.
Simon the Phariſe , in whoſe houſe Chriſt did eate. Luke 7.40
Simon the Cananite. matth.10.4
Simon of Cyrene.matth.27.32
Simon Magus the ſorcerer and his ſtorie.actes 8.9,10.&c.
Simon the Tanner Peters hoſt. actes 9.43.and 10.6
Simplicitie or ſinglenes, a vertue moſt neceſſarie for all Chriſtians. matth. 5.8,37. and 10.16,23.Iohn 1.47. actes 2.46. Romanes 16. 19. 1.Cor.14.20. 2.Cor.11.3
Singleneſſe,ſee Simplicitie.
Single life in what reſpect preferred before Marriage.1.Cor.7.26
Sinne is in all men, reade, Man euery one is a ſinner.
Sinne engendreth death, Rom.6.23. & 7.13.Iames 1.15
Sinne hee that obeyeth, is the ſeruant thereof. Ioh.8.34. Rō.6.16.2.Pet.2.19
Sinne hee that committeth, is of the deuill.1.Iohn.3.8
Sinne what it is.1.Iohn 3.4
Sinne puniſhed with ſinne.Actes 7.42 and 28.27.Rom.1.24
Sinne, put for the price of ſinne. Rom. 8.3.2.Cor.5 21
Sinne originall.Rom.5.12
Sinne againſt the holie Ghoſt, which is alſo vnpardonable.mat.12.31.hebr.6. 4,5,7.& 10.29.2.Pet 2.22.1.Ioh 5.16
Sinnes are not equall. matth. 11. 21. Luke 12.47,48. Act. 3.17. Iam. 2.10
Sinners called to repentance. matth.9. 13.2.Pet.3.9
Sinner a woman.Luke 7.37
Syria. Galat.1.21
Siſters of Chriſt.matth.13.56
Sit in Moſes ſeate, and what it is. mat. 23.2,3
Sit at the right hande or left hande in Chriſtes kingdome. matth.20.21
Sit at the right hande of God.Act.2.34
Sit with Chriſt.reuel 3.21
Sit at the feete, put for to be a ſcholer. Luke 10.39.actes 22.3
¶ Sleepe, put for darknes of ignorance and wicked affections. Rom.13.11
Sluggiſhneſſe muſt be ſhaken off. mat. 7.8. and 19.30. and 24.39,44.45. and 25.8,28. Luke 12.35,36. and 19. 44. and 24.25. Ioh.8.2.Act.2.41. and 20. 9,10,11.1.Cor.15.34.and 16.13. Phil. 2.12. Col.4.2,17.1.tim.4.15. 2.timot. 1.6. Heb.3.13.and 6.12.and 12.12,13. 1 Pet.5.2.2.Pet.1.5,12,13. and 3.9,17.
¶ Smyrna.reuel.1.11
¶ Sobernes of minde is commended. Acts 26.25. rom.12.3. 1.theſſal. 5.8. titus 2.6. 1.Pet.1.13 and 4.7.and 5.8
Solomons porch.Ioh.10.23.Acts 3.11
Song of Marie the mother of Chriſt. Luke.1.46,47.&c.
Song of Simeon.luke 2.29.&c.
Song of Zacharias.luke 1 68,69.&c.
Songes of the faythfull are ſpirituall. Ephe.5.19
Sonnes of God. Luk.20.36.Iohn.1.12. rom. 8. 14. 2.Cor.6.18. Galat. 3.26. 1.Iohn 3.1
Sopater.Actes 20.4
Sorcerers or diuiners, & their puniſhmēt. Act.8.9.& 13.8.& 16.16.re.21.8.

Sorrowe is of two sortes. 2. Cor. 7. 10
Sorrowe for the dead is of two sortes. 1. thess. 4. 13
Sosthenes. 1. Cor. 1. 1
Souldiers should liue well. Luke 3. 14. Acts 10. 7
Soule, put for the affection of ỹ heart. mat. 26. 38. Luke 1. 46. Iohn 12. 27
Soule taken for the will ioyned with vnderstãding. 1. thes. 5. 23. 1. Pet. 1. 22
Soule, put for man. Act. 2. 43. Rom. 13. 1 1. Pet. 3 20
Soule, put for life, or the vitall spirit. Luke 12. 20
Soules sleepe not after this life. Luke 16. 25 Reuel. 6. 9
Soules of the faithfull after this life perishe not. 2. Cor. 5. 1, 2, 8, 9. Phil. 1. 23. Heb. 12. 23
Soule and the immortalitie thereof, reade Immortalitie.
¶ Speach by the way of comparison. Mat. 9. 13. and 11. 22. and 12. 7
Speach euill generally or particularly one of another is cõdemned. matt. 12. 36. 2. timot. 3. 2. tit. 3. 2. Iam. 1. 26. & 3. 2, 9, and 4. 11. 1. Per. 2. 1. and 3. 10
Speach which is vaine is condemned. mat. 12 36. Ephe. 5. 4
Speaches of the faithfull ones are manytimes by ỹ vngodly interrupted & cut off. Act. 7. 57. & 21. 22, 23. & 23. 2
Speake within them selues, put for to thinke. mat. 9. 3
Speaking euill one of another forbidden. Iames 4. 11
Speake, put for to promise. Luke 1. 70
Speake and teach differ. Act. 10 25
Spirite, put for the Gospel. 2. Cor. 3. 6. Galat. 3. 3
Spirite, put for the minde or soule of man. 1. Cor. 2. 11. 2. Cor 7. 1
Spirite, put for will, minde and counsel. Luke 9. 55. 1. Cor. 5. 3. Philip. 1. 27. 1. thess. 5. 23
Spirite, put for teachers or prophets. 1. Iohn. 4. 1
Spirit, put for the giftes of the spirite. Act. 8. 15. and 19. 2, 5. Gala. 3. 2.
Spirite, put for earnestnes of zeale towards God. 1. tim. 4. 12
Spirite, put for ioy in the holy Ghost. Ephes. 5. 18
Spirit, put for that part of man, which is reformed by the holy Ghost. Matt. 26. 41
Spirite double, to wit, of God and the world. 1. Cor. 2. 12
Spirite double, to wit, of bondage and adoption. Rom. 8. 15
Spirit holy, or holy Ghost is God. mat. 28. 19. Luke 3. 22. Iohn 7. 39. and 14. 17. & 16. 13. Actes. 2. 4. & 5. 3, 4. & 13. 2. & 16. 6. 1. Corin. 3. 16. and 6. 19. and 12. 11. Gala. 4. 6. 1. Iohn 5. 7
Spirite holy, or holy Ghost resembled to fire. mat. 3. 11
Spirite holy, or holy Ghost resembled to water. Iohn 3. 5
Spirite holy, or holy Ghost, is no framer of new reuelations. Iohn 14. 26
Spirit holy is the earnest or pledge of Gods promises in our hearts. Rom. 8 15. 16. 2. Corin. 1. 22. and 5. 5. Galati. 4. 6. Ephesians 1. 14
Spirite holy is ỹ authour of holy Scripture. Heb. 4. 7. and 10. 15. 2. Pet. 1. 21
Spirite holy is the directer and leader of the faithfull. mat. 4. 1. marke 1. 13, 14. Luke 2. 27. Iohn 16. 13. Actes 20. 23. Rom. 8. 14
Spirite holy appeared in the likenes of a Doue. mat. 3. 16
Spirite holy dwelleth in the faithfull. 1. Cor. 3. 16
Spirite holy and his office. Iohn 14. 16. and 15. 26. and 16. 7, 8, 13. 1. Cor. 6. 11. and 12. 3, 4. 2. timo. 1. 14. 1. Iohn 2. 27. and 5. 6, 7
Spirite holy called the spirite of God. mat. 3. 16. and 12. 28. Act. 2. 17. & 5. 9 Rom. 8. 9, 14. 1. Corin. 3. 16. 1. thessa. 4. 8
Spirite holy called the spirit of Christ. Rom. 8. 9. Galat. 4. 6.
Spirite holy is one. 1. Cor. 12. 13. Ephe. 2. 18. and 4. 4
Spirit holy called the comforter. Iohn 14. 16.

14,16,26.and 15.26.act.9.31
Spirit holy quickeneth.iohn.6.63
Spirit holy the spirit of trueth. iohn.14. 17.and 15.26.and 16,13
Spirit holy,the master and teacher of ỹ faithfull.Luke 12.12.Ioh.14.26.1.cor. 2.13
Spirit holy is the shewer of thinges to come.iehn 16.13.1.tim.4 1
Spirit holy is the witnes of Christ.iohn 15.26.act.5.32.1.ioh.5.6
Spirit holye is the distributer of all the giftes.1.cor.12.11
Spirit holy onely knoweth the thinges of God.1.Cor.2.11.
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Spirit holy is giuen and sent of the Father.ioh.14.26.act.5.32.2.cor.1.22.& 5.5.gal.4.6
Spirit holy is giuen and sent of Christ. iohn 4.14.and 15.26.and 16.7.and 20. 22.ephe.4.7
Spirit holy called the spirit of adoptiō. rom.8.15.gal.4.5
Spirit holy is the water of life.ioh.4.14 and 7.38
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Workes which please God, followe faith. Luke 19.8. Hebr.11.throughout.
Workes good are done onely by the faithful. Mat.7.17.& 12.33. Luk.6.44.
Workes good assure vs of our election. 2 Pet.1.10.
Workes good the faithful must walke in. Ephes.2.10. Hebr.10.24.
Workes good must be done for the glorie of God. Mat.5.16. 1.Pet.2.12.
Workes good followe the faithful after their death. Reuel.14.13.
Workes good God will reward. Mat. 10.42. Luke 14.14. Rom.2.7. 1.Cor. 3.8.
Workes are not good without faith. Rom.14.23. Hebr.11.6.
Workes euill are of the flesh. Galat. 5.19.
Workes euill are wrought by the deuill in the Infidels. Ephes.2.2.
Workes euill, Christ is come to loose and destroy. 1.Iohn 3.8.
Workes euill we must lay away and abstaine from. Rom.13.12. Eph.4.17. and 5.11. 1.Pet.4.3.
Worke we cannot good thing of our selues. Iohn 6.44.& 15.4. Rom.7.16. 17,18.&c. 1.Cor.2.14. and 12.3. and 15.10. 2.Cor.3.5. Gal.5.17. Phil.2.13.
Euery man shall receiue according to his Workes. Matth.16.27. Rom.2.6. 2.Cor.5.10. Galat.6.5. 1.Peter 1.17. Reuel.2.23. and 20.12. and 22.12.
Workes great of our Sauiour Christ. Matth.11.20. and 13.58. Actes 2.22. Hebr.2.4.
Worlde, put for all mankinde. 1.Iohn 5.19.
World, put for the elect. Ioh.3.16. and 6.33. 1.Iohn 2.2. and 4.14.
World, put for the reprobate. Ioh. 17. 9. 1.Cor.11.32.
World, put for things apperteining to this life. 1.Cor.7.31.
World, put for euill men in the world. Rom.12.2.
World was made by Christ. Iohn 1.10.
World knoweth not Christ. Ioh.1.11. and 17.25.
Worlde fully bent on wickednes. 1. Iohn 5.19.
World and prince therof is the deuil, reade Deuill.
World we must not loue. 1.Ioh.2.15.
Worlde Christ prayeth not for. Iohn. 17.9.
World Christ hath ouercome. Iohn 16.33.
World the faithful ouercome by faith. 1.Iohn.5.4.
World and the friendship therof is enimitie with God. Iam.4.4.
World hateth Christ, and his. Ioh.7.7. and 15.18. 1.Iohn 3.13.

World passeth away. 1.Cor.7.31. 1. Iohn 2.17.
World the faithful shall iudge. 1.Cor. 6.2.
World the faithful are not of. Ioh.15. 19. and 17.14.
Worship or serue God we may in all places. Ioh.4.21. 1.Tim.2.8.
Worshippers true which are. Iohn 4. 23.24.
Worshipping, put for bowing of the knee, Mat.9.18.
Worshipping of God, and the same commanded. Mat.4.10. Luk.4.8. Act. 14.15. 1.cor.14.25. 1.Thes.1.9. Reue. 4.9,10. and 14.7. and 15.4. and 19.10. and 22.8,9. see God.
VVorshipping in spirit and truth. Ioh. 4.23,24.
Worshipping superstitious. Act.10.25 and 14.11,12. &c. Reu.19.10. & 22.9.
Worshipping of the beast & his image Reuel.13.4. & 14.11. & 16.2. & 19.20. reade Idolatrie.
¶VVrath taken for punishment. Eph. 5.6. 1.Thes.5.9.
Wrath, put for the iudgement of God. Rom.4.15. Ephes.2.3.
Wrath see Anger.
Wrong ought not to be done or rendred, but suffered. Matthewe. 5. 39. Rom.12.17. 1.Corin. 6.7. 1.Thessal. 5.15. 1.Pet.3.9.
VVrong, see Iniurie.

Y.

YOke of Christ, easie. Mat.11.29,30.
Yoke of the Lawe, neither the auncient fathers, nor the Apostles were able to beare, therefore the Christians ought not to be burdened with it. Act.15.10.
Yong children, see Infants.
Yong folkes, howe they should order themselues. 1.Tim.5. 19. Tit.2.6. 1. Pet,5.5.
Yong men must be subiect to the elder 1.Pet.5.5.
Youth which is godly, must not be despised for lacke of yeres. 1.Tim.4. 1.
Youthly lusts must be fled from. 2.Timothie. 2.22.

Z.

ZAcharias, Iohn Baptists father, and his story. Luk.1. 5,6,7. &c.
Zacharias ye sonne of Barachias, slaine betweene the Altar and the Temple. Mat,23.35.
Zaccheus & his story. Luk.19.1,2. &c.
¶Zeale without knowledge. Ro.10.2.
Zeale blind, false, and disorderly. Mat. 10.21. & 26,51. Mark.9.38. Luk.9.54, 55. Ioh.8.59. and 16.2. Act.7.57. and 21.27. &c. and 26.11.
Zeale taken in good part. 2.Corinth. 7.11.

Antigonus toke Ierusalem. Herode ayded by the Romans slewe Antig. & gate the kingdome
Archelaus his Sonne reigned 9 yeares & was taken by the Romanes & deposed.
Antipater Archelaus brother reigned after him
He called him selfe Herode. He ouercame &
Ouerthrowe Spaine. Agrippas Sonne reigned after him
Sonne of the first Herode.

FINIS.

See another sorte of blessing Deut. 28.15.4

called Sonne & daughters 2a. 43.6
in respect of their first calling
in respecte of their sinne & reiection
Mica. 2. 7.4 Hos. 4.12.

Iesus Christ yesterday and to day and the same for ever. Gyb. xiii. 8. Wheely in Panyer alley E.



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Elders. Exod. 18. 21. Num. 11. 16. Deut. 1. 15. Esa. 62. 6. 1 Sam. 16. 4.

The Lord promiseth Exod. 25. 22. To answere for the mercy seate. ere this failed in Elyes time. As also in Saules time.

Cum priuilegio Regiæ Maiestatis.

1582.





Deut. 4. 29.
1 King. 8. 46. etc.
2 Sal. 23. 4.
Esa. 41. 17 etc.
Mat. 9. 36.
Esa. 65. 18. & 41. 17. 18.
Mich. 7. 8.
Zach. 9. 7.
Habak. 3. 17. 18. 19.
Zach. 8. 11.
Mat. 3. 12. 17. 13. 44. 2.
Ezec. 17. 18. 19.
Esa. 11. 10. etc.

For liberty See Leu. 26. 13.